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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. 31.

THURSDAY, NOVEMBER 11, 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.

Advertisers should note that our circulation is now

4,500

Weekly, being larger than that of any other paper, secular or religious, in the Maritime Provinces.

Without meaning to be boastful, and more as a matter of business than of pride, we have to draw our readers' attention to the very large circulation of THE CHURCH GUARDIAN.

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Lest some may feel disposed to grow careless in their payments, we are forced to confess that even with this large number of names, at the low price of a dollar a year, we are very little more than able to pay expenses, and consequently, need all subscriptions promptly paid.

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As we are striving to educate our people in everything which concerns the interests of the Church, we ask for the continued and increased support of Clergy and Laity.

The Rev. A. H. Mackonochie, vicar of St. Alban's, Holborn, on returning from America, finds that in his absence the fund for making good the loss he sustains by the sequestration of his benefice has so prospered that a guarantee of the sum £250 per annum for three years, concurring with the period of his sequestration, has been realised by his friends. The value of his benefice is £150 per annum; so that he owes £100 a year for three years to the good offices of Lord Penzance.—*Church Review*.

At the recent Anniversary of the "New York and Common Prayer Book Society," the Board of Managers reported that during the past year they distributed 36,378 books. Bishop Whipple, of Minnesota, said that in this day of unrest and doubt, when many men could not tell what they believed or disbelieved, there was need of the calm, unflinching voice of the old faith that through all ages had been held and believed by unnumbered thousands who had gone home. The Book of Common Prayer presented this old faith.

Governor COLQUITT of Georgia, has been charged with going about too much to Sunday schools, for the Governor of a State. He replies bravely, "Yes, I believe in Sunday schools. I believe in the religion which instituted them; I believe in the philanthropy which bids them God speed; I believe in the benevolence which teaches that it is better to train forty young men to be virtuous and religious than to train one for the gallows. Did any suppose that when I assumed the office of Governor, I should feel that I was in too proud, too high, too dignified a position to condescend to recognize my responsibility to God?"

The Sultan of Morocco has sent a note to the powers, declaring that all religions shall be respected in Morocco.

The vicarage of St. Peter's, London Docks, lately vacated by the death of the Rev. C. F. Lowder, has been accepted by the Rev. R. A. J. Suckling, of St. Edmund's Hall, Oxford, Rector of Barham, Suffolk.

PROFESSOR LEVI, in lecturing at King's College on "The Value of a Good Harvest to Trade and Manufactures," observed that every day of sunshine during the forty or fifty days subsequent to St. Swithun's was worth to the country about one million sterling.

ON Oct. 16th a colossal statue of Robert Burns was unveiled in Dundee by Mr. Henderson, M.P., in presence of some 30,000 persons. The statue, which is in bronze, was erected by Sir John Steell, Edinburgh, and represents the poet sitting on the stump of a tree.

JOSEPH SKIPSEY, a Northumberland miner, of the Rackworth Colliery, near Newcastle, has received an intimation from Mr. Gladstone's private secretary that, in consideration of his literary services, the Queen has awarded him an annual pension. Skipsy is the author of several lyrical pieces.

FRANCE has just invented a new occupation. A man goes about the streets of Paris bearing a small tray, a pack of cards, a set of dominoes, and a dice-box. With this stock-in-trade the man, who styles himself "L'Amuseur," goes to the houses of invalids or idle persons, and for a small fee plays games with them.

A GOVERNMENT return has just been published which shows that on March 1 1880, there were 29,000,000 of sheep in New South Wales. This is an increase of three millions on the previous year, and it is calculated that there are now over 70,000,000 sheep in all Australia. Horned cattle and horses have also increased in numbers.

The coal beds on the Souris River, Manitoba, a southern affluent of the Assiniboine, have turned out rich, and will be developed during the coming winter a company with a capital of \$500,000 having been organized for that purpose. The Souris being only navigable in the spring time, it is proposed to float the coal down in flat-bottomed scows.

The *Record* understands that the late Rev. G. M. Gordon, who was killed at Candahar, leaves for the benefit of the Church Missionary Society two houses and other property in India, to the value of upwards of £6,000, for local objects in the north of India. The two houses he leaves for the C. M. S. at Lahore; also gifts to the Lahore Divinity College and other institutions in the Punjab.

MISS SARAH SMILEY, the Quakeress, who it will be remembered preached for the Rev. Dr. Caylor, of Brooklyn, some time ago was received in the Protestant Episcopal Church at a Confirmation in the neighborhood of Philadelphia one day last week. Perhaps the Bishop and Standing Committee will now be able to find some one to take charge of Potter House for Deaconesses.—*New York Guardian*.

A somewhat remarkable effort has been made of late years amongst the Jews in the city of Manchester. They have been invited by the Very Reverend the Dean of Manchester to attend on a certain Sunday evening at the service of the Cathedral, when a sermon has been preached to them upon the importance of their receiving Jesus Christ as their own Saviour. The Dean himself preached on one occasion, and since then other preachers have been found willing to do this.

THE PERSONNEL OF THE GENERAL CONVENTION.

SPEAKING of the House of Bishops and the House of Deputies, the *New York correspondent of the Living Church* refers to the able men among the laity in the latter body, in the following terms:—

"No Senate of the general government has ever called together such an assembly of distinguished men. The mention of a few, by no means all, of the prominent names, will give your readers an idea of the character of the Body. The Hon. Robert C. Winthrop, son of the great Governor of Mass., represents the old Commonwealth. He was once Speaker of the House of Representatives, and is one of the ablest men that has ever filled that chair. Hon. Geo. F. Edmunds, U. S. Senator from Vermont, is known as a leader and foremost man among the Republicans, and received a large vote as a candidate for the Presidency, at the Chicago convention. The massive head of Hamilton Fish, late Secretary of State and Governor of New York, may be distinguished from every point of view, in the gallery. He seldom speaks, but when he does he carries conviction, not by a display of eloquence, but by the serious, sober and thoughtful manner of his utterance and argument. The Hon. Geo. F. Comstock, formerly a Judge of the Court of Appeals, and now one of the most distinguished lawyers of the United States comes from Central New York. Erastus Corning, of Albany, is a railway king, of marked ability. Connecticut sends Gen. Benjamin Stark, ex-senator. Dr. Orlando Meads is another of Albany's great laymen. The Hon. J. W. Stevenson, formerly Governor of Kentucky and U. S. Senator, presided at the late Democratic Convention that nominated Hancock. Montgomery Blair, of Maryland, was a member of Johnson's Cabinet; Columbus Delano, of Ohio, was in Lincoln's Cabinet. Massachusetts shines with another star of the first charitable and educational works in the Church, in the person of Dr. Geo. C. Shattuck, Church of the Advent, Boston. What does not the Church and Commonwealth of Michigan owe to H. P. Baldwin, late Governor and now U. S. Senator? The Hon. Hill Burgwin, of Pittsburg, is one of the strongest men on the floor. And there is still another from the old Bay State, whose talent and wealth are nobly devoted to the Church—Hon. Enoch R. Mudge. Hon. Henry E. Pierrepont, of Long Island; Bradford Prince, U. S. Judge in New Mexico; General Devereaux, of Ohio; and a host of others, not less known to fame, and honored for their devotion to the cause of Christ and His Church, participate in the deliberations and debates of this Convention. We miss some of the great and good men that have been conspicuous in other days; but of these I cannot now write. Chief Justice Waite could not accept an appointment this year, I understand on account of pressing public duties."

"Sun of life and gladness
Which shines for them in vain, while sin and sadness
Enshrouds them now like mist."

Before however, we leave Northern India we would mention two prominent missionaries whose lives will interest our readers; one is the present Bishop of Lahore, the other the Rev. George Maxwell Gordon, who was killed in a sortie from Candahar Aug. 16th. Possessed of ample fortunes and of brilliant literary attainments these two friends one an M. A., and the other a Fellow of University College, Oxford, have given their wealth, their talents, their lives to Mission work in India.

We will speak first of Dr. French, the Bishop of Lahore. This diocese was founded as a memorial to the late Bishop of Calcutta, Dr. Milman, who died, it may be remembered, near Peshawar A. D. 1867. His illness having been brought on by fatigue and exposure during his long journey from Calcutta. The diocese includes the Punjab and the Sind and contains the large cities of Delhi, Amritsar, Lahore, Peshawar, Multan and Kurachee. At all these cities the Church Missionary Society have stations.

The first Bishop appointed to this latest founded Indian See was Dr. T. V. French, an experienced missionary of the *Church Missionary Society*. He was educated at Rugby under Dr. Fitt (the present Arch. of Canterbury) He took his degree at Oxford and sailed in 1850 for India—for the purpose of establishing a high-class educational institution at Agra. St. John's College was founded and has proved a most important agency in bringing Christianity before Hindus of the higher classes.

At Agra Dr. French labored for eight years. Besides attending to his college duties, he preached frequently in the surrounding country and he studied so assiduously that he required fluency in seven languages, Urdu, Hindi, Punjabi, Pushtu, Persian, Arabic and Sanscrit. The natives call him the "man of the seven tongues."

Then came that dark hour of trial, the Mutiny, and while all the English were taking refuge in the fortress the Missionary steadily refused the shelter offered unless his native Christians were allowed to accompany him. This was at last granted, and nobly did the converts reward the confidence given them, by their fidelity to English Christians in this time of danger.

After a short visit to England to recruit his health Dr. French was appointed (1861) to a work of great difficulty and no little danger—the Mission to the Derajat described in the *CHURCH GUARDIAN* Oct. 14. Here he preached in the streets and bazaars, by the road and riversides, and throughout the country districts. In a few short months the trying climate broke down his health. He had to return to England leaving Mr. Bruce and others to carry on the work which he had so vigorously commenced and which has since been attended with much success.

In 1869 Dr. French once more sailed for India to establish the Lahore Divinity school. This institution has for its object the training of native clergymen. The domestic life of the students is the same as it would be in their own villages. European dress is not allowed and English is avoided rather than encouraged. The teaching includes Hebrew, Greek, complete Biblical instruction, history of the Church and lives of early missionaries. During the last 10 years several valuable men have been sent out to Labour among their brethren and many more are preparing for evangelistic work.

In 1874 Dr. French had again to return to England to recruit his health. He took a parish for a short time, but was preparing for the fourth time to go out to India when the Bishopric of Lahore was offered him. Soon after his arrival we find him presiding at the first Synod of the new diocese held in the beginning of last year in which many important topics of missionary work were discussed. We close this paper by giving some details of a journey undertaken by the Bishop last winter to visit the army on the frontier, from the September number of *Mission Life*.

