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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. 1.—No. 37.

THURSDAY, DECEMBER 23, 1879.

One Dollar a Year.

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

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

EDITORS.

THE *Kansas Churchman* says that the Rev. Isaac M. Frey, a Congregational minister, who has been preaching at Sterling, in that State, and more recently at Edgewick City, has resigned his charge, and removed to Topeka, to enter upon candidacy for admission to Holy Orders.

ONE tenth of the students of the Lincoln Theological College, England, since 1874, have come from the ranks of non-conformity. This is only another proof of the many additional names which the public do not see. Could we only get the names of all who come to us, numerous as are the accessions we are constantly announcing, the number would greatly be enlarged.

Two young Englishmen, Mr. C. F. H. Bagot and Mr. H. E. C. Beaver, who went out to the Cape in July last, were to start last month on an ambitious expedition: they proposed to spend four years making a complete astronomical and general survey of the countries lying between the Zambezi and the Albert and Victoria Nymanas. They were to take with them merely two waggons and the necessary drivers and loaders.

THE twenty-fifth anniversary of the consecration of Bishop Clark, of Rhode Island, was commemorated in Grace Church, Providence, which was filled. The Te Deum was sung. A congratulatory address to the Bishop, on behalf of the diocese, was presented by the Rev. Dr. Haynes, and a response was made a feast.

CINCINNATI.—Bishop Jaggard, all the city rectors, male and female representatives of all the city parishes, are associated and organized as an executive committee for the prosecution of city missions. The plan embraces four points. 1. To economize parish forces and develop the essential unity of the Church, by combined effort. 2. To establish one or more permanent missions in needy districts, etc. 3. To do a work of church extension by taking advantage of every opportunity for the planting of new parishes where they may, in suburban and other places, be needed. 4. To build gradually such charitable institutions, incidental to the general missionary work, as may be really necessary.

THE spire of St. Mary Abbots, Kensington, having been completed, the ceremony of laying the top-stone was recently performed by the vicar, the Hon. and Rev. Edward Carr Olyn. The church, which is one of the late Sir Gilbert Scott's, was begun ten years ago. Its total length is 179ft.; the breadth at the transept, 209ft.; the height of the nave, 73ft.; from the ground to the top of the vane is 278ft., the tower being 112ft., the spire 152ft., and the vane 14ft. Of the eight old bells three have been recast and two new ones have been added by Messrs. Warner and Sons, of Jewin-cent, and it is hoped that the peal will be ready to ring at five o'clock on 1879. Including the expenditure on the bells (600l.), the outlay on the tower and spire will be 21,000l., and it is estimated that the whole building, when completed, will have cost about 50,000l.

memories of those whose bodies have been, generation after generation, laid to rest therein, until they shall be again united to their spirits at the day of resurrection.

EDWARD A. RANE, late a Congregational Minister, applied to the Standing Committee of Mass., Dec. 2nd, to be recommended as a Candidate for Holy Orders.

At Chemainus, British Columbia, a new church has been built for the use of three Indian tribes with a population of 500. The Indians themselves hauled the lumber a distance of twelve miles.

THE Bishop of Winchester recently laid the foundation-stone of the Isle of Wight Proprietary College at Ryde. He spoke at length of the efforts made for the spread of education throughout the country as superior to anything of the kind in any other nation in the world.

CHRISTMAS.

Once again the angel's message echoes through the world: "Unto you is born this day a Saviour." Are our ears dull of hearing that we cannot hear these words of awful joy and heavenly comfort? Are our eyes blinded that we cannot see the Light from Heaven that shone round about the amazed and adoring shepherds? Are the angels' voices lost amidst the noises of our common life, this life of every day, with its wo-

Foreign Missions.

INDIA.

No. 1.—HINDUISM.

Two hundred and forty millions of human beings people the great peninsula of India. How little do we know of these masses of our fellow-subjects on the other side of the globe. We read of the towering peaks of the Himalayas, of the beautiful valleys of Kashmir, of the "feathery palms," and the "coral strand" of the jungle, and the rice fields, of the glowing skies and gorgeous flowers of this wonderful land, and we form some faint idea of the outer framework of the picture; but how little do we understand of the inner life that beats and throbs through the various dark-skinned races of India. They have their visionary hopes and superstitious fears. Their hearts glow with burning love, and deadly hatred. They are subject to dull apathy and dark despair. Many of them have, also, earnest strivings after what is higher,—intense longings after what is holier. Such strivings and such longings the religion of Christ alone can meet and fully satisfy.

We should be better able to appreciate the work of Christian Missions in India if we knew more of the people, their origin and their worship. We will therefore under the guidance of Professor Monier Williams go back to their early history. We find they are a people like the Hindus, like the Aryans, like the

day. The land was saturated with blood. In this manner the whole sacrificial system was overdone. People became wearied and disgusted with sacrifices, sacrificers and sacrificing priests.

We now come to the third and greatest epoch in Hinduism, the fifth century before Christ, when Malachi was closing the prophecy of the Old Testament. At this time, Ikiya Minnie afterwards known as Buddha or the Enlightened, began to preach a purer faith. In a future number, we shall speak of his singular life and of the Buddhist religion which he founded. We would merely mention here his influence upon Brahmanism. He, and various Brahman sages, stimulated by his example, taught the impossibility of vicarious suffering, every man should suffer for his own sins in his own person, either in this or future lives, the identity of the human soul with the divine, the absurdity of caste. These new ideas were derived from the third Veda, which was compiled about this time.

Buddha and his doctrines spread through India, Brahmin, Ceylon, Java, and China. In India however, the new religion never quite supplanted the old. For centuries they held between them a divided sway. At length came the inevitable conflict. From the 5th to the 10th century of our era, the

Jews from the Home Field.

DIOCESE OF SASKATCHEWAN.

Mr. C. Acton Burrows, recently of the *Queph Herald*, writes the following letter in regard to the work being done by the Bishop of Saskatchewan in the North-west Territory, which will prove of interest to our readers:—

"Prince Albert is probably well known to members of the Anglican Church, and, indeed, to the general public, in the older Provinces, from the fact that it has been selected by the Right Rev. John Maclean, Bishop of the Saskatchewan, as the place for his Episcopal residence. This devoted Churchman, for many years a resident of London, Ontario, and afterwards Archdeacon of Assinibois, was appointed Bishop in 1874, on the formation of the diocese, when he received his commission from the Archbishop of Canterbury, under the authority of Her Majesty's mandate. The commission of appointment was all he got. No provision was made for the maintenance of the diocese; no endowment was created and he was left, by his own request, entirely unaided, to secure such a fund as would place the financial affairs of the diocese on a satisfactory basis. Nothing daunted by the difficulty of this undertaking, he visited England twice, and but recently returned from his second visit, having succeeded in raising a diocesan endowment of \$50,000, which has been invested in Canadian 4 per cent bonds at 90. He also succeeded in raising a considerable amount towards the sum necessary to erect a training college, and a further sum of \$2,500 towards the endowment of a theological chair in it. The diocese extends over an immense amount of territory reaching over 11 degrees of latitude and 5 of longitude, embracing

intends revisiting England for the purpose of completing the building fund of the college and also to secure endowments for chairs in each of the native languages, on the plan of the Celtic chair proposed in Edinburgh. The twofold work of the missionary diocese; the conversion of the Indian population, and the ministering to the wants of a large and rapidly increasing white population, is most important, and it is not therefore surprising that the bishop's appeals have been so warmly responded to on the other side of the Atlantic."

DIOCESE OF ONTARIO.

(From our own Correspondent.)

RICHMOND.—The following Address has been presented to the Rev. Mr. Nesbitt:—

To the Rev. A. C. Nesbitt, Rector of Richmond.

REVEREND AND DEAR SIR,—We the Church-wardens and Vestry, on behalf of your Congregations in Richmond, Marlborough and Goulbourne, feel much pleasure at the opportunity which the present occasion affords of unitedly expressing our appreciation of your pastoral services amongst us since your appointment to this Parish, by the Lord Bishop.

During the two years you have labored here, your course has been marked by untiring anxiety for the welfare of your people. An anxiety which has elicited this spontaneous expression, which we now accede, and of which as a token, we ask you to accept at our hands this Beaver Coat, with which we present you, praying that you will long be spared to wear it, and to proclaim as you have always done, fearlessly and uncompromisingly the doctrines of the Catholic Church. And hoping Reverend Sir that both Mr. Nesbitt and yourself may enjoy God's blessing resting on you during your journey through life. And wishing you many happy returns of the

DIOCESE OF MONTREAL.

From our own Correspondent.

CHRISTEVILLE.—The Rev. H. Evans, Incumbent of Lachute, has been paying a visit to his old parish, and his old friends of this place. Mr Evans is much improved in health since he went into mission life, and he has the great satisfaction of being thoroughly appreciated by those among whom he ministers.

DUNHAM.—The Dunham Ladies' College is about to be opened by Mrs. Oakley.

KNOWLTON.—The Rev. Dr. Sullivan, of St. George's, Montreal, is to deliver his famous lecture, "Across the Ferry," here on the 30th inst., in the Hall of the Bromo Lake House. The proceeds will be applied to the funds of St. Paul's Church. Admission 25 cents.

BROME CORNERS.—The Ladies of St. John's Church held a Bazaar on the evening of the 13th inst., in aid of the funds of the church.

WATERLOO.—The Rev. L. N. Tucker, is College, lectured on the "British Empire," before St. Luke's Association, on the 16th inst.

MONTREAL.—On the evening of the 10th inst., St. Stephien held a Conversation. Canon Evans presided. The Church of St. James the Apostle had a similar entertainment, which was attended with happy results. And on the 12th inst. St. Martin's Church participated in an evening's association and profit.

University Literary Association.—On the evening of the 11th inst., this Society held its weekly meeting, and the subject discussed was, "Should the Church of England be disestablished?" By a vote the question was decided in the affirmative.