He proceeded from Multan to Jacobabad and thence to Quetta, the intense severity of the weather, with its cutting blasts of icy almost paralyzing whirlwinds, the traces of which were visible in dead animals, and even men stretched by the roadside added to the extreme desolation of the Bolan region where only a solitary officer or two or three commissariat sergeants might be met with at rare intervals, prevented any services from being held. At Quetta, Services were held in a large Durbar tent, about fifty officers and men were seated on extemporised benches. There were ten communicants, and about twenty attended in the evening. Classes were held, and the artillery hospital was visited. Although snowed up at Abdullah Khan, with the cattle dying of cold in the sheds, regular Services were yet held in Persian or Pushtoo, as well as conversations with groups of wayfarers detained in the Sarai by the block of snow. Later the party crossed with great difficulty the Khojak Pass, the narrow defiles towards the summit being shut in with snow drifts of considerable depth, and camels, mules, and bullocks plunging and floundering to make their way through in most intricate confusion. The snow line extended about 200 hundred yards beyond the little fort of Chaman, where they arrived in the evening. The Bishop was quartered for the night with the Commissariat Baboo, whose dark and dingy hut was most welcome in so rough a journey. The Baboo received the Bishop once more on his return journey, and then not many weeks afterwards he was massacred with Major Waudhy and his escort on the same spot. Abdurrahman was reached from here by one day's march. There were seen the flag-decorated groves, or stone heaps, under which lie the Pathan dead of the little battle of Takht-i-pul. Near at hand there is a neatly-kept and walled graveyard of the wounded in the battle who died afterwards. Finally Candahar was reached, and the Bishop remained in the city for ten days. On the Sunday the Bishop preached on parade to a goodly number of troops of the 59th and 60th Regiments, and of two batteries of Artillery, and addressed about thirty convalescents in the hospital in the afternoon. He also preached in the evening in the garrison chapel. During the week there were addresses and prayer meetings for the officers and men in a room in the barracks of Colonel Hoggan's regiment.

On the third Sunday, in Lent the Bishop preached again at the parade Service. He was greatly encouraged by his reception. Upon the way home he met several English regiments on the march at different points. The 66th, so fearfully cut down since at Knak-i-Nahund was at Quetta, the 7th Fusiliers, near Sibi. Wherever it was possible the Bishop held services with them. At Quetta he also consecrated a graveyard.

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Foreign Missions.

INDIA.

THE DIOCESE OF LAHORE.

As the Mission papers in the *CHURCH GUARDIAN* have been for the last ten months devoted to India, and principally to Northern India, it might be as well before we turn to the South to give a resumé of the subjects which have successively claimed our attention. We began by describing the three "false systems" which in India oppose Christianity, Hinduism, Brahminism and Mahometanism; then followed Early Christian Missions—Missions of the Roman Church—the Danish Missions—the translation of the Bible by Baptist Missionaries—the Diocese of Calcutta with the memories of the seven prelates who have filled that See—the missions among the Kols or low Aborigines of India—the

Family Department.

NIGHT.

By G. A. HAMMOND.

[Written for the Church Guardian.]

'Tis night—the still and balmy night! No cloud obscures the azure high; A soft, a silent thoughtful light Embathes the steep; and nature's sigh— That sigh which evermore awakes— A tone and tense of sweetness takes.

'Tis night, and the unclouded Moon Walks like a steer of ancient time; And all the stars, so meek, so loon— Fair spirits of a purer clime— Make choral chant and symphony From out the rich immensity.

There falls a whisper from the trees, There steals a murmur on the air, Muffled and low as memories Of that which was most fond and fair: 'Till even the heart of many cares, Is caught and ravished unawares.

And holy thoughts run up and down, Firm earth to Heaven, from Heaven to earth; Each wears a robe and shining crown, And radiant pinions wait it forth; An angel's joy, an angel's guise, And power's unrivalled mysteries.

All nature, bowed and worshipping Before the Everlasting Throne, Is fragrant as an offering, And precious as a priceless stone. And smiles this moment, fresh from tears, As if it had not wept for years.

And now the wearied sons of time Have laid their creaking cares aside, To list the visionary chime Of distant rill or rippling tide. To such, the night— it is not night! But day more dim, with themes more bright!

Slumber hath balm for heavy woes, In dreams the soul may even be blest. The homeless wanderer seeks repose, And earth has peace, and mortal rest. Remembrance of quiet yet more deep, Where crowds recline in pulseless sleep.

THE RECTOR'S HOLIDAY.

By MARY R. HIGHAM.

(Continued.)

He gave a sudden sigh of relief. It was so much better to find one's self side by side with a brother in the Church, instead of a Romish priest—not but the priest might be the better man of the two, he added with a little mental humility—but and then he wondered why this man's garb seemed so unlike his own. He looked down at the tips of his ample white necktie, that Bess had taken such pains to iron and fold that very morning, (there were three others in the valise just like it,) and then he wondered if he wore—and blushed to think he was absolutely wondering if it made any difference if one of God's ministers were old-fashioned. He wished he might speak to the brother by his side, and coughed a little, gentle, preliminary cough; but the brother was quite statuesque, and only moved his eyes when he turned a page. And then Mr. Whiting thought, what could he say. It would seem so very odd to nudge his elbow, and remark, "I am a clergyman too, going to New York;" and then he stopped short when he thought what a wild, indefinite scheme it was, his going to New York, anyway. What would he say or do when he got there and at this the wheels took up the burden of the old cry in his heart, and sung "going away—away—away—going away" until it seemed to him that he should die. It was a positive relief, when the cars stopped suddenly, the conductor shouted "five minutes for refreshments," and the tall monk by his side closed his book, rose, stretched himself, looked out of the window, and then, to the rector's dismay, sat down again. This man evidently did not intend to eat! He was feasting in good earnest. Everybody fled out of the car except a lady with two babies, an old woman with a potherie lunch basket and a seat full of grand-children, and the two clergymen. Mr. Whiting, from sheer hopelessness at the appalling solitude, gave his valise a kick that would have been vicious from any one else but that meek individual, and said "Would you like to get out, sir?"

Then for the first time the spectacled eyes were turned on Mr. Whiting, the womanish smile played about the mouth again, and the most musical of voices uttered "Thank; I never lunch;" then, as if the refusal were almost too abrupt, he

added, with a little shrug, "It is such a purely American idea to dash out there and eat a hearty meal in five minutes; I don't believe any nation on the face of earth could do it as quick."

"Then you are not an American, sir?" the elder clergyman ventured to ask.

"An American, but not a believer in American lunches," with a slight bow; and then, as if he fulfilled every duty in life by this little speech, he took up a small leather bag, black and sepulchral as his garments, and from it drew forth another book. This time the title was an alarming one, "The Manual of the Confraternity of the blessed Sacrament." Mr. Whiting rubbed his spectacles and took another look, and was feign to confess to himself that this was a confraternity of which he had never heard. Deems Corners was such a very remote place—he could afford no paper—seldom if ever did a new book or tract drift in his way, and surely he did not need them, when he had Keator and Robertson's Histories, and Archbishop Whately, and Bishop Hall, and saintly Jeremy Taylor on his book shelves. What he would have thought of "Tracts for the Times," or Dr. Pusey's Sermons, or later still, of Canon Lid'on's polished and elegant essays, could not be so much as imagined, since he had never got much farther than Jeremy Taylor, having merely skimmed a little with modern opinions, as it were, when he was a careless youth at the Seminary. In those days the initials "C.H.S." would have been not less a bewildering problem than it was to him now, poor man. He lost himself in another dream over it, and might not have roused himself until the train reached Albany, but for a name stamped on the stranger's bag in plain gilt letters: G. M. Dayke, New York. It was an odd name, Dayke, Daykel, where had he seen that name before? He went back into the past a little, before it came to him; and then—without a thought of the abruptness of his speech—he laid his hand upon the shining black sleeve of his neighbor, and said, "Do tell me, is your name Mortimer Dayke?"

"It is," said the tall figure, bowing in ill-concealed surprise.

"And you used to go to school, when you were a little chap, in E— We all called you Morty then. You were younger than I, and I used to fag you unmercifully; and years afterward we met in college again—you were a Soph, and I a Senior—but we all called you Morty then just the same." And by this time he was shaking hands with Morty, who was staring in his turn at Mr. Whiting, surprised to see the moisture gathering in the old man's eyes. "It is all very true," he answered smiling; "it seems pleasant enough, I assure you, to hear the old name, Morty; no one has used that name in the years since—but, my good friend, who are you?"

"Then I must have changed," sighed Mr. Whiting, "since even you cannot recollect me. Why, don't you remember Adolphus Whiting? I used to do all your sums in Long Division once, old fellow—perhaps you can remember that." And then both gentlemen laughed heartily shook hands as if they would never stop, and plunged into reminiscences. It was perfectly delightful to them both. If Bess had been by to hear her father call a grave, middle-aged clergyman "Morty," and to hear him in return, not only addressed as "Whiting, my dear boy;" and occasionally "Dolph," as they strayed farther and farther back into the past, she would not have felt so unhappy and bitter toward all the world, as she did, little lassie, that day.

(To be Continued.)

SUGGESTED TOPICS FOR ADVENT ADDRESSES, BIBLE CLASSES, INSTRUCTIONS, AND MEDITATIONS.

COMPILED BY THE REVEREND THEODORE E. DOWLING.

- The Kingdom of Christ. 1. The Kingdom of CHRIST in conflict with the Kingdom of Satan. 2. The Kingdom of CHRIST in the latter days of the world. 3. The Kingdom of CHRIST in the individual soul. 4. The Lord Jesus coming in His Kingdom. Parables Illustrative of Christ's Second Coming. 1. The Talents. 2. The Laborers in the Vineyard. 3. The Ten Virgins. 4. The Tares and the Wheat.

The Message to the Church of Laodicea.

- 1. The message opened. 2. The rebuke. 3. The counsel. 4. The gracious encouragement. The Church's Work in Hastening the Coming of the Day of God.—(2 St. Peter, iii. 12.)

BY DEAN PEROWNE.

- 1. Work amongst the heathen in preaching the Gospel of the Kingdom for a witness in all the world. St. Mat. xxiv. 14. 2. Work amongst the Jews in gathering in the remnant according to the election of grace. Romans xi. 6. 3. Work amongst the unconverted and careless in bringing them to repentance. 2 St. Peter, iii. 9. 4. Work amongst the Saints in making them diligent that they may be found of Him in peace, without spot, and blameless. 2 St. Peter, iii. 14.

The Advent Call to Prayer.—St. Luke xxi. 36.

BY DEAN PEROWNE.

- 1. Prayer in the closet. St. Mat. vi. 6. 2. Prayer in the family. Joshua xxiv. 15. 3. Prayer in the Church. St. Mat. xxi. 13. 4. Prayer always. 1 Thes. v. 17.

The Advent Call.

BY CANON BARRY.