Christ Church Cathedral.—On Sunday evening, 14th inst., Canon Baldwin, Rector, delivered his 2nd lecture in his Advent course, subject, "The First Resurrection and the Rapture of the Saints." Sunday, 21st inst., His Lordship

6 have fallen away from "the faith once for all delivered to the Saints;" and 6 have entered into rest. Of the 61 who remain, 50 attended the special gathering on Tuesday Evening, December 2d. A careful examination of the Confirmation Register led the Rector to expect an attendance of 49 persons. This large attendance was mainly due to the exertions of the present Confirmation Class.

Where there are no precedents, first attempts must be, of course, imperfect. Want of space prevents more than an outline sketch of the proceedings being given. The order was as follows:

1. Psalm xxiii. recited by all. Hymn 270 (A. & M.), set to the tune of *St. Michael*. The Apostles' Creed and Lord's Prayer, said by all. Prayer for the Parish (from the Parish Almanac for 1880).

2. Calling of the Confirmation Roll from January, 1872, the members of each year's Class sitting together.

3. Address. Subject, "Four Green Pastures in which the THE GOOD SHEPHERD nourishes His sheep."

4. Distribution of a "Memorial" drawn up for the occasion, copies of which were kindly struck off by Mr. Era Cornwall, Jr., from his Electric Pen.

5. Hymn 224, the recital of an "Act of Thanksgiving with Response" (printed), and Benediction.

A similar gathering was held on December 4th at Fairville, when 42 confirmed members attended.

Unto Thee, O God, do we give thanks
Yea, unto Thee do we give thanks.

—Parish Church Work.

DIOCESE OF NOVA SCOTIA.

BATFIELD.—*Holy Trinity Parish.*—A donation of a small-sized but exceedingly chaste and appropriate Font of Marble, from the Incumbent of Sidney Mines, the Rev. G. Metzler, received in the month of November, is hereby gratefully acknowledged. Inscribed with the scriptural words, "One Lord, One Faith, One Baptism," and occupying its proper position in the Sanctuary, it supplies a long felt want as well as symbolizes the sacred character of its appointment. This being the parish in which Mr. Metzler began his Ministry, and in which

King's College, Windsor, and are natives of Nova Scotia.

BRIDGEWATER.—The Revd. W. E. Gelling would be glad to receive small Christmas offerings to God to aid in paying for a stained glass window. The window has been procured from McCausland, of Toronto; and is intended for a small country church in the mission of Bridgewater. The window is a most beautiful one, and is valued at \$260. Funds are required to put the window into its place in the church, and to refund a sum borrowed to pay for it. The size of the window is 7 feet 10 in. by 2 feet 4 in., and was at the Philadelphia Exhibition, as a specimen of the stained glass works of Canada. It is a well painted view of the Crucifixion. Mary His Mother, John the Beloved Apostle, and Mary Magdalene are represented as standing round the crucified Saviour. This beautiful window is for a small country church, and when first ordered the congregation was larger and better able to pay for it. Since then several families have removed from the district; hence this appeal has to be made. St. James' Church, Inner Conquerall, is a neat, well found building, with a small but devout congregation. Services are held in it every other week, and the Holy Communion celebrated monthly. Some may smile at the idea of putting such a window in an out-of-the way church, "and the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

LUNENBURG.—Senator Kaulback has lately pleaded, free of fee, the cause of one, who he knew had not the means to pay him. This is not the first time he has defended the cause of the needy without charge.—Com.

PRINCE EDWARD ISLAND.

DIOCESAN CHURCH SOCIETY MEETING.—ABSTRACT OF ANNUAL REPORT.

The Annual Meeting of the Diocesan

tions, \$1,512.05; legacies, \$2,324.38; donations to finish Church, \$789.96; sewing society, \$381.67; Sunday School, \$38.06; total, \$5,046.56.

MILTON AND RUSTICO.

The Archdeacon reports that during his absence the church services were satisfactorily performed by Rev. T. H. Reagh; and since his return the services have been regularly performed. A service has, by request, been extended to Milton River Station. The Bishop's visit is to be remembered. His Lordship confirmed in the parish 20 females and 8 males. Receipts: A handsome communion service from Miss Holroyd; a chancel stove, from Mrs. Disney; a tower and bell from the parishioners, valued at \$359.66; offertories and collection, \$325.56; S. P. G. missions, \$33.41; D. C. S. subscriptions, \$72.85.—Total, \$791.48.

ST. ELEANOR'S AND SUMMERSIDE.

Rev. Mr. Dyer's parish was visited early in the year by small pox, and Alberton and its suburbs were under quarantine. Afterwards measles became very prevalent, together with scarlet fever, diphtheria, and whooping cough. But he would have come through the battlefield without being wounded at all, were it not that one day, while out visiting, his horse ran away, and he was thrown out of the wagon and badly hurt. Falling on the rail of the bridge, he thinks, saved his life. Till this accident, he had been able to fill all his appointments; and he is happy to report that at Alberton, Cape Kildre, Montrose, Cascumpec Village, and Lot 6, the services have been well attended, and, apparently, appreciated. Celebrations, 17; marriages, 3; baptisms, 26; burials, 11; pastoral visits, 414.

CRAPAUD AND SPRINGFIELD.

Rev. Mr. Johnston reports that Church work here "pursues the even tenor of its way." The number of Bible classes has increased and the Sunday Schools continue to give satisfaction. Seventeen persons were confirmed—and more were ready to ratify their baptismal vows but stormy weather prevented. Burials, 9; marriages, 1; baptisms, 6. Receipts: For S. P. G. mission, \$21.56; D. C. S. subscriptions in 1878, \$58.60; in 1879, \$62.50; tea meetings at Crapaud, about \$455; Algona missions, \$7.46; Sunday Schools, \$3.53; subscriptions, \$215.50.—Total, \$809.25.

GEORGETOWN.

Rev. Dr. Wright reports that he had charge of Trinity Church in June, July, August and September. During his stay eighteen persons were prepared for Confirmation, and Confirmed. One of these was seventy-five years of age, another was blind.

James Eason, Esq. (Catechist), reports that in the absence of a Clergyman, Sunday services were regularly kept up morning and afternoon, with a very fair attendance. Special services were also held on Holydays and in Lent. The visits of Rev. Messrs. Richey and Hodgson, at Christmas and Easter are acknowledged. Sunday School is taught every Sunday, and is well attended. The Church has been repaired at a cost of \$194. The receipts amount to \$324.50.

NEW LONDON.

Rev. T. B. Reagh reports; Regular services have been held in New London and Irihtown during the last four months—morning and evening service in each church alternately. Week-day services have also been held in church. There has been a large attendance on all occasions. Nineteen persons were confirmed by the Bishop. The parsonage has been repaired and the graveyards have received attention. Total collections during four months, \$169.81; services and sermons, 66; baptisms, 17; burials, 4; celebrations, 5.

The following Resolution was moved by Charles Palmer, Esq., and seconded by Rev. T. Johnston:—

Resolved, That the Report now read be adopted, and the thanks of the meeting be given to the Collectors for their efforts in maintaining the funds of the Society.

Rev. Geo. W. Hodgson moved, seconded by Rev. A. Osborne:—

Resolved, That this meeting desires to acknowledge with gratitude to Almighty God, the blessing which He has vouchsafed to this Province during the past year; and to express its thankfulness to those Home Societies who have for so many years materially assisted our Church.

Rev. T. S. Ritchey move, seconded by the Archdeacon:—that this meeting

sympathises with the missionary operations of our Church, and is glad to hear of its success, and of its continued desire to extend its operations throughout the world.

Rev. T. B. Reagh moved, seconded by Rev. D. Fitzgerald:—

That the officers of the Society and members of the Executive Committee be the same as last year; that the name of William Pidgeon be added to the list; and that of Mr. Thos. Adam Millman be substituted for Thos. Millman; that Mr. Merson be appointed treasurer in place of Rev. Geo. W. Hodgson, resigned; and that Messrs. F. T. Newbery and H. J. Cundall, be auditors for the ensuing year.

EFFORTS TO GAIN THE EPISCOPATE IN AMERICA.

(CONTINUED.)

The first Rebellion in 1715 put an end to the next attempt. No public allusion to the subject occurred till 1740, when Dr. Secker, Bishop of Oxford, in a sermon before the S. P. G., pleaded for a Bishop for America. In 1750 Bishop Sherlock, of London, presented to the King in Council considerations relating to ecclesiastical government in America. A plan was drawn up by Bishop Butler, of Durham. It carefully considered the prejudices against Bishops in the Colonies. There was to be no coercive power over the laity, no interference with the Governors or magistrates in their powers or privileges. Bishops were to be supported by the voluntary offerings of the Church of England. No Bishop was to reside in New England or Pennsylvania, where the government was in the hands of Dissenters. Opposition to Bishops was now wide-spread. The opponents in America were: 1. Those who understood the difference between the spiritual and accidental features of the Bishop's position, but feared they would promote the growth of the Church. 2. The ignorant, who identified Bishops with tyranny. "Those apostate monarchs who chastise us with scorpions." 3. Those who understood the true position of a Bishop, but who doubted the honesty of the introducers, or the practicability of the measure. The plan failed. The King set out for Hanover, and could not give it his attention. The Dissenters took advantage of these measures to inflame the popular mind against Bishops. They had a Society in England in constant correspondence with the Society in America.