- 1. To repentance. Rom. xiii. 12. 2. To thoughtfulness. Rom. xv. 4. 3. To energy of service. 1 Cor. iv. 1. 4. To worship. Philipp. iv. 6. This course follows the Epistles of the four Sundays.

Four Thrones.

BY THE REVEREND E. H. BICKERSTETH.

- The throne of government. Psalm xi. 4. The throne of grace. Heb. iv. 16. The throne of judgment. Rev. xx. 11. The throne of glory. 1 Sam. ii. 8.

The Christian's Duty in view of the Second Advent.

BY THE REVEREND T. H. BARNETT.

- 1. To wait. St. Luke xii. 36. 2. To watch. St. Luke xii. 37. 3. To be ready. St. Luke xii. 40. 4. To work. St. Luke xii. 43.

Four Agents of Christ.

BY THE REVEREND JAMES VAUGHAN.

- 1. In the body. 2. In the Holy Ghost. 3. In His Kingdom. 4. In judgment.

Four Calls.

BY THE REVEREND JAMES VAUGHAN.

- 1. To pardon. Is. i. 18. 2. To rest. St. Mat. xi. 28. 3. To grace. Rev. xxii. 17. 4. To glory. St. Mat. xxv. 34.

Invitations.

BY THE REVEREND JAMES VAUGHAN.

- 1. Given. St. Mat. xi. 28. 2. Refused. St. Mat. xxiii. 37. 3. Accepted. Psalm xxvii. 8. 4. Realized. Cant. ii. 4.

Advent.

BY THE REV. JAMES VAUGHAN.

- 1. Realize it. Heb. x. 37. 2. Love it. 2 Tim. iv. 8. 3. Watch for it. Psalm cxxx. 6. 4. Advance it. 2 St. Peter, iii. 12.

Old Testament Types of the Judgment.

BY THE REVEREND JOHN ELLERTON.

- 1. Adam's Judgment—Its inevitableness. Gen. iii. 8-10. 2. The Flood—Its unexpectedness. St. Mat. xxiv. 37-40. 3. The Red Sea—Its separations. Ex. xiv. 30. 4. Belshazar's Judgment—Final judgment, the close of a life-long probation. Dan. v. 27.

Unwatchfulness.

BY THE REVEREND F. F. GOR.

- 1. The unwatchful disciple. St. Mark xiv. 37. 2. The unwatchful king. 2 Sam. xi. 2. 3. The unwatchful city. Is. xlvi. 8. 4. The unwatchful church. Rev. iii. 3.

Watchfulness.

BY THE REVEREND F. F. GOR.

- 1. The heart. Proverbs iv. 24. 2. The mouth. Proverbs iv. 25. 3. The eyes. Proverbs iv. 25. 4. The feet. Proverbs iv. 26, 27.

Here is an eloquent passage from an address recently delivered in England by the Bishop of Meath:—Many of you, doubtless, have heard that wondrous opening passage of Mendelssohn's Elijah, in which the musician tries to represent the despair of a whole people perishing

from thirst, a despair which finds vent for a while in sullen restless muttering until at length, gathering a terrible cumulative strength, it burst forth almost appallingly in cries of heartrending and importunate agony. So can I imagine the voice of deceived and terror-stricken humanity, having sought in vain to slake its thirst at the dry wells of modern positivism, sending upward at length to heaven the broken-hearted cry. Give us back the Christ that we have lost. Away with the ghastly spectre, the hideous phantom, the "It" that has usurped His Throne, and let us learn again to love and worship a God who is heart to heart."

SACRA PRIVATA.

HUMILITY.

"God resisteth the proud, and giveth grace to the humble." 1 Peter v. 5.

I have all the reason in the world to be humble. Without God I am nothing; without His help and grace I can do nothing that is good; without His Word I know nothing; of myself I desire nothing but punishment; of my own I have nothing but faults, imperfections and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

1 Cor. i. 30. O Lord Jesus Christ, who art "made unto us of God," our wisdom, by revealing Him and His glorious perfections; our "righteousness," by satisfying the justice of God in our nature; our "sanctification," by procuring for us the Holy Spirit, and by restoring us, being sinners, to God's favor; our "redemption," by redeeming us from death eternal. O Jesus, for these mighty favors all love and glory be to Thee, with the Father and the Holy Ghost for ever. Amen.

The way of a happy life—Lay nothing too much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design nor let any worldly cares hinder you from taking care of your soul; and remember, that it is necessary to be a Christian (that is to govern one's self by motives of Christianity) in the most common actions of civil life.

"Whoever ye do in word or deed do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." Col. iii. 17. He that would not fall into temptation, must have a presence of mind, a watchful eye over himself; he must have great things in view, distinguish between time and eternity, or else he will follow what passion, not what reason and religion suggest.

Christian Perfection—Whoever aspires after it, (that is in being so united to God, as to be one spirit with Him,) resolve to do all things with this sole view, to please God. This I purpose, this I forbear, this I undertake, this I do, this I suffer—in obedience to the will of God; and because I believe it will be for His glory. This should be our express purpose, at all times, when we have time to make it; and should be often renewed lest our own will come to be the notice of our actions, if I am careful to do this (I shall always have my end, whether I succeed or be disappointed, being convinced it is God's will.

"TROUBLESOME" CHILDREN.

CHILDREN of force, vitality, sensitiveness individuality, will quarrel more or less in spite of everything. Grown people possessing these qualities do so. The aggressive man was an aggressive boy; the enterprising, energetic man was an enterprising, restless boy, often a very uncomfortable boy to get along with. Selfishness properly regulated is a very necessary part of the successful individual. Sensitiveness and impatience are by no means inconsistent with a fine and noble character.

There isn't a mother alive to the interests of her children and her own responsibilities that can help exclaiming: "Who is sufficient for these things; but when we have done our best the wisest thing we can do is to leave events with God, and not cripple our energies nor waste our time in the contemplation of our own inefficient means, and weight of responsibility resting on us. When we have done all we can to form right habits in our children and correct their faults, they leave in, and the world takes them in hand. The impatient man finds that he must control his temper and repress his hasty words or he loses by it; the careless man finds that to succeed he

must learn to be careful; the arrogant man is taught by snubs to temper his arrogance with civility; the dishonest man finds that "honesty is the best policy," though he may not reduce the maximum to practice in his own life.

When we have implanted an earnest desire in the hearts of our children to grow every day more and more noble and true, when we have kindled within them the fires of earnest and unquenchable aspiration toward whatever dignifies and exalts human character, when we have given them an habitual impulse upward and toward, we have done well by them. The heaven once hidden in their measures of meal will work till the whole lump is leavened. It takes God himself, not to speak irreverently, ages to make such a world as this, ages more to bring the human race to its present state of improvement. He bears with criminals and human hyenas and waits for the good to triumph over the evil. Cannot we wait for our children to mature into a ripened manhood and womanhood? N. Y. Tribune.

SUBSCRIPTIONS RECEIVED.

- Andrew Hone, Moulton, Maine, U. S. A.; Mrs. Joseph Blackmore, Richmond, N. B.; J. H. McLellan, do.; Mrs. Otis F. Hansen, do.; J. E. Gentle, do.; Robert McBride, do.; R. B. White, do.; Fred. Moor, do.; Reuben McKern, do.; Robert Constance, do.; Matthew Miller, Kirkland, do.; Richard Nicholson, do.; George Strong, do.; Robert Anderson, do.; Thomas Gibson, do.; Joseph Sidney, do.; Stephen Jennings, Watson Settlement, do.; Joseph Faulkner, Senior, do.; J. Leaban, Kirkland, do.; Thomas Bell, Senior, Belleville, do.; John McBride, do.; Robert McCulloch, Watson Settlement, do.; Thomas Bell, Jr., Belleville, do.; Henry Jamison, Richmond, do.; W. H. McIntyre, do.; Mrs. H. W. Clarke, Halifax, N. S.; Hon. T. R. Jones, St. John, N. B.; Rev. S. Jones Hanford, Upland, do.; John Ferguson, Douglas, do.; A. K. Earle, St. John, do.; Mrs. James Bowers, Shelburne, N. S.; A. Gray, Stellarton, do.; Rev. F. Skinner, Lunenburg, do.; Rev. Canon Walker, Hampton, N. B.; Miss Thomas Armstrong, St. George, do.; Rev. W. Armstrong, St. John, do. (2); Robert Purton, St. Andrew's, do.; Mrs. E. C. Scanwell, St. John, do.; T. Ketchum, Carleton, do.; Miss M. Strange, do.; Mr. H. W. Longworth, Charlottetown, P. E. I.; Smith Horton, Yarmouth, N. S.; William Fenety, Chatham, N. B.; Wm. Ulloch, do.; John A. Millman, Burlington, P. E. I.; S. S. Hall, Rothesay, N. B.; Robert Seamon, New Glasgow Bridge, P. E. I.; Henry Cowan, Charlottetown, do.; Rev. C. E. Churchward, Mahone Bay, N. S.; Mrs. James Mellick, Hampton, N. B.; George Morrison, Londonderry Mines, N. S.; Benjamin Haslam, Victoria, Crapaud, P. E. I.; Rev. A. Spencer, Kingston, Ontario; S. R. Thomson, Q. C.; St. John, N. B.; T. Black, St. Andrew's, do.; Mrs. Charles Merritt, St. John, do.; Rev. J. Rushton, St. Stephen, do.; Mrs. Samuel Topping, do.; Miss C. Strange, do.; Mrs. Robertson, do.; Mrs. James McBride, do.; Mrs. W. Cottar, do.; Hon. D. L. Hanington, Dorchester, do.; J. R. Fraser, Moncton, do.; J. W. Goddard, St. John, do.; Mrs. H. M. Gardin, Woodstock, do.; C. R. Ray, St. John, do.; W. F. Harrison, do.; B. Zwicker, J. P., Bridgewater, N. S.; Jeremiah Sabean, Weymouth, do.; M. B. Haley, do.

Births.

BAKER.—At Beacon Hill, on the 2nd inst., the wife of Hon. L. E. Baker, of a son.

Marriages.

BLANCHARD—KELLY.—At Christ Church, Shelburne, N. S., on Monday, the 25th October, by the Rev. Thos. H. White, D. D., Rector of Shelburne, assisted by the Rev. John R. S. Parkinson, Frank C. Blanchard, Esq., Barrister at Law, and Eva E., daughter of W. T. Kelly, Esq., of Shelburne.

HAMILTON—BLAGDON.—At Dartmouth, October 30th, by the Rev. John Bell, Rector, Frederick A. Hamilton, Esq., of the Cable Steamship Agency, to Edith Blagdon, daughter of Mr. Justice Johnstone.

WATERHOUSE—MCALPINE.—At New Tusk, Weymouth, on the 27th October, by the Rev. P. J. Filleul, Rector, Mr. David Whitehouse, to Miss Ellen A. McAlpine.

Deaths.

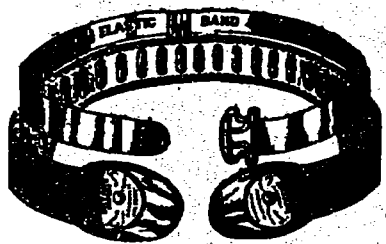
JOURNEY.—At Weymouth, on the 3d inst., Mr. John Journey, aged 75 years.

WILLIAMS.—At Lakeville, Carleton Co., N. B., Oct. 30th, Isaac H. Williams, M. D., graduate of College of Physicians, and Surgeon, Keokuck, Iowa, U. S., aged 24 years, 10 months, and 7 days, fourth son of Isaac P. Williams, J. P.

BE YE LIKE FOOLISH.

FOR ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, and she is now as well and strong as any man's wife; and it only cost me two dollars. Be ye like foolish. H. W. Detroit, Mich.

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SWIFTLY AND PERMANENTLY CURES

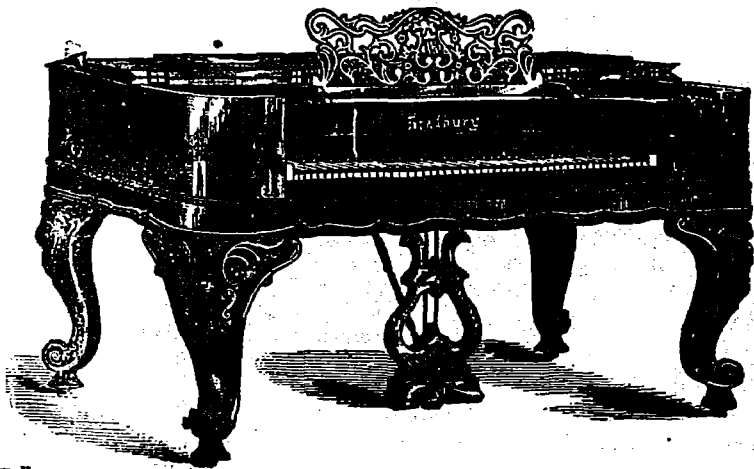
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W. K. SMITH, Dy. Min. of Marine and Fisheries, Department of Marine and Fisheries, Ottawa 25th October, 1880.

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New Brunswick Advertisements.

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

Stock will be complete 10th Sept'r.

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It is the only sure preventive of cholera, typhoid fever, and all other malarial diseases.

Very prevalent. Put on Hoffman Pad and save your little ones lives.



HOLMAN'S LIVER & STOMACH PAD CURES WITHOUT DOSING.

The celebrated Hart Conway, Esq. writes: "I never travel now without my Pad. As soon as I get ill and consequently irritable, despondent and generally disagreeable, on going my Pad, and in a few days, my bad angel has retired into the dim distance and I am on the pleasantest terms with my good one. I don't know but that one could show the Liver Pad to be the Ministers' Best Help; the Christian Association Young Men's Best Companion, and a far better aid to piety than the tracts on the Crown wallian Era known as Baxter, his 'Saints Rest' and 'Aid to Christians'."

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All who pay in advance will get the paper at one dollar a year, while all others will be charged one dollar and a half.

Those whose subscriptions are now due, and who wish to get the paper at the smaller amount, must pay up at once.

There will be no deviation from this rule, as the paper cannot possibly be published at the low price of a dollar unless the subscriptions are promptly paid.

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

GIVING.

The ideal Christian rule with regard to the possession and use of riches is embodied in the somewhat vague sentence, "they had all things common." The usual interpretation of these words never seems to have been realized practically, excepting in one particular section, or rather congregation of the Church. Perhaps the general impracticability of the institution prevented its spread, and caused its speedy abolition.

Although originating among early converts in the first flush of mutual love and enthusiastic confidence, there is a point to which this principle of community of goods ought even in our day to prevail. It is a platitude to say, that wealth is not to be kept merely for the sake of private and personal satisfaction, the obtaining of exciting pleasure, or exciting variety in life. That a certain portion of individual wealth belongs not to the individual but to the community, is shown in the state by the admitted principle of taxation, by which the poorer majority have many common conveniences of life and safety secured to them habitually, principally through the assistance of the wealthy few.

The same principle is recognized in Church matters, but how imperfectly it is carried out, is admitted on all sides. It is plain that in methodical and regular assessment of her members the Church's system in some places is lamentably deficient. What is it prevents the public works of the Church from being carried out almost entirely from a central public fund? Why are not Churches and other religious fabrics raised by us just as easily, and as permanently, we may add, as the State raises Court Houses and Post Offices? Yet what is more common than to see the clergyman scouring the country, and collecting dollar by dollar the larger proportion of what is required to build his simple and unpretentious Church? Who knows what is suffered by unhappy priests in such begging and

beggarly wanderings? Nor can we doubt that thoughtful men turn from the records of bazars and tea meetings with all their concomitants of personal ostentation, and wish that the practical working of their Church afforded something more elevating to rest their eye upon. Perhaps, their eye sometimes wanders for relief to a region of thought and doctrine where Religion is ignored.

The want of method in the public works of the Church, acts unfavorably on the quality of our public ecclesiastical structures. It would be preposterous to expect in Nova Scotia the marvels of architecture, and profuse magnificence which distinguish ecclesiastical edifices elsewhere. It is not to be wondered at that our country Churches generally are below the standard of Churches in England in all that is beautiful and glorious. But it is not so easy to see why the capital town, possessing wealth, social refinement and culture, the See of the oldest Canadian Diocese, should yield to no See in Christendom in the dismal poverty of its Churches from an architectural point of view. Is it the fault of the Clergy who have preferred congregational to diocesan interests, or must we lay it at the door of the rich laity, that Halifax is a See without a Cathedral or House for its Bishop? Nor are the Christian temples of wood in our wealthy communities, a greater reproach to us than our educational buildings. An Ionic portico in pine does not make up for the want of paint, nor save the crumbling battack to which it is attached from contrasting with other Educational structures of our Province as the hut of Evander with the villa of Pliny.

We believe that a central fund for paying the salary of the clergy is fully organized in some and in a neighbouring Diocese, as it is partially in our own. We are not now complaining of the poverty of the clergy. The experience of history teaches us that Religion does not suffer by the poverty of its teachers, and that wealth in any order of the ministry has not always proved best for the parish or the Diocese. What we would urge is the necessity for regular assessment of parishes for the purpose of raising a central building fund. No spasmodic fits of munificence on the part of the rich will supply the place of regular, annual payment of a fixed rate into a fund destined for a specific object. It is only thus that our churches will rise without laying on the shoulders of the willing unwearied priest, a cruel and unnecessary burden; it is only thus that we shall have a Cathedral Church stately enough to assort with the dignity of the oldest Canadian See, historic Halifax; and that our Bishop will inhabit a Diocesan House or Palace, ample as is fitting for one who must be "given to hospitality," not only social and formal, but paternal and professional towards his sons and fellow labourers in the Ministry.

CATHEDRALS.

IV.

5. *Minor Canons.*—Priests in cathedrals and collegiate Churches, next in rank to the Canons and Prebendaries, but not of the chapter, who are responsible for the performance of the daily service." (Hook.) In cathedrals of the old foundation they are not often found, their duties being generally performed then by priest-vicars; of the latter there are none in cathedrals of the new foundation. They are all priests, and well skilled in Church music, which is a qualification required by the statutes of all cathedrals. "Formerly the minor canons were equal in number to the prebendaries, e. g., twelve at Canterbury, twelve at Durham, ten at Worcester—a number by no means too great for the due and orderly performance of the ser-

vice. They were in fact, but not in name, the vicars or substitutes of the prebendaries."—(Jebb.)

It is evident from what has been said, that the great object of the cathedral institutions, as they gradually assumed their mediæval and modern form, was 1st, to provide the Bishop with a council. 2nd. To make provision for a learned body of divines, who, disengaged from parochial cares, might benefit the cause of religion by their writings. 3rd. To make provision also, that in the cathedral or Mother Church of each Diocese the services should be performed with rubrical strictness, and with all the solemnity and grandeur of which our services are capable. And it is impossible to deny that, however much the offices connected with the cathedral may have been in times past abused, not only is the ideal a noble one, but that practically immense services have been rendered to the Church by these monuments of the munificence and piety of her sons. It is true that the first of the above mentioned objects has, to a great extent, fallen into disuse. The cathedral chapter is not at present much utilized as an advisory council to the Bishops. But that is only because the Bishops either do not desire or do not value such an agency. Should the Bishops, as a body, do what individual Bishops are doing, and summon their chapter to consult with them as to the affairs of the Diocese or the work of the Church, the chapter would be bound to respond to the call. And it may well be supposed those whom the Bishops or others have seen fit, for their learning and piety, to appoint to such offices would be able, as well as willing, to perform their full duty.

As regards the second object, it must be allowed that not only in the present but in the past, it has been well accomplished. To the learned of the mediæval Church, very many of whom were members of cathedral bodies, we are indebted for the preservation of precious manuscripts, the transmission of the Holy Scriptures, as well as many treatises on scholastic and Bible theology. While during the period succeeding the Reformation, the annals of the Church are rich in the names of cathedral dignitaries, who have enlightened their own and all succeeding ages by the fruits of their "learned leisure." To speak of the present generation only, we need only mention Deans Milman, Hook, Merivale, Canons Robertson and Perry, as historians of the highest order; Deans Alford, Payne Smith, Canons Pusey, Lightfoot, Cureton, Prebendary Scrivener, as Biblical exegetes and critics of the first class. Bishop Wordsworth, when Canon of Westminster, wrote his learned and voluminous commentary on the whole Bible, in itself a stupendous monument of one man's knowledge, industry and versatility, besides putting forth during the same period a number of other theological writings. Canon Liddon is one of the first of living preachers, perhaps the greatest in his own line of thought. Such names as these, and there are many others, would justify the use of part of the Church's revenues in fostering such offices for the support of men of power and learning, which thus redounds to the benefit of the whole body.

With reference to the third object specified, the uninterrupted maintenance of Divine Worship, who can say what unnumbered blessings have been showered upon the Church of God in answer to the ceaseless round of praise and prayer offered from her sacred shrines? Even in some Colonial Dioceses, the completion of the cathedral has been the signal for the beginning of the same holy duty, which day by day is never omitted. If, as we believe, the body of worshippers, however small, is in reality a representative one; and the offering of prayer and

thanksgiving is the offering of the whole Church by their mouth; and if, as we also believe, there is a special blessing not to be obtained in the like degree in private worship however devout, vouchsafed to the public assembling of the two or three in *Christ's name*, with all the fulness of meaning which that expression involves: there are indeed ample justification for the costly and magnificent buildings, the fitting and symbolic adornments of the sanctuary, the due and stated observance of festival and fast, the continuous lifting up of heart and voice in solemn strains of the Church's ritual music, and the setting apart of persons duly qualified and sufficiently paid, whether clerical or lay, for the sacred service of God in the cathedral.