In 1764 the S. P. G. reports 80 Missionary Stations and 72 Missionaries in the limits of the present United States. Thirty of these were in New England. The Missionaries outside of Virginia and Maryland were paid by the S. P. G. The Society was charged with the attempt to Episcopate centres, "because they sent Missionaries to places where there were already godly and peaceful ministers, and not to heathen districts." Dr. Hawks says that he cannot find any instances where the Society introduced itself before men were asked for. The Rev. East Apherpe, of Cambridge, defended the Society. He was answered by Dr. Mayhew, Congregationalist, in a very violent pamphlet. Among many others, Archbishop Secker replied to this in a pamphlet of rare ability. Dr. Mayhew responded in two replies, and these were reviewed by Apherpe. Here this terminated. Rev. Messrs. Cannon and Johnson, in America, pleaded the Church's cause. Their reasons for desiring the Episcopate were as follows:—1. While all religious bodies can propagate their ministry, the Church alone cannot. 2. No Confirmations can be held. 3. There can be no proper superintendence of the clergy. 4. The difficulties in obtaining orders. The expense of the two voyages is £100. The time consumed is a year. The risk incurred is considerable, one-fifth of those crossing the ocean for Ordination perishing. These were weighty reasons, and deserved prompt recognition. Still, the Church was doomed to more disappointment. In 1767, John Newhall, Bishop of Llandaff, preached before the S. P. G. Certain expressions as to heathenism were supposed to refer to New England. Whereupon Dr. Chas. Chauncy, of Boston, took up the cudgel for the Dissenters, and replied in letters to a friend. As the remedy proposed was Bishop, the controversy was an exciting one. Mr. William Livingstone, a lawyer of New York, published a letter to the Bishop of Llandaff. The controversy was closed by Dr. Inglis, of New York, afterwards Bishop of Nova Scotia.

[To be Continued.]



Lachine and Cornwall Canals.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Timber for Lock Gates," will be received at this Office until the arrival of the Eastern and Western Mails on MONDAY, the 20th DAY OF DECEMBER instant, for the furnishing and delivering on or before the 1st DAY OF JUNE, 1880, of Pine Timber, sawn to the dimensions required, for the construction of Gates for the Upper New Locks on the Lachine Canal, and for the New Locks on the Cornwall Canal.

The timber must be of the quality described, and of the dimensions stated on a printed bill, which will be supplied on application, personally or by letter, at this Office, where Forms of Tender can also be obtained.

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To each Tender must be attached the names of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of the conditions stated in the Contract.

This Department does not, however, bind itself to accept the lowest or any Tender.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, November 7th, 1879. 11-37

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2-17

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Over 16,000 in Use.

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- Bishop Merrill, Chicago.
- Rev. G. H. Whitney, D.D.
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- Rev. O. H. Tiffany, Grand Central Hotel, N. Y.
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- Rev. W. H. De Puy, D.D.
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A MERRY CHRISTMAS!

A MERRY CHRISTMAS to our readers, one and all! *The Church Guardian* salutes its friends and well-wishers, young and old, at this festive season, and wishes them the outward and earthly joy which springs from happy reunions around the Christmas fireside, the gifts in honor of the Great Gift—God's dear son, and all the time-honored associations of Christmas-tide; and above all, the inward and spiritual happiness which can only come from an application of the doctrine of the Incarnation: "Unto you is born this day in the City of David, a Saviour, which is Christ the Lord." What a blessed truth is the fact which we commemorate that "God, for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary." He came not in royal purple, or with manifestations of earthly splendor, but He touched Humanity as the poorest of the poor. He came in a mother's arms. A little child was lying there, while all the sights and sounds of earth were going on as usual; but in the air, the "squadroned angels" sang the first Christmas Carol, and the wandering Shepherds went to Bethlehem, the "House of Bread," and saw, unknown to them, the hope of all the ages, the "Redeemer," the "seed of the woman," the "Prophet, Priest and King," the "Prince of Peace," the "Everlasting God," tabernacled in human flesh, "Emmanuel, God with us." Well may the Christmas bells ring out their merriest peals, and the churches be decorated by loving hands. There is Christmas in the very air we breathe, in the happy faces that gather around the hearth; the world puts on a Christmas aspect of festivity and joy. But how much of it is a joy that has no true foundation! Earthly affections and all the good things with which God has surrounded us, are causes of rejoicing; but in our churches and our homes, let us ever remember the true meaning of Christmas joy. It is expressed outwardly in a variety of ways, but it is joy that should have its source in a Saviour born to redeem a ruined world. The very word Christmas has sole reference to Christ. And if there be any among our readers who look at vacant chairs by the hearth, or see in the corner cot or cradle, from which the curly heads and dimpled hands have lately gone to shout His praises in Paradise, there is still for them the inward happiness which surroundings cannot make or mar. The blessed dead are happy with their Lord. And the child-souls are with Him who was once a child. Need more be said? The echo of the angels' music is still floating through the world: "Peace on earth, good-will to men." "Ever o'er its Babel-sounds, the blessed angels sing." Let us rejoice to-day in their announcement of a Saviour:—

"Oh! still the jarring sounds of earth,
That round the path-way ring,
And bid the toilers rest awhile,
To hear the Angels sing."

Let our readers remember their clergyman and his family this glad season. "It is more blessed to give than to receive."

**IMPORTANT ACTION
CONTEMPLATED BY THE AMERICAN CHURCH.**

The *Living Church*, in advance of all its contemporaries, publishes the Report of the Sub-Committee on the Provincial System, appointed by the General Convention of 1877. It is one of the most important documents ever submitted to the Church in the United States, and is signed by the Bishops of Ohio and Pennsylvania, Sub-Committee. The report is an elaborate one, and shows that every pains has been taken to acquire a knowledge of the opinion of the Church. The Committee regards the establishment of Provinces as inevitable, and, in many respects, desirable; they recommend that legislation should be initiated, as six, nine, or twelve years will probably pass before legislation can be effected. They express no opinion on details, but submit the following recommendations to the General Convention which will meet next year:

Resolved, That the following recommendations be made to the next General Convention:

1. To establish four Provinces within the territory of the United States; a Province of the Atlantic, of the Centre, of the West, and of the Pacific; generally bounded by the lines of the Alleghenies, the Mississippi river, and the Rocky mountains.
2. That in all legislation respecting a Provincial system, the independence of existing Dioceses be guarded and preserved.
3. That the General Convention of the Protestant Episcopal Church in the United States of America shall continue to be the Legislative body uniting the Churches, retaining the integrity of the Prayer Book and other Symbols, governing Provinces, and representing all the Dioceses; but restricted to general legislation.
4. That the General Convention shall meet once in nine years.

Respectfully submitted,
G. T. BELL,
WM. BACON STEVENS,
Sub-Committee.

The principle of the Provincial System will unquestionably be adopted, sooner or later, in the United States. It will, undoubtedly, be a great step in advance, as it will remove the defects of a system that, by the rapid growth of the Church and nation, has outgrown its usefulness, and will consolidate and strengthen the whole Church, and enable it to make renewed proofs of its vigorous life, and adaptation to the needs of a population which, as the report truly says "has become the most heterogeneous that the world has ever known."

LAY HELP.

The following extracts from speeches at the last Conference at Swansea, will show how the permanent Diaconate and Lay Help are advocated. In point of fact, Lay Help, both of men and women, as Scripture Readers, City Missionaries, Deaconesses, and Evangelists, is largely made use of in England. The leaders now advocate a general scheme of permanent Deacons and Lay Preachers. The Lord Bishop of Manchester said:—

"I am coming to something less general, and therefore more practical. Let us have a great deal more of lay work and lay counsel. There are plenty of reasons for this. You cannot attach people to a cause unless you make them work for it. And in these days of free thought and speech you cannot get people to work, if you will not call them in for consultation. Besides, we want all active work, and we want all wise counsel. The clergy have no monopoly either of vigour or of wisdom. Again, the clergy are charged with a large amount of party spirit and intolerance. I am sure that the laity have a great deal more of both. My lay brethren must forgive me, I must speak the truth. The layman, who is indifferent to all religion, is intolerant of all earnest religion. The layman who takes up religion is generally intolerant of all but his own. The so-called extreme men among the clergy are almost invariably goaded on by those

whom we call their followers, but who really are their drivers. One great reason of this is, that laymen have not been systematically enlisted either as workers or advisers. Work for God, for Christ, for Christian souls, must soften and dispose to peace. And if men have on them the responsibility which belongs to accredited counsellors, they will learn; and two-thirds of our intolerance is the result of ignorance. Nine-tenths even of our educated laymen do not know the alphabet of the Churchman's belief. I would have laymen of all classes in our parochial councils, in our rural deaneries, in our diocesan conferences, and, in some manner or other, associated with our Provincial Conventions. And I would see them working ten times more than at present in our schools, in our parishes, and in our Mission-rooms. This will be a healing measure in every way, and we cannot use it too soon.

"Besides lay readers, workers, and counsellors, I advocate strongly the enlistment of a lower order of clergy—a permanent diaconate. The subject is to be discussed hereafter. I merely say, therefore, now, that, besides the other uses of such a body, they would have this use. We lose the zeal and energy of hundreds of men in the middle class, who, because they cannot find scope for their zeal and energy in the Church, set themselves to become Dissenting ministers. You cannot retain them, unless you can employ them.

"In close connection with this employment of laymen, and deacons, or sub-deacons, I believe that we ought to encourage, or at least fully to tolerate, what may be called irregular devotional services. Many of us love the regular services of the Church better than all besides; but there are some who have not been educated up to them, some (and the Church is bound to comprehend such) who crave for class meetings or other gatherings for social prayer, and who cannot feel free and happy without them."

Rev. Canon Garbett advocated a perpetual Diaconate. Mr. J. M. Clabon advocated Lay Readers and Evangelists, working under the clergy.

Mr. H. C. Raikes, M. P., spoke with great force:—

"He said the primitive Church found the necessity, soon after receiving the Pentecostal fire, to establish a lay agency. The functions of this agency, however, were gradually removed from their hands, not because they were found unequal to them, but because the Church thought it necessary to intrust duties of such high moment and such great importance to the more regular organization which took the place of what were called the irregular orders. It was by the agency of this great mass of auxiliaries that the Church was enabled to convert the masses of such great cities as Rome and Alexandria. The present masses of the population might at least be described as indifferent to Christianity; and they asked again for the same assistance, which alone by the blessing of God, could bring them into the Church.

"The sort of agency suggested by Mr. Clabon and Canon Garbett appeared to him to be a voluntary one. By the perpetual diaconate they might understand something a little different. He understood it to mean city missionaries and Bible-readers, who received some moderate emolument, and upon whose service they could therefore count. He submitted that they should regard the diaconate as the portal to and novitiate for the priesthood—that they should recognize another and distinct order, who should be paid, and who should put themselves under the control of the Bishop or Archdeacon of the diocese, and should become auxiliaries to the clergy. In conclusion, he pointed out that nowhere was such an order more necessary or easily attainable than in the Principality."