In the foregoing remarks, the European, and especially the English cathedrals, have chiefly been considered. The objection here arises, that however suitable the cathedral, with its adjuncts of every sort, may have been, or may now be, in the older countries, it is an anachronism in lands like our own; and that the array of dignities and titles should be eschewed in the presence of practical republicanism. With this objection we will deal in the following paper, and in a closing one will point out what we may fairly hope and work for in the cathedral of the future.

OUR MISSIONARY WORK.

We are anxiously looking forward to some definite and wise action on the part of the Central Boards of Missions appointed at the late meeting of the Provincial Synod. Already two months have passed away and nothing has as yet been made public. We only hope the Boards will not allow the really enthusiastic spirit strikingly evinced, particularly by the lay delegates of the Synod, to grow cold, and result in nothing. Certainly, if what was stated by Mr. White and Mr. Bridges be true, there is great need of action—prompt, well-defined, energetic, continuous action—action such as will place our missionary efforts on a sounder basis, and so that they may be carried on on a much larger scale.

We gladly and willingly offer our columns as a medium of communication between our many readers and the Boards; and we shall be only too happy to do all in our power to assist in carrying out the aims and aspirations of those who would see our Church a great missionary power in Algoma and the North West Territories.

Those who know anything of the early history of this country, know that it was owing to neglect and indifference that the Church failed to draw to herself those from without her pale, or even to retain those who were born and bred within her communion. Too easy-going and too self-contented, she folded her arms and allowed others to occupy the ground rightfully hers, and to draw away from her fold thousands of the children of her poorer members living in the rural districts. And now large expenditures of money, and years of patient toil will be needed to recover lost ground, while neither money nor time can recall the past.

Let us hope that, taking warning by the errors and deficiencies of former years, we may be more alive to our duty and to our interests, and as clergy and people believing in our Church, we may desire to see her planted and watered wherever the foot of man shall tread, always in the front of the battle and in the thickest of the fight.

To exist at all, our Church must become a great Missionary Church. Selfishness, interests centered in a single

parish, or even diocese, will swamp and eventually crush out our very life. No longer must we be content to see others give, to be willing to allow the few rich men of the parish to support the home ministrations of the Church, but every individual, old and young, men and women, rich and poor, must conscientiously and systematically contribute, as God has blessed them, to sustain and extend the work of the Church both at home and abroad.

Our people must be spoken to as never before they have been. Their hearts must be influenced so as to give to that Dear One, who gave Himself for them, and through Whose merits alone their sins have been pardoned and their souls made free. The clergy must never cease to place before them their responsibilities, and to urge upon them the duty of contributing liberally to the spread of the Gospel.

WHAT DR. HILL SAID AT THE GENERAL CONVENTION IN NEW YORK.

It is but fair to the Rev. Dr. Hill that our readers should have, from a reliable source, the exact words uttered by him, to which reference is now being made in our columns. We make no point against those who take exception to St. Paul's management of "Trinity" and to its treatment of Mr. Ancient, when we say that Dr. Hill did credit to himself and honor to the Canadian Church in the able and eloquent address which he delivered before the Convention. We are indebted to the New York *Churchman* for the authorized report of the proceedings; and the following are the Doctor's remarks bearing upon the subject:—

"Permit me in closing to say with all modesty, but with a sincerity equal to the modesty which I feel in uttering the opinion, that, from my observations in this country as well as in Canada, we have before us a danger which, to my mind, grows more threatening with our increasing prosperity. I do not say that it is a rock on which the Church shall make shipwreck, for that can never be; but it is a shoal upon which we may drift, and which for a time may prevent the ark of God from sailing prosperously on her course to the eternal shores. It is a danger which looms up, as I have said, in Canada as well as in these United States: it is the temptation to make this great historic Church the Church of the aristocracy. The genius of the Church is conservative, it possesses elements which attract the cultivated and refined, and although it is our boast and our crown of distinction that we are the Church of the people, we cannot help observing that we are drawing largely the wealth and culture and learning of this great continent. Let us bear ever in mind, my brethren, that we are the Church of Christ, the Church of the living Master, the Church built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone; that we are the Church for all, for high and low, for rich and poor; that we are not building these stately edifices, which attest our allegiance to Christ while they adorn the country, for those alone who have attained high positions and are of cultivated minds, but as well for those whose lot in life may be comparatively obscure."

THE MOTHER CHURCH OF ENGLAND.

BY REV. R. W. LOWRIE.

1. In the the thirty-fifth year after Christ, His Apostles plant the banners of the Gospel in every city. Clement, Bishop of Rome, about the year seventy, says that St. Paul the pioneer missionary, went in his mission work and travels, to the extreme part of Western Europe. The most Western parts, then known, were the British Isles. Indeed, they were called, by the geography of early days, The Western Islands. In 314, Britain sent several Bishops to the Council of Arles; in 325, to that of Nice; and in 347, to that of Sardica. Up to this time, and long after, the Church was one, no sect was known. In

how good a condition the Church was for testifying to the form of its own existence. And as we receive her testimony to the primitive mode of baptism; to the baptism of children; to the substitution of the Lord's Day for the Jewish Sabbath (or Saturday); for admitting women as well as men to the Holy Communion; for the primitive custom of giving the bread, as well as the wine, to communicants; and even to the List of the Books of the Scripture, — so may and must we, to her early polity and transmission. From country to country she was extended, one in all essentials, tho' differing in local features. She may be traced and her identity established, by just the same popular tests as those by which we prove the identity of an ordinary society. In England, she was essentially the same as she was in Asia, in Italy or in Gaul. Each national Church was a Branch of the One Vine. Planted in Britain, it was a true scion of the one root; and from English shores the seeds were borne to our own. There is not a church on earth, whose line of descent from the Apostolic Church can be more clearly traced than that of the English and of the American Church. And to this, both secular and ecclesiastical history bear witness.

2. In the year 450, some Germanic tribes, (the Angles, Saxons and Jutes) attacking England, forced the British Bishops, and other Churchmen, to flee for safety to the mountains of Wales and Cornwall. It was now, for quite a while, to these places, and Ireland and Scotland, that the Briton Church was confined. In the year 595, Augustine and some forty other monks, came from Italy and France to Britain, for the purpose of trying to convert to the Gospel the hard, heathen Saxons whom the Britons had, in fleeing, left in undisputed possession of the island. Ethelbert was King of Britain; and Bertha, a Christian woman, was Queen. In due time, the Briton Churchmen returned, and united with the Italians and Franks in preaching to the heathen Saxons, altho' they still refused to accept Augustine as their Bishop. Finally, under a successor of his, named Theodore, the British and the foreign interests became united, and great prosperity dawned upon the horizon of the Island Church.

[To be continued.]

SOME MODERN RABBIS.

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

[Written for the Church Guardian.]

"Be not ye called Rabbis: for one is your master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in Heaven, neither be ye called masters, for one is your master, even Christ." St. Matt. xxiii: 8-10.

In order properly to understand these words we must consider the circumstances under which they were uttered, and the person to whom they were addressed.

It was on the Tuesday of Holy Week, three days before His death, that our Blessed Lord spoke these words while teaching in the temple. He had been attacked by the Chief Priests and Elders, Scribes and Pharisees, Herodians and Sadducees; all of whom He had silenced by His superior wisdom; and now having borne the contradiction of sinners long enough, and having nothing to fear from them, He discloses their true character, and warns His disciples of the great danger of relying upon any human being in religious matters to the exclusion of His own inspired Word.

Now these Pharisees loved to be called the masters and fathers of the common people, and hence the Lord tells His disciples; "Be not ye called Rabbi, that is master; and call no one your father upon earth."

What do these words mean? Are we to understand that it is wrong upon any occasion and on any account to call a human being our master or father?

The Dunkers and Quakers so understand these words, and therefore refuse to give to their fellow men the titles usually ascribed to them. But is this what our Lord intended? Did He forbid such titles and terms of respect as common politeness demands of us? Certainly not; for politeness is a Christian virtue, and there is nothing in the teachings of the Bible any where, notably the words of Jesus Himself; to lead us to conclude that because we are Christians, we should forget courtesy and good manners.

This point we can prove by an appeal

to our Lord's own practice as well as that of His Apostles.

When the Pharisees and Herodians sought how they might entangle Him in his talk by asking whether it were lawful to give tribute to Caesar or not. He asked for a piece of money, and pointing to the image upon it, said, "Render unto Caesar the things which are Caesar's" thereby teaching them and us that it is our duty to render to those in authority the honor and respect which is their right.

And the same thing taught by the Apostle St. Paul when he tells the Romans: "Render therefore to all their due; tribute to whom tribute is due; custom to whom custom; fear to whom fear; and honour to whom honour."

In the 25th chapter of the Acts we have the account of the Apostle's defence before Agrippa and Festus, whom the Apostle always addresses by their proper title; King Agrippa, and Most Noble Festus.

These examples clearly prove that we are bound to address people by such titles as their office confers upon them; and at the same time show the error of the sects referred to, with regard to this matter of human titles.

Moreover it can not be wrong in itself to address any one as Rabbi, for our Lord was frequently so addressed, and so far as we can learn, never refused the title. When St. Philip met the Lord, he said unto him "Rabbi thou art the Son of God. Thou art the King of Israel." When Nicodemus visited the Lord by night, he said unto him "Rabbi, we know Thou art a teacher come from God." When St. John the Baptist saw the Saviour coming to him at the Jordan, he called him, "Rabbi;" and when Jesus appeared to Mary Magdalene in the garden, she addressed Him as "Rabboni," that "is my master." Therefore it can not be wrong in itself to use a term of respect which was so frequently applied to the Lord by his followers.

What then is the sin which the Saviour rebukes in our text? To answer this question we must determine the meaning of the term; the persons to whom it was addressed, and the reason why they were so addressed.

The term "Rabbi" is derived from the Hebrew, "Rab" meaning "Great," and hence "Rabbi" meant "my excellent one," or "my master." There were three forms of the word in use; Rab, Rabbi and Rabbouni; each meaning master, but the longer forms implied greater respect than the shorter.

These Rabbis were the teachers of the Jews, and were regarded as the infallible oracles of all religious matters. In the schools and in the synagogue the Rabbi occupied the chief seat. Where the synagogue was small, he was both preacher and judge, but where the Jews were numerous, he formed one of the Council or Sanhedrim, by which all civil and religious concerns were regulated.

As the professed teachers of the law these Rabbis wrote commentaries upon it and included them in a book, called the Talmud. This contains a multitude of rules for the Governance of the daily life, and so burdensome were many of these rules, that the Jews were wont to complain of them; and the Rabbis have compared the laws for the proper keeping of the Sabbath, to a mountain hanging over the head by a single hair.

The food, clothing, journeys, occupation, acts and in many cases even the thoughts of a Jew were all subject to Rabbinical regulations. Even so simple a matter as washing the hands before eating, entailed the utmost care not to transgress the teachings of the Rabbis. The water could be poured only from a certain kind of vessel; only a certain person could pour it; the water must not be poured too far up the arm or too low towards the hand.

The words of the Rabbis were to be regarded as of the same authority as the Holy Scriptures, and they were honoured with an honour bordering to that due to God alone. The Rabbi should be respected before one's own kin, and if a Jew saw his father and a Rabbi in any danger, he must rescue the Rabbi first. Thus the Jews were mere tools in the hands of the Rabbis, who used them for their own purposes surrounding them on all sides with restrictions and regulations which alienated the heart more and more from the God whom they professed.

[To be Continued.]

SPEAKING at a Church Conference held at Leeds, on the 6th October, the Bishop of Ripon stated that during the last

twenty-four years in his diocese there had been 144 new churches consecrated. The number of Confirmations and persons confirmed had also very largely increased.

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.

DIGBY CHURCH.

(To the Editors of the Church Guardian.) SIRS,—Please correct in your next issue the amount stated to have been received in the Offerory at the consecration of our new Church on the 15th ult. It was \$93.17 instead of \$193.17. I am sorry to trouble you with this correction of the printer's error,—it seems so like giving back a hundred dollars for which our need is so great. May some of your readers assist in replacing the figure.

I beg to acknowledge with much thankfulness the kind assistance since received from the Most Reverend the Metropolitan, Rev. S. Jonas Hanford, W. N. Silver, B. Chipman, George Jones, J. T. Wood, A. poor woman, C. S. Spike E. D. Meynell, Mrs. Scott, Mrs. Burmester, An old soldier, A. Woodgate A friend, Mrs. Odell, Mr. H. King, W. H. Wiswell, Mrs. McCawley, Thomas Brown, W. H. Keating, W. Pallister, A. Forlhan, Mrs. George Esson, C. Fraser, J. P. Mott, R. Taylor, A friend, Peter Pierson, Charles Roche, Mrs. Clayton, W. B. Reynolds, An old schoolmate, Mrs. Wainwright, Miss Perat. Capt. Milner, Mrs. Grigor, F. G. Wainwright, E. P. Archbold, E. A. Smith, J. T. Wyldo, A friend.

Further assistance towards relieving myself and the few others who are personally responsible for the balance due on the effort of this parish to build a free Church, will be most thankfully received and promptly acknowledged. Many of my appeals are still about town.

JOHN AMBROSE.

Digby, Nov. 2, 1880.

INTERMARRIAGE WITH COUSINS.

(To the Editors of the Church Guardian.) SIRS,—"Plebs" has occupied 1 1/2 column of your valuable space attempting to prove — what?

1. That God, in setting apart a peculiar people and keeping them to themselves, allowed near relations to marry.

2. That the percentage of afflicted people who are children of cousins is only 25 or 20 to the hundred.

And he appears to speak of "a book called 'Huth on Interbreeding' as 'Scripture and true.'"

Now with regard to (1), why didn't "Plebs" go further back and argue that Adam's sons having married their own sisters; therefore, the descendants of Adam for all time to come were at liberty to commit incest by intermarriage of brothers and sisters?

Concerning (2), I would simply ask, supposing "Plebs" to be correct in his calculations, is it not well to try and prevent even 20 to 25 per cent of the cases of mental and physical affliction? One more question. Why should men, the highest grade of animals in God's creation, be allowed to entail in their offspring one chance in 4 of being crippled, or mad, or blind, or otherwise deteriorated from perfect humanity, when these very individuals, perhaps, go to enormous expense to prevent similar deterioration in the lower animals under their care? This is a point on which one cannot write fully; but I would ask "Plebs" to consult those who can teach him from experience the value of the infusion of new blood.

QUIZ.

DIOCESAN AND DEANERY LIBRARIES.

(To the Editors of the Church Guardian.) SIRS,—Through your columns I wish to draw the attention of my clerical brethren of this Diocese to the above mentioned subject. It has been suggested to me by a well-known layman, deeply interested in all matters pertaining to the Church, that something ought to be done to make the above libraries of some practical general use. From enquiries I

have made, there are a number of our clergy that are unaware of the fact that in the Synod Hall Buildings there is a large and valuable library, made up chiefly, if not altogether, of books given for the use of the Diocesan clergy. Now the question is, can we use them? Is there any way whereby the clergy can have the use of the books in their own homes? Can not that library be used as members of Parliament use the Parliament library? They can send by post for books and have them sent and returned by post. If we are allowed to so use it, would the clergy so far patronize it as to make it worth while to keep a librarian? And as regards the "Ray Associates" Library in our several deaneries, is it not a shame that they are regarded as antiquated and useless? This Deanery of Bedford has one, "but where is it," some of us ask. And if we are told, we are told, too, that "the books are old and not of much account." But can't we get more modern books? Certainly we can, if proper application is made. The Deanery of St. Andrew's did so and were successful. So can we. But suppose the Diocesan and Deanery Libraries thrown into one, how would that work? Would we support it by using it at least? If these books are for our use, let us use them.

WM. ROSS BROWN, Iron Hill, Que.

CHURCHES WITH BASEMENTS—WARNING!

(To the Editors of the Church Guardian.)

SIRS.—Be kind enough to give your subscribers an opportunity of reading the following:—Basements are neither sightly nor comfortable, and now we learn they are dangerous.

"Terrible Accident in a Church.—A shocking accident occurred on Sunday at the Roman Catholic Church of St. Aloysius, Ardwick, Manchester. Whilst the congregation of between 400 and 500 persons were leaving the upper room in which the third mass had just been concluded, one of the beams running from wall to wall collapsed, and a large portion of the floor gave way, precipitating eighty or a hundred persons into the school-room beneath, a distance of nearly twenty feet. A woman named Catherine Lynch died directly after being recovered from the ruins, and twenty other persons were conveyed to the infirmary, five or six of them having fractured legs. There being only one way of egress from the room, those in that part of the church nearest the altar had to be rescued through the windows by means of ladders. The inquest on the body of Catherine Lynch was opened on Monday morning. Evidence was given to the effect that Lynch was crushed to death in trying to escape from the building. The accident was due to wet rot, arising from the damp basement, and communicating through the hollow iron column which supported the beam. The pillar fell some days before, but it was considered that the beam was sufficient of itself to support the floor in that part.

Yours, &c., D. C. M.

REV. DR. HILL AND HIS CRITIC.

(To the Editors of the Church Guardian.)

SIRS,—I am of the opinion that the author of the letter in your last issue, reflecting on Dr. Hill and his charge, taking the second paragraph only of his communication as evidence, is unfortunate in his selection of the signature of "Justice" to write over.

The substance of the words he puts in the Rev. gentleman's mouth, and which, as he gives them, furnish him with a text for his reflections: "The tendency of the Episcopal Church to make much of the aristocracy to the neglect of the poor;" implying that she endeavored to secure, and keep the wealthy classes, and discountenance the attendance of the poor, seems to be rather at variance with facts, and with the reports of the Dr's speech. And would not "Justice" have been but barely just, had he first accurately informed himself of what the Rev. Dr. did say before quoting him?

My version may be erroneous, but it appears that Dr. Hill did say and mean, that the Episcopal Church was so attractive to the cultivated and refined as to be rapidly becoming the Church of the aristocracy; meaning that as people in this new world, that is, "in its money-making stage," became cultivated and refined, and by implication, wealthy and

powerful, their tendency was towards the communion of the Episcopal Church, leaving the denominations they had been reared in; and as those powerful members came in, they would crowd the weaker and poorer members out of the Church they had been brought up in to join other sects; so that in course of time, by the operation of a natural law, unless the wealthy and powerful, or the rulers in every Church took heed to themselves, it would become the Church of the aristocracy.

This much, I think, is simply justice to Dr. Hill.

Still using "Justice's" text, "The tendency to make much of the aristocracy, to the neglect of the poor," he questions if there is one case in this Diocese to which it would apply, with the "one great exception, whose centre of operations is not far from the Grand Parade."

Let us see how just "Justice" is to this Church that neglects the poor to cultivate the aristocracy; and, I think, the knowledge of a few facts relative to St. Paul's will at least mitigate the severity of this just man's animadversions. As the oldest and principal place of worship for members of the Church of England in this naval and military station of England, when Dr. Hill first became Rector it was the Church of the aristocracy; since then its seating capacity has been doubled, and is filled by people who do not trouble themselves to be considered among the select. She has neglected the poor by collecting from her members and disbursing for parochial charity the largest sums of any Church in Nova Scotia. She and her members have done more to assist the poorer outlying Parishes and Missions than any Church in the Diocese. But for St. Paul's and her people Trinity never would have been built for the Poor and the Stranger, and would not have been kept open, but that "The great exception" paid the deficiency in the current revenue, and paid all of the clergyman's salary after Dr. Cochran's retirement, and did so until necessity compelled them either to close the Church or throw the work of the two Churches on the Rector and Curate of the "exception." They assumed the work in addition to that of the largest Parish in Nova Scotia. She founded and supports that noble charity, "St. Paul's Alms House of Industry for Girls." Her people were of the foremost in founding the "Industrial School," and to this day the boys fill the seats provided for them in St. Paul's on Sunday mornings. Her Sunday School furnished her full share, and more, to the staff of the English School for the Poor. When the Association for the Relief of the Poor was formed, she furnished her full share of young men and money, under the personal direction of Dr. Hill. On Hospital Sunday her contributions top the list. Of Dr. Hill's work among the poor, and of his personal knowledge of the poor, and of his liberality from his income to those in need, I know whereof I write, and I question if there are three clergymen in this Province to equal him.

In conclusion, will "Justice" venture to say he has given one-half as much to support the services in Trinity as Dr. Hill has from his own salary, or as any one of twenty of St. Paul's parishioners I could name; or will he give the name and support it by facts, of a Church in this Diocese that can approach old St. Paul's and her people in their work for the poor?

ANON.

COUSINS MARRYING.

(To the Editors of the Church Guardian.)

SIRS,—"Plebs" says "Quiz" of course is familiar with the account in Genesis and elsewhere of the origin of the Jewish race as descended from Abraham.

One must suppose that "Plebs" is of course aware that not only the Jewish race but the whole Israelitish race, was a religious body—the only existing Church of the One Living God—as well as a nation.

And "Plebs" is of course aware how that race was preserved for 40 years in the wilderness with no apparent source of food, means of renewing their clothing—for God's own ends.

Why then cannot "Plebs" see that for God's own ends—the consequences of intermarriage were not injurious to them as to us; because God would preserve them as His Church from marriage with unbelievers.