He was followed by Mr. Shelly who said:—

"The parochial organization suggested by Mr. Clabon is excellent as long as it lasts, but it is dependent on the zeal, on the energy, even on the health of individual incumbents. It lacks assured permanence, and, therefore, to supply this want I desire a diocesan rather than a merely parochial organization. But I think we need something more than a society like the London Association of Lay-Helpers. We want a real body of lay-readers, teachers, and evangelists, guided and assisted by definite rules, working under one controlling and directing head. There should be in every diocese a Canon-Missioner. A Canon-Missioner

has already been appointed in the new diocese of Truro, and I believe he has made his influence felt even in this short time from the Tamar to the Land's End. The one duty of such a Canon-Missioner should be not only to aid personally in Mission work, but to train and counsel, superintend and direct the whole body of readers, teachers, and evangelists throughout the diocese. In large and populous dioceses it would be necessary that he should be assisted by an incumbent in each archdeaconry, perhaps in every large town, but it seems to me essential that such a body should have one responsible head. I have spoken of teachers as members of such a body because I believe that our people need instruction at least as much as they need exhortation—instruction more elementary, more thorough, more systematic than they often get at present. I have mentioned teachers also because I hope that many of our national schoolmasters would find in association with such a body a help and strength which they greatly need to resist the many influences which now tend to secularise their work and to alienate them from the Church."

The debate was then taken up by Canon Williams, vicar of Llanelly, who desired a change in the law of their Church, in order to give lay deacons full scope. "He wanted godly laymen to be employed to assist the clergy in the services of the Church. He thought the clergy were very unfairly worked and very much overworked among them. They did a great deal of work which could be equally well done by lay deacons. There were some laymen who had the gift of preaching, and why should they not be allowed to preach? Those possessing the gift should be nominated by the incumbent, employed under his direction, and licensed by the Bishop, who could revoke the license when he thought proper."

Our readers will see from these extracts the ideas of some of the English clergy and laity. Our circumstances are somewhat different, and rules and details that would suit an English Diocese, might not always apply here. We need to arrange our own details. But there is no doubt we sorely need Diocesan organizations of Lay-Helpers, under a Canon-Missioner who should superintend and direct the body of Readers and Evangelists. We need above all permanent Deacons. And if the Provincial Synod would omit the seemingly interminable discussion on Canons and minor points of discipline, and give the Province of Canada a well considered scheme for the Perpetual Diaconate, Evangelists and Lay Readers, it would confer a lasting benefit on the Church.

PAROCHIAL PAPERS.

No. I.

THE NEED OF SYSTEMATIC WORK.

Much energy and willingness to work in many of our parishes is dissipated and lost, or else diverted into channels which, if they are not actively hostile to the Church are so in tendency, by the failure to supply opportunities of work. There are numbers of young men and women, and even of those who are more advanced in life, who have inherited an affection and respect of a passive kind for the Church of their fathers, which might be, and ought to be, changed into an active, energetic, eager spirit of work with and for their Church and parish, for which there too often appears to be no place found. This might be illustrated in many ways, but is so obvious that it only needs to be mentioned to command general assent.

There are two methods of arousing and maintaining outward interest in the well being and progress of the Church. The first of these, systematic giving to her support, is beginning to be placed on its proper footing, and to be set before our people in its true light. The system of weekly offerings from old and young, in sums from one cent upwards, whether by envelopes or in other suitable ways is,

no doubt, the best means of gathering in the contributions of the faithful. This is now seen and generally acknowledged. The other method, to be adopted side by side with the first, is systematic work. If the reason were sought why many Christian bodies, not so highly privileged as the Church, are yet taking the place among the people of the land which should be hers, it will be found in the fact that, by incessant appeals and perfection of organization, they continuously enlist the sympathies and waking energies of their people. Offices are provided for them. Positions in the body are found, suited to their abilities, in which they can use their talents instead of hiding them in a napkin, or burying them in the earth. This not only imbues them with a laudable spirit of emulation, which can be as truly sanctified to the service of God as any other Christian gift, and produces abundant fruit in the outward progress of a Parish; but it reacts on the spiritual life. The more intense the action of the Divine Spirit in the soul, the more eager that soul becomes that others should be sharers in the same; the more it longs to build up the spiritual edifice unto the praise and glory of God; the more it burns to bring to bear every means with all its force and power upon the careless, the lukewarm, the backsliding, and the openly wicked. A clergyman who can inspire his flock, or any part of it, with such a spirit as this, must himself be braced and invigorated, both spiritually and mentally, by the effort, while the people will not only rally round him, and support and cheer him by their hearty co-operation, but they will distinctly become the better Christians thereby. The work is done in and for Christ, and carries with it both the promise and the reward.

It can hardly be denied that organization has been a weak point in many of our parishes. Much reliance has been placed on the work of the pulpit, which, certainly, is most important. But exhortation to Christian energy is comparatively profitless unless it be pointed out at the same time in what ways that energy may be employed; while to give the opportunity for the work is to crown the whole.

It is the purpose of these papers to give a few hints as to the most suitable methods of parochial organization by which to unite all members of the Church in active employment for the glory of God and the extension of her influence. To this end, it is intended to discuss the PAROCHIAL GUILD, with its branches, the Devotional meeting, the Instruction meeting, the Bible class, the Communicants' class, the Confirmation class, the Ladies' work, the Church Literature, and the Parochial Entertainment Committees, and such other topics as the experience of the writer has suggested to him to be useful. The papers are meant as a humble contribution, not only to the needs of the clergy, especially the younger men who have charge of important cures, and would be thankful for such help; but also for the laity, who may thus be stirred up to "love and good works." The whole is reverently commended to the blessing of our Divine Lord.

"SUDDEN DEATH."

THE REV. H. B. WRAY, of Durham, Ont., has compiled and kindly sent us a list of the names of fifteen clergymen, who, since the year 1863, have been suddenly called to meet their God while engaged in the services of the Sanctuary.

Mr. Wray suggests that a reference to this startling fact might very appropriately and profitably be made in our last issue for the year.

Says our Reverend correspondent: "In view of these warnings and the prospect of our own early departure, may we not

adopt the language of the Psalmist, and say: "My soul cleaveth to the dust." And we may add a prayer, in the words of our Liturgy: "In the hour of death, and in the day of Judgment, Good Lord deliver us!"

Correspondence.

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

THE CHURCH AND CHRIST.

[To the Editors of the Church Guardian.]
Sirs,—In your issue of 3rd inst. is a letter signed "Layman"—a mild and temperate letter, of a type, in these days of acrimonious correspondence, too seldom seen.

If those who hold differing opinions upon certain matters in the Church would approach their discussion thus mildly in all cases, there would be less misunderstanding, less bitterness, and I have no doubt the parties would find that there is really less difference, in the first place, than either had imagined, and in the second, that the residue of non-agreement is not such, nor so great, but that each disputant might see that the other could remain in quiet possession of his opinion without detriment to the cause which both hold so dear.

And the question which "Layman" asks is, "Why do not the clergy and our religious writers tell us less of the Church, less of the succession of the Ministry, less of the festivals, fasts and sacraments, and more of the Lamb of God which taketh away the sins of the world?" "Many, very many," he says, "thirst with intense longing to hear of Christ and his atonement with less reference to Church methods and outward routine." "Our Lord said, 'If any man thirst let him come unto me and drink.'" "The teaching referred to seems to say if any thirst come to the Church and the sacraments." This is a long quotation but to have the whole matter before us it is necessary.

And first we have to consider what is meant by "coming unto Christ," or, rather, how are we to come. It appears to me that as He has given us certain instructions, we must obey them. The directions that He has given cannot be superseded by any notions of our own. He Himself has appointed the way and the means by which we have access unto Him, which make us to "dwell in Him and He in us." The means are the Sacraments.

According to "Layman's" idea access to Christ is by hearing discourses and reading books upon certain subjects, to use his own words with an alteration he seems to say, "If any thirst, come to the sermon."

I am very far from undervaluing preaching, but it appears to me that "Layman," although he declares that he does not wish to undervalue the sacraments, seems to put preaching in the foremost place, provided it be preaching about some certain subjects. He speaks of those who are hungering and thirsting for Christ, and implies that they are to be satisfied by preaching.

Let me ask how can any one really hungering and thirsting after Him be satisfied by simply hearing of Him.

If one is hungry is it enough to say, "Depart in peace, be ye warmed and filled"? Nay—but we must give them the "things necessary unto life."

Now Christ Himself has declared first "That we must be born again—of water and of the spirit." Secondly, he says, that "his flesh is meat indeed. His blood is drink indeed," and unless we "eat His flesh" and "drink His blood" we have no life in us.

Preaching and the writing of religious books are certainly very useful, but the subjects taught must be "the way of God," namely, how we are to "come unto Him," and there can be no other way than that He has taught us, no other means of salvation than those He has appointed. Surely it is a vain thought that coming to Christ can be any possibility mean hearing sermons about Him. We may be comforted, we may be deeply stirred by sermons; but the effect must be to move us to seek the means of access to Him, or else the preaching is and ever will be but in vain.

But perhaps I am not covering all the

ground; besides the Sacraments "Layman" objects to the "Church" as a subject for preaching. But the Church is the "very body of Christ," "the pillar and ground." Were it not for the Church, the Sacraments, the Scriptures, the very knowledge of God would be lost. All the appointed means of grace would disappear. "Layman" need hardly be reminded that it is necessary to keep all *tenet*. I have no doubt that he will willingly admit the necessity of believing "all the articles of the Christian faith." But how can they be believed if they are not taught. Let me illustrate. Not very long ago a new sect was formed called the "Adventists." To us Churchmen who are yearly at this season admonished of the second coming of Christ, it is interesting to know why there should be such a denomination. The answer is not very far to seek.

The festivals, and seasons, and "routine observances" of the Church are not kept nor taught by very many denominations of Christians, and consequently from never hearing of the Advent, it has been forgotten, and as a consequence the Resurrection and Judgment to come are thrust into the background, lost sight of, and by many, if not all of them, it is taught and believed that when people die they go directly to Heaven, or, if the denomination admit the existence of any other state, to perdition, as the case may be. Now, the "Adventists" have found that the denominations are wrong in this matter, and the result is a new and needless rending of Christ's robe.

Why is all this? It is just because the denominations become impatient of teaching which told them of the Church and of her Ministry and her ceremonies, festivals, sacred seasons and SACRAMENTS, and sought to come to Christ by some other way, namely, by hearing sermons which ignored the plain teaching of Christ, and taught that their hunger and their thirst were to be satisfied by the hearing of their ears, and the result is confusion and a multitude of teachers crying "Lo here is Christ, or lo there."

There is very much more to be said, but I fear I have made too large a demand upon your space, and for the present will leave the subject, trusting that I have not exceeded my own rule of mild and temperate reasoning.

ANOTHER LAYMAN.

SCHISM.

(To the Editors of the Church Guardian.)
Sirs,—Veritas finds fault with "Greenhorn" but does not answer his question. He appears to think that the sin of schism should not be spoken of. He says: "A sense of honour, I think, demands that we speak in no severer terms about people, than we would venture to use to them." But he overlooks the fact that we are soldiers of Christ, and are bound in honour to be loyal to Him.

If there is such a sin as schism, there must be schismatics. And if there are such persons, they ought to be called by their right name, whether they like it or not. Because the sin of treason to the State is winked at in these days, that is no reason why that to the Church should be so.

But he thinks it uncharitable to use the term. It may not always be wise to say to an individual you are a schismatic; but it must always be right to "mark" such a man, and "avoid" him. Otherwise, St. Paul's advice is not good. But there is a difference between pointing out an individual, and pointing out a class. As soldiers of Christ, we must fight against the enemy of men's souls, in whatever shape he may present himself. And we must have more regard for the souls of our children and of others, than for the private feelings of those who seek to injure them.

Hence, while we may entertain kindly feelings towards the man, we must hate his error, and call it by its right name.

This is the distinction between true charity and that sentimental kind which is advocated by the world. A faithful soldier of Christ cannot but despise those who think they can improve the laws of their King, and those who wish to usurp His authority in the government of His kingdom on earth.

MILES.

CHRIST AND THE SACRAMENTS.

(To the Editors of the Church Guardian.)
Sirs,—In your issue of two weeks ago there was a letter from a "Layman"—written apparently in a true Christian spirit—drawing the attention of the

clergy to the thirst felt by many of their people to hear more of Christ and His atonement from their religious teachers, to have these great themes, Christ and His atonement, dwelt upon in the public preaching of God's word rather than the Sacraments, &c. As one holding the very highest view of the Ministry and Sacraments, I wish to express my hearty sympathy with the writer. The truth about the Ordinances by which God makes us partakers of the Saviour's Passion through faith, is so much questioned and denied in this age of scepticism that many of the clergy, I fear, have got into the habit of putting these Ordinances so in the foreground that that which gives them all their efficacy is in danger of being lost sight of, and immortal souls are in danger of being led to rest on the mere rites rather than on the Lord Jesus Christ. While we must invite men to the Sacraments, we ought to dwell rather on Christ and His Atonement. Let it be a general rule with us to have these constantly foremost in our sermons. Two or three earnest sentences in such a sermon will be enough to bring men in earnest to plead the Lord's death, to be washed in the precious blood, to partake of His precious sacrifice, in the ways which faith points out. This kind of preaching I am convinced is the kind we must use if we would bring men to Christ in the Sacraments, and let us not forget that only those who come to Him in His Ordinances, receive the blessings they convey.

At the same time I think we ought to be very thankful to God that He has raised up so many earnest and able men to convince gainsayers that Church Doctrine—as it is called—is indeed Bible Truth; and, in this connection, allow me to recommend to your readers the following tracts of the Protestant Episcopal Tract Society, which have lately come under my notice. 1st. "The Doctrine of the Apostolic succession a wholesome Doctrine and very full of comfort." 2nd. "Why can't our Ministers preach in your pulpits?" 3rd. "Schism." There have been some letters in your columns lately concerning Schism. Now by circulating these excellent tracts of the American Society with Randall's "Why am I a Churchman," and similar works, the true idea on this subject will be sure to find lodgment, if only God's blessing be sought in earnest with every tract we lend or give away.

Faithfully yours,
A MISSIONARY.

16th Decr., 1879.

BIBLICAL QUESTIONS.

(To the Editors of the Church Guardian.)
HOCHLEGA, Dec. 16th, 1879.
Sirs,—As the series of Biblical Historical Questions are now finished, and few competitors remain to send in their last answers, allow me to request everyone who has not yet sent me their name and address, to do so at once.

One of the most difficult exercises I ever took in hand was the correcting, sifting, and endorsing all the papers sent in, but I have received a very great deal of useful information by reading over the answers. It is to the honor of Prince Edward Island that the paper (not any better, perhaps, in the actual correct answer), sent from Charlottetown, will receive the first prize. The elaboration of this paper, if you would permit it, and it would be agreeable to the author, would form a splendid series of articles for the CHURCH GUARDIAN, and would be welcomed, I doubt not, by hundreds of Sunday School Teachers and thousands of children. I do hope that it can be accomplished, and during its publicity, where any error has been marked, it will be then pointed out.

My original idea was to have given three prizes, but there are such a large number of competitors who come pretty nearly equal, or within the minimum amount of errors, that I am compelled to give them all a prize of some kind, which, I doubt not, will cheer them after their hard work for so many months. I cannot yet tell their names, as the papers are not all in, but will do so soon. This much I know, however, that the first two or three prize holders must remain where they are, as the sum total of all their errors on their respective papers sent is less than the next (7th) paper sent in, or of the 6th series, which have not yet come in.

I have secured prizes from the following parties, to whom I return, through your paper, my sincere thanks, viz.—50 beautiful photos of the Marquis of Lorne, from Mr. Wilson, Montreal; 8 vols. Anderson's Life of the Duke of Kent, from Mr.

Dickson Anderson, late of Pictou, N.S.; 5 vols. from Mr. John O'Loughlin, stationer and bookseller, Montreal; 1 vol. C. Healy, stationer and bookseller, Montreal; 1 vol. Rev. Thomas Fyles, Cowansville, Quebec; 6 Chronographical Charts from Rev. Rural Dean Owen, Lunenburg, N. S.; 6 vols. The Last Three Bishops, from John Lovell, Esq.; 1 vol. from do.; 6 vols. from do., Battles of the World, and expect to receive others before the New Year.

As all the papers of each candidate are syled and ready to be returned, corrected as far as I could do so, "none being infallible," if any one wishes them back through the post, there must be paid full postage on them, as was stated before, or they can be sent per express, C. O. D. Those who receive prizes must also state how they wish them sent, after their *non de plume* appears in THE CHURCH GUARDIAN, and from 15 to 25 or 30 cents each will carry any of the Books (and papers returned), in parcel form through the Post Office. It is hoped that in next issue all the names of prize holders will be given.

Wishing you and my numerous list of correspondents, the compliments of the season, and a tenfold increase of your paper next year,

I remain,
My dear Editors,
J. DOUGLAS BORTHWICK.

P. S.—There are several of the series papers incomplete. If each one will do as requested, I can soon know where to address, and let those know whose papers are lost, or have been sent to Ottawa for insufficient postage.

[We shall be glad to give space for the elaboration of the successful papers.—Ed.]

ORNAMENTS RUBRIC.

(To the Editors of the Church Guardian.)
Sirs,—I must ask "Conservative Churchman" to explain to me in what manner the judgment of the Privy Council,—a Council not necessarily composed of Churchmen.—can affect the Church in this country. It was manifestly lawful to wear, not only a white stole, in its proper season, but also other colours, at certain times, some years after the Reformation was fully completed, (which Reformation, by the way, was not directed against vestments, but against doctrines,) and I contend that the vestments and colored stoles are still lawful, if not always expedient, while the "Ornaments Rubric" remain in the Prayer Book. Now, usage for a length of time cannot affect a Statute, as, by the law of England, no Statute can fall into desuetude. I must add that I cannot see how the judgment of a civil court, in matters ecclesiastical, are conscientiously binding on the members of the Church, when said judgments are so greatly at variance with each other, and far from being in harmony with the spirit of the Prayer Book, to which the clergy have subscribed, and not to the rulings of the Privy Council. Does "Conservative Churchman" accept the ruling of the courts with regard to the eastward position? That is now the lawful one. I have noticed that black stoles are worn mostly in churches at all seasons, from which they have just lately removed the three-deckers and box pews, and I presume it is because they are still in mourning.
SACERDOS.

J. R. LITHGOW, IN REPLY TO REV. H. L. OWEN.

(To the Editors of the Church Guardian.)
Sirs,—Mr. Owen's second letter in reply to mine, both of which you published in your last issue, surprises me more than his first; for although astonished at the charges contained in his first letter, I thought they were based on a mis-recollection of facts, and that they would be withdrawn on my reminding him of what occurred in connection with my problem, in the spring of '76. The letter I addressed to him, a copy of which appeared in your last number, was written in a kindly spirit, related the facts of the submission of the problem and its "solution," through his agent, Mr. E. H. Harrington, to the gentlemen chosen by him and myself, and telling him that Mr. H. had that day told me, "he never could get a decision from them." I further reminded him that the periodical in which he saw a notice of my problem, was sent to him by me. Also, I argued that he had "met and refuted" no "bold charge against God's word," for I had made no charge of any kind, but had simply accepted the authorized version. From my correspondence with him, and subsequent personal acquaintance, in '75, and never having heard a whisper of his having anything

against me, I thought he would withdraw his charges, on being shown their baseless character; but, so far from doing that, he turns upon his *quondam* friend like a serpent, and in your columns, accuses me of "publishing a falsehood in the Rainbow," calls the publication of my letter to him, a "proclaiming of my own dishonor," casts doubt upon my statement respecting "the council of reference," and actually devotes a paragraph to the damaging fact that, in '75, I addressed him as plain Mr., but directed my last letter to Rev. H. L. Owen!