CHURCHMAN.

News from the Home Field.

DIocese OF NOVA SCOTIA.

Pictou.—The painted window to the memory of Mr. and Mrs. Henry Hutton is in its place, in the east of the Chancel. The right hand light has for its subject "the Resurrection of Christ" the left hand "the Ascension." In the head of the window is the I. H. S. Messrs. Wailes and Strang have more than sustained their well earned reputation of nearly half a century, and Newcastle on Tyne has produced for a Newcastle woman and her husband a memorial of extreme beauty which must also conduce to the glory of God in its effect upon those who behold it in a christian spirit. The drawing of the artist is excellent and the lights, (if one may use the expression), are so well balanced, and the amount of color is so equal, that one wonders at the absence of sameness. The paler of the countenance of the Saviour who has just thrown off the care-cloth, is contrasted wonderfully with the triumphant glance of Him as he springs from the green earth to "His Father and ours"—while the "Keepers" who "became as dead men" in the one light, equally contrast with the upward gazing faces of "the eleven." There is an entire absence of thinness in the glass which so often mars the effect of the work of less able artists, and the whole effect is such as to more than merely gratify all who have seen it. The same artists are at work for Truro New Church and their glass can be seen in Trinity Church, River John, Bayfield, and though, let it not be said, in some lovely windows in Amherst.

HALIFAX.—The following services and meetings are held. D. V. in St. Paul's Parish:—On each Sunday, Divine Service at 11 a. m. and 7 p. m. On the first Sunday in the month, the Holy Communion after the morning service. At 3 p. m., the Sunday School in Argyle Hall, Room Nos. 2 and 3, open to all the children of the Parish. At the same hour (3 p. m.), the Curate holds a Bible Class in room No. 1, open to all young men of St. Paul's Parish, who are earnestly and affectionately invited to attend. At 2.30 p. m. on Sunday, the Sunday School of Trinity Church opens, closing at 3.45 p. m. Divine Service at Trinity Church at 3.45 p. m. On Monday the Curate holds a Bible Class in Room No. 1 of the Sunday School Rooms at Argyle Hall, open to all young women who do not attend the Rector's Bible Class. On Tuesday, the Rector's Bible Class in room No. 1 Sunday School Rooms, at 4 p. m. The subject for study this winter is the Epistle of St. Paul to the Ephesians. This class is open to all who may wish to attend—both men and women. On Wednesday, Prayers in St. Paul's 11 a. m. On Wednesday evening, at 7.30, a meeting for prayer and lecture in Room No. 2. At these meetings the subject for exposition is one of the minor prophets. On Wednesday afternoon, at 4 o'clock, the Curate holds a Confirmation Class for young women at his own house, No. 15 Dundonald Street. On Friday, Prayers in St. Paul's 11 a. m. On Friday evening, at 8 p. m., the meeting of the Sunday School teachers is held at Room No. 1, Argyle Hall. On the last Thursday of the month, the meeting of the Committee of St. Paul's Alms House of Industry is held at the home, on Tower Road, at 4 p. m. On Wednesday the class for teaching girls to sew and knit is held in the Room No. 2, at 4 p. m.

GRANVILLE.—The regular meeting of the Annapolis Rural Deanery took place at Granville on Friday, the 22nd Nov. Members present—the Rev. the Dean, and Rev. Messrs. DeBlois, Wilkins, Grestorox and Partridge. Morning service was held at the Parish Church, when the Rev. the Dean read the prayers, the Rev. Mr. Grestorox the lessons, and the Rev. H. DeBlois preached from the text, "Be strong in the Lord, and in the power of His might." The Dean and Mr. Grestorox were the celebrants at the Holy Eucharist. One had need to use great circumspection to be fully convinced in his own mind that the old Parish Church actually stood before him, so many and marked had been the improvements recently made both within and without it. The "new chancel," properly arranged and neatly furnished, left nothing undone to show to the observer that it was truly intended for the worship of Almighty God; and too much

praise cannot be given to the energetic Rector, who, we are informed, did a great deal of the work himself, assisted by the skilled mechanics and a loving and willing people. Another improvement consisted in having the choir near the chancel, (though not in it) thereby inducing congregational singing, instead of its being performed, as of yore, by a few selected members apart from all the rest. When the new vestry, which is in contemplation, is built adjoining the chancel, instead of where it now is, at the entrance end of the Church, and the handsome "font," the gift of His Lordship the Bishop, is placed in its proper position, at the entrance of the Church, this assuming sanctuary will have but little to be desired. The congregation, considering the busy time of the year, and the fact that a neighbor's child, not belonging to our communion, was to be buried at the close of the service, was good; and the singing and chanting, under the able direction of Mr. La Baron Mills, were pleasing and effective. After dinner at the Rectory, the regular business meeting of the Deanery was opened with prayer. In the absence of the Rev. Mr. Gray, and the unlikelihood of his being able to attend regularly in consequence of his continued ill-health, the Rev. H. D. DeBlois was unanimously chosen Secretary, with the understanding that Mr. Gray should be invited to resume the office should he at any future time desire so to do. After the usual routine, an animated and interesting discussion ensued on the current "Religious Topics" of the day, and more particularly in reference to the course, a minister celebrating the Holy Communion should take towards a person wishing to participate who had been married to a deceased wife's sister, or in the case of said sister herself being desirous to commune, provided the present law forbidding such alliances were unhappily abrogated. In the evening the Dean preached one of his usual impressive and well digested discourses at the Church of the Holy Trinity, Granville Ferry. His subject was the Dying Thief's prayer, "Lord, remember me when Thou comest into Thy kingdom." The Rev. Mr. Partridge occupied the desk, and the Rector read the lessons. Here also the services were hearty, pleasing and attractive, and thus ended another meeting of the Deanery, not, we hope, unprofitably spent. Collection for Algoma Mission Fund, \$2.25. H. D. DeBlois, Secretary.

DIocese OF FREDERICTON.

ST. JOHN'S.—The annual service of the Church of England Teachers' Association was held yesterday, in Trinity Church school room. The Holy Communion was celebrated at 11 a. m. In the evening, Rev. Canon Brigstocke preached a sermon on Holiness, basing his remarks on the first three verses of the 5th chapter of St. Matthew. He pointed out that holiness was embodied in "the beatitudes," which comprise the whole circle of Christian graces only. After stating the essential characteristics of holiness he proceeded to show what holiness is not—it does not consist in the specific performance of duties, however exactly and punctually attended to; it does not necessarily consist in the ascension from a lower to a higher grade; it is not made up of intellectual greatness. In conclusion, Canon Brigstocke spoke to the teachers of the greatness and responsibility of their work and how their aim might be most effectively accomplished in the training of the children.—Tel. 5th.

SACKVILLE.—A harvest festival was held in St. Paul's, Sackville, on Sunday evening, 24th October. The Church was fittingly decorated for the occasion the font being surmounted by a cross covered with moss and trimmed with wax and barberries, autumn leaves and heads of wheat and barley. The top of font was covered with a profusion of mosses, berries and leaves; a wreath of wheat and autumn leaves encircled the stem, while the pedestal was banked with moss and flowers. The pulpit and prayer desk were also most tastefully trimmed with wreaths of wheat, barley, autumn leaves and wax berries. On the chancel steps were sheaves of wheat and pots of geraniums; while the altar rails were entwined with a garland of wheat, barley and autumn leaves. A moss cross, beautifully lightened up with everlasting and colored grasses, placed over the altar, completed the decorations, which, all through, were chaste and pretty, and

spoke of loving hands and grateful hearts. The duly appointed thanksgiving prayers were said, and special sermon preached. The music was bright and joyous, and the hymns were sung with a will and heartiness as though coming from really thankful hearts. The whole service seemed to be fully enjoyed by the people, and bright and cheering to all. The St. Paul's Sunday School held their first children's service last Sunday 21st. The day was very wet, but there was a large attendance. The service consisted of the shortened form of common evening prayer, with one or two special prayers, canticles chanted, hymns sung and responses made by the children. This is essentially a children's service, and the idea is to educate worshippers, as our Church have been too long already asylums for the deaf and dumb. After prayers, the children were addressed by the Incumbent, and the service closed with a hymn. This was also a sort of thanksgiving service for the children, they had symbols of their thanksgiving on every hand. The arch of the entrance door was spanned by a wreath of wheat with a key stone of bright autumn leaves. The lectern and prayer desk were chastely trimmed, while the table in the altar place bore a rich cross with a vase of moss, encircled by a wreath of wheat, the whole brightened with barb and wax berries, sheaves of wheat stood on either side. This school-house is thought to be one of the prettiest and most ecclesiastical looking buildings in the Province, and was designed and built under the superintendence of R. C. Boxall, Esq., C. E. This is not the sole evidence of Mr. Boxall's skill and kindness, for he is not only the architect of our new Rectory, but he also gives its erection his daily supervision.

WESTFIELD.—The old Parsonage house having fallen into decay and not being situated in a convenient place for working the Parish, a meeting was called to see what was best to be done. The meeting was held yesterday afternoon at the Parish Church, and after discussing the matter at some length, it was decided to sell the old Parsonage, with the Canal connected with it, and to build a new one in a more convenient spot. The chairman, Rev. Mr. Wiggins, was asked to give his opinion of where he considered the most suitable place to build. He strongly recommended that the site be located on Mr. Woodman's property, as being the most central. His recommendation seemed to meet with the unanimous approval of the meeting. Mr. Woodman was then asked on what conditions a site could be procured from him. He replied that he would give a site, and a valuable one with from two to three acres of land. This very generous offer met with the most hearty approval of the meeting. A committee of ten, of which the Missionary was to be chairman, was then appointed to locate the site and building, to procure plans, raise means, and proceed with the work. The members of the committee are to meet at Mr. Woodman's on Monday next, to organize and commence their work. Mr. Wiggins recommended that the work be not given out by contract, but that a competent man be secured to oversee the work; and that those who would rather work than subscribe money, give work of whatever kind they were able to do. In this way, the building can be put up equally well, if not better than by contract, and with far less money, which is always a matter of serious consideration in the country, especially in these times. The site so kindly given by Mr. Woodman, is one of the most beautiful on the St. John River, which is saying a good deal; it overlooks the St. John River and the mouth of the Nerepis, and all the surrounding country. It is very convenient for travel by railroad and steamboats, and of the three Churches, the farthest is only three miles distant. Considering that during the summer a new fence was built round St. Peter's Church burying ground at an estimated cost of \$120, and St. James Church repaired externally, at a cost of \$70, and also that other improvements are to be made in St. James and Land's End Churches, at a considerable cost, the Church people of Westfield are to be congratulated, and deserve to be assisted in their efforts to beautify and improve the Churches of God, and provide a home for their minister.