Now Sirs, I see you require brevity in our communications; and, in reply to Mr. O's question, can I write a short letter? I would say, yes; but can you expect charges against my honor and veracity, preferred by the Rector of Lunenburg, in the columns of his church organ, to be met by a *brief denial*? Would my mere assertion that the Reverend Rector of Lunenburg's charges are false, from Alpha to Omega, relieve my name of the stigma he has dared to fasten on it? My name is not a common one, there are plenty of Owen's in Nova Scotia, but only one Lithgow, and *non omne vulgus*, it behooves me to clear it from such slanderous attacks as those of the Rev. Mr. Owen, and you are bound in fairness to grant me space for the purpose. His discovery that Lam. iv. 6, as it stands in the English Bible, is a mistranslation, may be in his estimation of great importance to the Church of England, but it is, let me tell him, of less consequence to me than the clearing of my name from his foul charges of dishonor, falsehood, and attack upon God's word.

Now, with regard to his charge of "publishing a falsehood in the Rainbow," respecting my problem, or "challenge" as he calls it; I solemnly declare, not a line appeared in the Rainbow respecting it, save what the Editor wrote; and he wrote what appeared without any hint or suggestion from me, on receipt of a Halifax paper I sent him, in which the problem was advertised. Besides, my problem was advertised here in March, 1875; the number of the Rainbow published in London, which contained the notice, is dated 1st May, 1875, hence, unquestionably, it was written in April; is it reasonable, then, that the Editor should write concerning a problem, newly published, and just in hand, what Mr. Owen imagines and asserts—that Mr. Lithgow's "challenge never was met"? Thus his accusation is not only false, but incredible.

But, again, Mr. Owen, in April '75, wrote me that he had three works by the Editor of the Rainbow, and asked me to send him some Rainbow's, which I did, the May number included; hence, he saw what the Editor had said about my problem. "We presume it will be some time before his fifty dollars are demanded;" and if he didn't like it, why did he not write the Editor and request him to publish his "solution"? It surely was more his duty to do so, than mine! Let me suggest that he now do so and thus atone in some measure for leaving the Rainbow Editor and readers in ignorance of the important fact that Lam. iv. 6, as it stands in the authorized version, is a mistranslation; at the same time, he better state that the Hebrew word rendered there, the punishment of the iniquity, is rendered punishment, or punishment of iniquity, in all the following texts:—Gen. iv. 12; Lev. xxvi. 41, 43; 1 Lam. xxviii. 10; Job xix. 29; Lam. iv. 22; Ezek. xiv. 10, three times in one verse; and in the *miryam* of Gen. xix. 15; 2 Kings vii. 9; Ps. lxxix. 29.

A few words now on what Mr. Owen calls "proclaiming my own dishonor," and I will close. What he reckons my dishonor, he tells you: "If the Council of reference refused to arbitrate he (Mr. L.) was bound to make the fact known, and agree to have other arbitrators." In reply, let me say, I was under no such obligation. Mr. Owen's agent had the matter in his hands, and neither Mr. O. nor his agent ever asked me to do anything after the problem and "solution" were placed in the hands of the judges. Wherein, then, consists "my dishonor"?

Mr. Editor, I now call upon the Reverend H. L. Owen, to retract his charges made against me, in your columns, seeing they are slanderous and utterly false. If he refuses, he may discover some day that iniquity and punishment of iniquity are nearly related, and that one Hebrew word may well signify both, iniquity and his punishment being as cause and effect.

Yours respectfully,
J. R. LITHGOW.

December 20.

We are obliged, owing to the crowded state of our columns, to hold over a number of interesting letters.

We would again remind correspondents that all communications must be sent in by the Saturday previous to publication.

Literary Department.

[FOR THE CHURCH GUARDIAN.]
CHRISTMAS THOUGHTS.

BY HENGA.

Poor and humble, meek and lowly,
Though the Blessed Virgin be,
Yet He is the Lord of Glory,
Whom she cradles on her knee!
Mary! Oh what faith was thine?
Thus to view thy Lord Divine,
In the Babe upon thy breast,
Sinking peacefully to rest.

Mother-maid was not that faith,
Sorely tried at close of day,
When, His infant gambols o'er,
Wearied came the Child from play?
Clinging closely in thine arms,
Finds He safety from alarms;
Can the fragile Being give,
Strength by which we move and live?

Yes, Oh! couldst thou e'er forget,
Whence the Child His wondrous birth?
That the glory of the Lord,
Shone on thee, a worm of earth?
No! that awful Incarnation,
Is the life of all creation,
And that Infant's feeble arm,
Mighty is to shield from harm!

Strength with weakness is combined,
Kings of Kings! yet Son of Man!
He, the Saviour of Mankind,
Measures out his little span!
He, Emmanuel, God with us!
Poor and lonely! It is thus
Wearing our poor human frame,
Unto us the Godhead came!

Could my dull and darkened heart,
Of that wondrous love of Thine,
But conceive the smallest part,
I could no'er withhold Thee mine.
Jesus! Babe of Bethlehem!
Let me touch Thy garment's hem,
And, like Mary, let me see
Emmanuel! my God in Thee!

Christmas, 1879.

SILVY'S HOLLY.

A CHRISTMAS STORY FOR THE
CHILDREN.

(Written for The Church Guardian)

SILVY was a very fine name for a little bit of a girl with round blue eyes and cheeks like rosy apples, and an honest, smiling mouth, but poor people's children in England often have very fanciful names given them, and, after all, everybody called her Silvy. I was very fond of Silvy. For two years she had been my pupil in the Sunday school, and though sometimes her high spirits got the better of her discretion, still she was on the whole a very obedient, trust-worthy little scholar, and always lovable. Silvy's father was only a farm-laborer, and, like most farm laborers in England, very poor. Their home was a tiny, play-house looking cottage on the edge of the wood or rather plantation belonging to the Squire of the Parish.

It was a week before Christmas, and we had already made our plans for the decorations, when one frosty morning a servant came in to tell me that Silvy was in the kitchen and wanted to speak to me. I found the little woman looking very important, and her eyes and cheeks brighter than ever from the wintry air. "Well, Silvy, what is it?" "Please Miss, I came to tell you that I have a lot of berries for you. You was saying as berries was so scarce this year, but I knew where to find some—the beautifullest berries,—and father will take it down to the church to-morrow, when work is over." "That's a good girl Silvy," I said. "I have been wondering what to do, and now I shall have enough for the chance at any rate." "And please Miss, don't you say nothing about it," cautioned Silvy, "some of the boys would be mad with me cause I found it, and may-be they'd play me a trick and take it, just to spite me. There's Jim Hurler—he's an awful bad boy." "Never fear Silvy, I won't say anything, but I'm sorry to hear any of the boys have a spite against you—why?" Silvy looked down and got very red, and twisted her little body about before she answered. "Please Miss—Jim Hurler he says—he says I'm a hypocrite, that I go to church and pray just to please you and make you think much of me," and poor Silvy looked really distressed. "Well, Silvy," I said, as I put my hand under the little round chin and looked into the clear, honest eyes, "that need not trouble you, so long as you know in your own heart that it is not so, and you know there is one who searcheth the hearts and can read all

our motives. In everything think first of Him, and all will be right." The child looked comforted. "I do try Miss," she said very earnestly and I felt sure she was telling me the truth. That afternoon I went up to the Squire's, and, remaining longer than I intended, it was nearly quite dark, when, on my way home, I skirted the edge of the wood by which Silvy's father lived. A light was twinkling in the cottage window, and as I came up to it, I could see Silvy putting the fat baby to sleep. She looked quite motherly as she rocked herself to and fro, and I could hear the sweet young voice singing "Rock a bye Baby." It was such a pretty little picture that I lingered a moment to look at it; and just then, I heard a sort of rustling noise near an old shed at the back of the cottage. The evening was so still, that I noticed it and looked in that direction, and, as I looked, I could just see in the dim light some dark object crouching near the shed, and then moving slowly back into the wood, drawing a heap of something after it. I felt a little startled for a moment, and remained standing where I was. After waiting for a few minutes, I saw the dark object come back and creep into the shed and then come out again once more dragging a large bundle of something behind it. I felt so puzzled at these strange proceedings, that I knocked at the cottage door, which was opened by Silvy, who had just laid the baby in his cradle. "O, Miss Margaret!" do come in, she said, with a beaming face, when she saw who was her visitor.

"Mother's out, but she'll be in directly." "Is your father home yet, Silvy?" I asked; I saw someone come out of your shed just now, and I couldn't make out who it was." "Out of the shed?" said Silvy, looking puzzled for a moment, and then with a gasp, she ran to the door. "O, Miss Margaret, my holly! it's that Jim Hurler—he's been and taken it!" and then she covered her little face with her apron and burst into tears. "Hush, hush Silvy," I said, trying to comfort her, though I felt that her explanation was probably the right one. "We don't know—its so dark that I could really hardly make out anything." "O, I know, I know it was Jim," sobbed Silvy. "I hid it in the shed, and he must have watched me,—and it was such prime holly, and, and it was for you."

"It was for the Church Silvy." Just then Silvy's mother came in, and we got a lantern and went to find out what had been the matter. Sure enough, the shed door had been forced open, and the treasured heap of holly was gone. There on the ground were a few scattered twigs and berries. "Never mind, Silvy," I said, "You shall help me in another way, and as for Jim Hurler, I shall try to find out about him. Come down to me to-morrow."

Jim Hurler was a round-headed, mischievous-looking boy, noted for his scrapes at school, and the subject of constant complaints, but I did not think altogether badly of him.

Early the next morning, to my surprise, Master Jim presented himself before me, and with the meekest manner he could assume, enquired whether I would like to buy some holly. "Its berries holly, Miss, fine for the trimmings," here marked, twisting his cap in his hands. "I heard 'em say as how you wanted some." I was so surprised at Jim's audacity, that I had to pause a little. "Has it never come into your mind, Jim," I said, after a while, "that you might make a gift to God's house? You have no money to give, but the poorest of us can bring something to show our love and our desire to do Him service." Jim was silent, but his face grew very red. "Berries are hard to get this year," I went on, "but you would not begrudge a little trouble to help to make God's House look bright at Christmas, the birth-time of our Blessed Saviour? Only think how He came into the world to live and die for us. Surely we can learn to do something for Him?" Jim's cheeks burned more and more, and I felt very sorry for him. "Jim," I said suddenly, "where did you get the holly?" He looked at me with a quick glance of alarmed enquiry, and then at the hat in his hands. "Out of the Squire's wood, Miss." "Did you get it anywhere near John Burton's shed?" Now Jim saw that he had run into the very jaws of detection, and his consternation was great. He wondered greatly how I could possibly know of his misdeed,—he had stolen poor Silvy's holly at night-fall, and the first thing this morning he had boldly come to sell it to Silvy's friend and protectress, little dreaming that she had been

a witness to his proceeding. The mischief and audacity all died out of his round face, and he looked the image of shame and perplexity.

"Jim," I said, "I am greatly grieved that any boy belonging to our village, and our Sunday School could do a thing so mean and so unkind. Only think how bad it was in every way. It was cruel to play such a trick upon a little girl, too, younger than yourself. It was a theft,—as much so as though you had stolen money from myself; it was an insult to God to bring what you had stolen to decorate His House." Jim's head had sunk forward out of sight, but to complete his punishment there was a little tap at the door, and Silvy, with a pathetic look in her blue eyes, and without her usual smile, came into the room. I cannot describe the faces of the two children at sight of one another. It was plain to Silvy that the boy against whom her little heart had been full of indignation and hard thoughts, was getting his punishment, and the child was too generous to exult in his discomfiture. Jim, on the other hand, seemed to feel that only Silvy's presence had been wanting to his disgrace.

"Silvy," I said, after keeping silence for a little while, "I think Jim is sorry for what he has done. You must forgive him with your whole heart. Remember Christmas is the time of love and kindness. Will you shake hands with her Jim? See, she wants to be friends with you."

Jim slowly looked up,—first at me, then at Silvy, with a wondering, questioning look, then suddenly two big tears shone in his eyes. Silvy put out her little brown hand in an instant, and Jim clasped it in his. "Now Jim," I said, "from this time forward you will never be unkind to Silvy any more, and never call her a hypocrite. You will always remember how willingly and gladly she forgave you the wrong you did her, because she prays, 'Forgive us our trespasses as we forgive them that trespass against us.'"

You may think Jim ought to have been punished more severely, but it seemed to me that he had had a lesson he would not soon forget. So I proposed to the two children to come with me to the church, where we were about to commence decorating. The holly which Jim had brought with him was outside on a barrow, and when I had put on my hat and jacket, we started together, Jim wheeling the barrow with a very subdued and contrite, but not unhappy face, and Silvy trotting along beside me, looking very grave, but thoroughly satisfied. Henceforward the children were the best of friends. It was a very happy Christmas to them both; and I am sure Jim never forgot his lesson about Silvy's holly.

Hold On, Boys.—Hold on to your tongue when you are just ready to swear, lie or speak harshly, or to use any improper word.

Hold on to your hand when you are about to pinch, strike, catch, steal, or do any improper act.

Hold on to your feet when you are on the point of kicking, running away from study, or pursuing the path of terror, shame or crime.

SUBSCRIPTIONS RECEIVED.

Mrs H M G Garden, Woodstock, N B; Mr Moore McDormand, Saw Mill Creek, N S; Rev Canon Blensdell, Trenton, Ont; Rev Robert Temple, Twillingate, Nfld; Rev A N Bayly, Bonavista, do; Henry Hoeker, Port Medway, N S; Eri Zwicker, Mahone Bay, N S; Stephen Ernst, do; Mrs Worthlake, do; Mrs Wilson, do; Mrs B Zwicker, do; John Boehner, Martin's River, do; Dr C H Morse, Weymouth, N S; Rev D Nickerson, Colchester, England; Neil McNeil, Weymouth, N S; Mr F H S Calcut, Westville, N S; John Bohaker, Granville, N S; George P Gesner, Bridgetown, N S; Abraham Bent, do; Mrs Chas Hoyt, do; John McCormack, do; W G Foster, do; Thos A Sancton, do; Moore Hoyt, do; Mrs A Ainsley, do; Dr De Bleis, do; Francis Prat, do; Mrs St Clair, Paradise Ann Co, N S; E W Covert, do; John Saltman, do; D B Leonard, do; Miss M Craig, Farmington, Ann Co, N S; G E Chesley, do; R S Besonett, do; Mrs Dr Harding, jr, do; Miss Ethel Moore, do; Mrs J R Harris, Aylesford, N S; Mrs J G Patterson, do; Mrs David Corbin, do; J G Marriot, N W Arm, Halifax, Edmund Woodman, Digby, N S; Mrs J Huat, do; M L Oliver, do; W E Ruggles, do; David Wade; H Harris, do; Mrs E Budd, do; Owen Erans, Wolfville, N S; Alexander MacNab, Charlottetown, PEI; Rev L Evans, Montreal, Que; Joseph Scott, Kemptville, Ont; Rev John Hewett, Herring Neck, Nfld; Wm Smith, Cornwallis, NS; Henry Zink, do; Mrs Jno Lynch, do; Henry O'Reilly, do; Mrs J Smith, Great Village, do; Miss Cornelia Ogden, Antigonish, do; Rev Chas H Smith, New York, U S A; J J Acker, Birchtown, Shelburne, do; Isaac Acker, do; Peter Day, Dartmouth, do; Winton Smith, Chester, do; Jas Schuare, East Chester, do.

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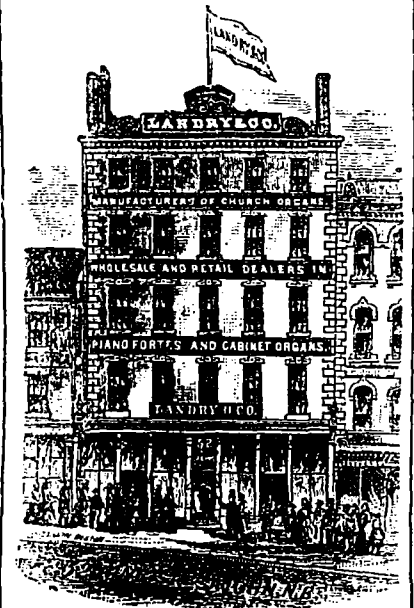
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The Week.

THE DOMINION.

Mr. Carvell is gazetted Senator. The thermometer at Winnipeg, 21st, stood 47 below zero. A cablegram says the Princess Louise sails for Canada on the 22nd January. A seal was recently shot in the Maccan River, which was eight feet long, and weighed 350 pounds. Mr. G. R. Sangster, of the Moncton railway restaurant, formerly of Kentville, has a seal lock invention. Mr. Robert Marshall, M. P. P. for St. John, has been appointed a member of the N. B. Local Government. Ontario is about to erect new Parliament buildings, to cost \$1,000,000, and to be erected in the Queen's Park. Mr. Richard Sanderson, of Port Gilbert, Digby County, is appointed measuring surveyor of shipping for Port Gilbert. It is understood that tenders will shortly be solicited for the construction of another 100 miles of the Pacific Railway West of Manitoba. Dr. Wiggins, one of the unsuccessful candidates for Parliament in New Brunswick, has been appointed to a situation in the Finance department. The *Canada Gazette* contains no less than thirteen notices of applications to Parliament, in connection with Manitoba and North-west enterprises. The new ship *Sovereign*, of Londonderry, N. S., Capt. Putnam, arrived at Liverpool, G. B., on the 19th inst., from Portland, Me., making the passage in 18 days. Mr. Baker, of Fort Lawrence, whose four year old steers took the first prize at the Provincial Exhibition, sold them in St. John for the Christmas market. They weighed 5,100. Messrs. G.P. & C. Henry & Co. shipped to England per "S. S. Moravian," from Halifax, some 500 geese and turkeys. These birds were raised at Brookfield and Stawiecke, Colchester County, and are of fine quality. The Starr Manufacturing Company have made and sold this year about 18,000 pairs of skates, more than their average sales for the last five years; and have also received orders, which they are unable to fill, for 14,000 pairs more. At a meeting in Moncton of men interested in the formation of a Sugar Refining Company, it was decided to organize such company, with a capital stock of \$200,000, in \$2000 shares of \$100 each. A stock list was opened, and an influential committee formed to canvass capitalists. The brig, *Tiber*, Capt. R. Power, cleared last week from Halifax for Pernambuco, Brazil, with a cargo of dry fish. The *Tiber* was on the same voyage last year, and this will make the second cargo of fish shipped to Brazil by Messrs. R. I. Hart & Co. in a short time this season. A lamentable accident occurred at a wedding festivity near London, Ontario, on Friday last. Mr. Peter Campbell was married, and his brother Robt. took a gun to fire a salute, when the gun burst, shattering one of the latter's arms into fragments and sending a part of it through his head. He died instantly. Judgment was given at Montreal on Saturday in the Sir Francis Hincks case, and the verdict of the Jury (which found Sir Francis guilty) was quashed, on the ground that he had not been a party to any wilfully false and deceptive statements; no new trial was ordered, parties being left to whatever remedies they might have. Sir Francis is therefore acquitted. A sad occurrence happened at Lochaber Lake, Pictou County, N.S., by which a Mrs. Stewart lost her life. It is believed that in a state of somnambulism, she had left her room at early dawn and wandered down to the Lake, where she was found drowned in water two feet in depth. Though eighty years of age, Mrs. Stewart was hearty and strong till the day of her death. "Our Pictou, Dec. 22nd, despatch says:—The harbor here is completely frozen over. Teams have been crossing from Pictou to Pictou Landing all day on the ice. The steamer *Northern Light* is now making daily trips from here to Georgetown. She arrived to-day at Pictou Landing, and after remaining there a short time, made her way through the ice to the Intercolonial Railway wharf at Pictou."—*Herald*.

A letter has been received by Mayor Ray of St. John, from the Governor-General, in which he encloses a Christmas gift of \$500, to be distributed among the poor of St. John, who still suffer from the effects of the great fire. A *Patriot* reporter recently paid a visit to the establishment of the P. E. Island Packing Company, Duncan's wharf, Charlottetown. The Company consists of a number of enterprising gentlemen, who have recently launched into a new enterprise—that of canning beef, mutton, geese, turkeys, etc. The *Patriot* describes the various processes through which the meat, etc., goes before it is ready for export. From 1300 to 1800 cans are put up daily. The Company recently shipped 600 boxes, containing 24,000 cans to England.

EUROPE.

The Deposits in the Glasgow Bank, which failed in 1878, will be paid in full, amounting to £45,000,000. Of 400,000 inhabitants in the famine-threatened territory in Silesia, 85,000 are destitute. The misery in Constantinople and its suburbs is said to be appalling. Soldiers who were sent to their homes with only a very small installment of the pay due to them are to be found by dozens starving and dying on the road-sides, their farms and homes having been destroyed during the late war. A Parliamentary paper shows that the amount of the national debt of England, 31st March last was £777,548,495, and deducting £12,460,000 for loans recoverable, £3,866,300 for the Suez Canal shares, the net amount of the debt was £761,222,195. The total funded debt amounted to £709,430,593. Of the unfunded debt £37,666, 360 represented terminable annuities.

THE AFGHAN WAR.

Recent despatches say: The Ameer Yakoub Khan has arrived at Meerat. He is confined under military and police guards. No attempt ought to be made before the spring to do more than hold our position. Stewart's command on the whole line from Dadur to Candahar consists of 9,075 effective men. Tribes along the line are quiet. News from Cabul excites neither surprise nor apprehension. Tribesmen who hitherto have been preparing lands for spring crops are now free from labor for three months, and thus long any excitement may be expected to last. The government of India have published an explanation of the military situation in Afghanistan, stating that General Roberts has ample transports and ammunition. Besides 23 cannon belonging to his force, he has 214 captured cannon, many of which are rifled. The entrenchment can easily be held by two thousand five hundred men, leaving six thousand for offensive operations. Gen. Bright has 12,000 men between Jamrood and Jagdalak with thirty cannon, two months' supplies, and complete divisional and brigade transport. Including the forces at Candahar and in the Kurum Valley, the total force is 45,000 men with 160 guns.

Marriages.

FALK—MORRIS.—At the Bank, Conquerall, on the 17th inst., by the Rev. W. E. Gelling, Mr. C. J. Falk, to Miss Mary G. Morris. Commending the young couple to the care of the Rev. R. Smith, where they are removing to reside. BLACK—MACDONALD.—At Pugwash, on the 16th inst., by the Rev. R. F. Brine, Edgar C. Black, Esq., to Helen Macdonald, youngest daughter of Charles Creed, Esq., M. D. TYDD—MCKAY.—At Moncton, N. B., Dec. 17, by the Rev. Edwyn S. W. Pentreath, John W. Tydd, of Shediac, to Sarah McKay, of the same place. BROWNE—TAYLOR.—Dec. 17th, by the same. William Leonard Browne, of Beaver Brook, Northumberland Co., to Miss Annie E. Taylor, of Moncton. MONTGOMERY—CREWE.—In the Church of St. Andrew, New Haven, Victoria Co., C. B., by the Rev. S. Gibbons, Donald P. Montgomery, of Eel Cove, St. Ann's, to Catherine Crewe, of Neil's Harbor. RAYMOND—CARMAN.—At St. Ann's Church, Musquash, on Wednesday, 17th inst., by the Rev. E. M. Spike, John M. Raymond, Esq., J. P., of Central Norton, King's Co., to Maria A., daughter of the late G. C. Carman, Esq., of the former place.

Deaths.

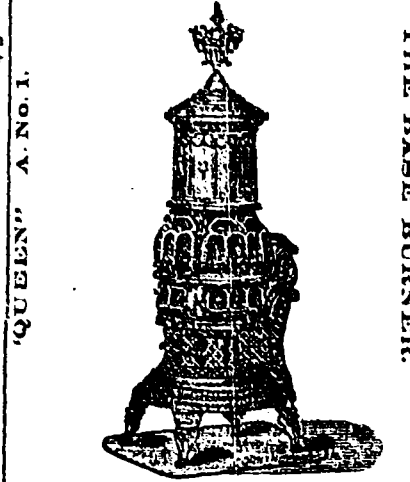
MILLER.—On the 8th inst., at Mill Cove, Co. Lunenburg, Amy, wife of Isaac Miller, aged 23 years.

Weekly Markets.

FISH.

The prices of fish are asking prices from vessel; when sold from Store are more, say from 25 to 50 cents per barrel or quintal.

	Halifax.	St. John.
Large Cod, hard, pr. qt.	4.00 to 4.50	
Small, Shore, "	3.00 to 3.25	
Arichat, "	3.00 to 3.75	
Bank, "	2.80	
Labrador, "	2.80 to 2.50	
Hake, "	1.75 to 1.90	
Haddock, Arichat, "	2.40 to 2.50	
Western Shore, "	2.00 to 2.10	
Pollock, "	1.30 to 1.50	
Herring (Vessel):		
Labrador, per bbl.	5.00 to 5.50	
Shore Split, No. 1.	3.25 to 3.50	
No. 1 Fat Shore.	4.25	
Shore Round.	3.00 to 3.50	
B. of Islands Split.	none	
Boone Bay Round.	none	
George's Bay.	1.75 to 2.00	
Alewiver, No. 1.	3.00 to 3.50	
No. 2.	1.25 to 2.00	
Mackerel.—		
No. 1, per bbl.	12.00 to 15.00	
No. 2, large.	8.00 to 9.50	
No. 2, small.	6.00 to 6.50	
No. 3, large.	5.00 to 5.50	
No. 3, med.	4.00	
Small, No. 4.	1.00 to 1.50	
Salmon—Vessel:		
No. 1, per bbl.	16.00 to 17.00	
No. 2.	14.00 to 15.00	
No. 3.	11.00 to 12.00	
Flour—		
Canada Sup. Extra.	7.25	
Extra.	7.00	
Strong Bakers.	6.90	
Spring Extra.	6.75	
Extra State.	6.50	
Rye Flour, Am.	6.00	
Cornmeal—		
Kiln Dried choice.	3.60	
Fresh Ground.	3.40	
Oatmeal—		
Nova Scotian, per bbl.	5.00	
Canada.	5.50	
Barley, per bush.	5.00	
Oats—		
P. E. I. Black, 42 to 45		
Canadian Mixed.	35 to 40	
N. S. and N. B.	35 to 40	
Bran.	3.00	
Beans, per bush.	1.90 to 2.00	
Peas, round, per bbl.	4.00 to 4.40	
Peas, split.	5.00 to 6.50	
Provisions—		
Beef, Am. Mess, bond	12.00	
" Fz Mess.	13.00	
Beef, N. Scotin Mess	5.00 to 8.00	
" Am. Plate.	13.00	
" Extra Prime.	13.00	
Extra Plate in bond.	13.00 to 14.00	
Pork, N. Y. C. Mess	12.00 to 13.00	
" In bond.	13.00 to 14.00	
" P. E. I. Extra	16.00 to 16.50	
" " Mess	15.00 to 16.00	
" " Pr. Mess	13.00 to 14.00	
" N Scotin Mess	14.00 to 15.00	
" Prime	12.00 to 13.00	
Lard.	12 to 13	
Bacon, roll.	13 to 14	
Hams.	11 to 13	
Shoulders.	9 to 12	
Eggs, per doz.	30 to 25	
SALT from store—		
Liverpool, per hhd.	1.30 to 1.50	
Turk's Island.	1.50 to 1.60	
Cadiz.	1.50 to 1.60	
Inagua.	1.50 to 1.75	
Liverpool, bags store.	.80 to .90	
Tea—		
Congou, com & dusty	25 to 30	
fair.	28 to 31	
choice.	35 to 37	
superior.	35 to 37	
Oolong.	40 to 42	
Soap, Candles, &c.—		
Domestic Brown.	4	
Pale.	4½	
Family.	5½	
Extra.	5½	
B. Mottled 6.	6	
Crown.	6½	
Laundry.	7	
Canada Laundry.	7	
Candles, 6's and 8's.	13	
Molasses—		
Demerara, per gal.	32 to 35	
Cienfuegos.	31 to 33	
Trinidad.	30 to 33	
Sugars—		
Porto Rico, ch. groc'y 8½		
Vac. Pan, puty paid.	10	
Yellow C.	9½	
Extra C.	10	
Scotch refined, No. 20	12½	
Crushed.	12½	
Granulated.	10½	
Porto Rico.	8	
" fair.	8½	
" choice.	8½	
Cuba, dark.	7½	
Country Produce—		
Butter, in firkins.	15 to 17	
Butter, in rolls.	14 to 20	
Cheese, per lb. (factory)	8	
Cheese " (dairy)	13	
Beef.	6 to 12	
Mutton.	5 to 6	
Lamb.	5 to 7	
Veal.	6 to 7	
Pork.	6 to 7	
Turkeys.	11 to 13	
Geese, each.	40 to 50	
Ducks, per pair.	40 to 75	
Chickens.	25 to 40	
Partridges.	20 to 20	
Potatoes, per bush.	17 to 20	
Turnips, per bush.	25 to 30	
Carrots.	40	
Hay, per ton.	816 to 17	
Tallow, (rendered)	11	
Tallow, (rough).	11	
Buckwheat, (gray).	11	
Buckwheat, (yellow)	11	
Apples.	2.50 to 3.25	



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