BAR DU VIN.—The harvest thanksgiving services were held on Thursday, Oct. 28th. The services were as follows:

Matine, with sermon and celebration of Holy Communion at 11 o'clock. Rev. T. S. Richey, of St. Eleanor's, P. E. L., was the preacher; Rev. H. H. Barker, of Newcastle, the celebrant; Rev. D. Forsyth, of Chatham, read the lessons and served; and the Incumbent read the prayers. The chants were sung to Gregorian music; the Te Deum, Helmore's Hymns, from H. A. & M., were Nos. 382, 383 and 313. At Evensong, 7 o'clock, the lessons were read by the Rector of St. Eleanor's. An appropriate sermon was delivered by the Rector of Chatham. The Incumbent read the prayers. The chants, Gregorian; hymns Nos. 381, 382, 383. The service closed with the Te Deum—Helmore's, and the benediction. At both services the Rector of Newcastle presided at the organ with his usual ability. It is to be regretted that not many were present at the morning service to show their thankfulness to the Lord of the Harvest in the highest service permitted to Christians in the Church Militant; and many have lost some useful lessons by not hearing Mr. Richey's sermon upon "The parable of the barren fig tree." The evening service was well attended. The offertory at both services was in aid of the Widows' and Orphans' Fund of the D. C. S. The little Church was neatly decorated for the occasion.

SHEDIAC.—St. Martin's Church in the woods has been overhauled in the inside, and handsome new pews made by Burnham, of St. John, have been put in at an expense of \$600.

DIocese OF ONTARIO.

At a Meeting of the OTTAWA CLERICAL UNION, in the parish of Smith's Falls on Tuesday 26th October 1886 after a good deal of earnest discussion and deliberation the following resolutions were unanimously adopted and Petition was drawn up.

The earnest hope is that the Bishops and Clergy throughout Canada will exert themselves to the utmost to bring the strongest possible pressure to bear in the way of petition against the proposed Bill as touching certain marriage relations referred to in the petition below.—Now, let the Bishops and Clergy remember, is the time to act. If we let the proposed Bill become law without making the most strenuous effort in Opposition, our members of parliament with various constituencies will rightly and justly tell us You could not have believed very much in the law of God as set forth by the Church or you would have taken a little more trouble and pains to resist the passage of such a Bill.—As a body the Church of England in this Country makes herself less felt at the foot of the Throne as it is represented in our Country, either in the way of resisting or asking for certain legislation, less felt I say, than almost any of the various denominations of Christians in the Country. The Romanists and the Methodists make frequent demands by petitions and otherwise and persistently press their Claims and they are very frequently successful. This is a most important matter, and is for the welfare of the human family without distinction. Let us as watchmen in the town know what of the night. Let us take care that none of the barriers against morality, more than the symbols of our Faith, be tampered with.

Resolution No. 1.—Moved by Archdeacon Lauder, seconded by the Reverend K. L. Jones.—That the "Ottawa Clerical Union" recommends that a petition against the proposed Bill, legalizing the marriage with a deceased wife's sister be sent up from the various Rural Deaneries of the Diocese of Ontario, and handed to the Lord Bishop of Ontario for presentation to the Senate and House of Commons of the Dominion of Canada.

Resolution No. 2.—Moved by Rev. S. Tiggs, B. A. Seconded by Rev. Rumi Dean Nesbitt, that a copy of petition be sent to the Rural Deans of the Province of Canada asking their Co-operation.

Petition.—To the Senate and Commons of the Dominion of Canada from the Rural Deanery of the Counties of Lanark and Renfrew.

The petition of the Clergy of the Church of England in the Rural Deanery of Lanark and Renfrew, in the Diocese of Ontario Humbly sheweth that Whereas a Bill has been brought before your honourable houses proposing to legalize marriage between a man and his deceased wife's sister, or a woman and her deceased husband's brother, and whereas such marriages have been declared by the

Church Catholic from the earliest ages, to be contrary to the law of God as contained in the Holy Scriptures, Whereas they are strictly forbidden in the table of affinity in the Book of Common Prayer which forms part of that law of the Church to which we at our ordinations vowed obedience, Whereas the proposed Bill, if passed, will lay a burden upon consciences by bringing the laws of the country into conflict with the laws of God, Whereas we believe such Marriages to be subversive of morality, and would lead to serious social evils. Therefore, We do earnestly beseech you Gentlemen of the house of Commons, and you Honourable Gentlemen of the Senate, to refuse to assent to the proposed Bill; and your petitioners will ever pray.

Resolution No. 3.—Moved by Rev. E. A. W. Harrington M. A. Seconded by Rev. A. Stunden, B. A.—That this Union Considers it desirable that the Most Rev. the Metropolitan should invite the Bishops and Clergy of the Ecclesiastical Province of Canada to Assemble at Ottawa to take part in the presentation of the petition of the Provincial Synod and that we respectfully ask the Lord Bishop of Ontario to communicate with the Most Rev. the Metropolitan on the subject.

Resolution No. 4.—Moved by Rev. H. Pollard, seconded by the Rev. Rural Dean Emery, that the secretary be requested to forward a copy of the resolutions to the papers. A. C. NESBITT, Sec. and Treas. of The Ottawa Clerical Union.

DIocese OF QUEBEC.

NEW ENDOWMENTS have just been formed for the mission of Richmond and Melbourne, Magog, Stanstead and Magdalen islands, by the gift to all severally of \$200 by R. Hamilton Esq. and of \$150 by the Church Society, supplemented by \$100 from the congregation themselves. Every one of these parishes has therefore, now a nucleus of \$450.—Que. Dio. Record.

MISSIONARY UNION.—One of the best papers that has been read at the monthly meetings of the Church Missionary Union was that by Rev. C. Rawson on Monday evening in the National School Hall. The subject was "Missions in British Guiana," and the interesting description of the country, its climate, productions, etc., with ample details of the work so successfully carried on there, elicited a well merited compliment from the chairman, the Rev. G. V. Housman, and the warm applause of the audience. These meetings are calculated to do great good by stirring up people to take an interest in mission work, besides giving useful information as to what the missionaries are actually doing, and the success attending their labors.—Mercury.

DIocese OF MONTREAL.

Ordinations, Confirmations and Clerical changes must always constitute the burden of any Church Paper correspondence. His Lordship held an ordination service in Sorel on 24th of the month by which he admitted to the order of the Priesthood, the Rev. Alf. Leo, B. A., of Lennoxville and the Rev. Alf. Bareham of the Diocesan College. Mr. Leo has served his diocesan in the Parish of Abbotsford and now enters upon the Mission of Eardly on the Upper Ottawa. Whether Mr. Bareham enters upon a sole charge anywhere we have not heard. The parish of Eardly forms a nice mission, although the distance between the two principal churches is rather long, but long journeys between station and station are characteristic of the Upper Ottawa Missions. One gratifying feature to Mr. Leo in his new work will be that he has two good churches, arranged in every way suitable to the rendering our services as acts of worship. Both churches, one of them not yet completed, were built under the directorship of clergymen who knew what churches ought to be and what their form, arrangement and furniture should teach the frequenters thereof. The Rev. W. B. Longhurst who has been the Incumbent of this Mission has entered into the Rectory of Granby, and we believe is regarded with satisfaction by the people. The Church is one that has been renovated only a few years ago, at the expense of one individual. The improvements he made were not altogether such as would meet the entire approval of such as are accustomed to "correct" churches. But doubtless the "renovation" was in some respects an improvement.

The Week.

HOME NEWS.

Sir Charles Tupper is in Winnipeg. Thirteen million feet of deals have been shipped from Parssboro this season.

The str. Nova Scotian took from Halifax for England, on Monday last, 1,617 barrels of apples, and 500 cases lobsters.

Leander Eaton, of Canard, N. S., grew 50,000 bushels of potatoes, this season. Wm. Brady, near Canning, raised 7000 bushels.

Mr. Jeremiah Harrison, St. John, N.B., has purchased Messrs. Hallett & Bright's wool factory at Elgin, Albert Co., for \$5,500.

The Steamer Miramichi, from Summerside, P.E.I., for Upper Province ports, has taken away a large quantity of starch of Island manufacture.

Six thousand five hundred and fifty-two tons of coal were shipped from Pictou last week, making the total shipments to date 238,681 tons.

New copper, silver and lead mines have recently been discovered in New Brunswick. Half a million dollars is asked for them as they stand.

Dr. Fraser Windsor, N.S. has been the recipient of a cabinet photo of the Governor-General, as a slight remembrance of His Excellency's visit to Windsor.

Mr. Norman McKay, of Hillside Farm, New Glasgow, N. S., is going into the fruit nursery business. He makes a start by setting out 20,000 fruit and ornamental trees.

The revenue of Canada in October was \$2,484,824, against \$2,036,769 in 1879, and the revenue for the first four months of the present fiscal year is \$2,579,361 greater than that for the same period of 1879.

Ottawa, Nov. 8.—Application will be made for the incorporation of the New Brunswick Land and Lumber Co., with a capital stock of \$1,500,000. Among the directors are George Stephen and Hon Isaac Burpee.

SURGEON W. N. Keefer, a native of Canada, has been promoted to the permanent Medical charge of the 20th Native Bengal Infantry. Surgeon Keefer has served for the past two years with the Indian army in Afghanistan.

A Montreal despatch states that all the capital necessary for the erection of a beet-sugar factory has been subscribed at Hochelaga, Que., and the works go on at once. The farmers in the district have agreed to cultivate from one to five acres of beet root each per annum.—Ex.

Ottawa, Nov. 8.—Lord George and Lady Campbell were passengers by the "Sardinian," which arrived at Father Point yesterday morning. The Governor-General's car was at Point Levis to convey them to Ottawa, and they will probably reach the city this afternoon.

A VALUABLE CARGO.—Messrs. J. S. Maclean & Co., of Halifax, shipped on Friday last, per schr. "Sarato," for Betts' Cove, N. F., the following goods:

- 800 tubs butter, valued at \$5,000
1650 bbls. flour, " 9,000
6 puns molasses, " 1,487
10 tons powder, " 2,100

Total value, \$18,187

Mr. James Foster, of Dartmouth, N. S., and those associated with him, have sold through Mr. James Brady, Mining Engineer, of Montreal, a three-quarter interest of their gold property on Meese River, comprising about 28 acres, containing sixteen gold bearing quartz lodes, to Mr. Comstock and others of New York, for \$30,000.

The Vale Farm, St. Peter's Village Gloucester, N.B. must be paying well. The yield for 1880 consisted of the following:

- 600 barrels of wheat,
200 " turkeys,
100 " car ota,
3000 bushels of oats,
1000 " wheat,
450 " barley,
50 " peas,
250 tons of hay.

On Friday last, no less than 57 cars arrived at the G. T. Railway Station, South Quebec, with cattle and sheep for exportation to Europe, containing in all 1,900 sheep and 700 cattle. Of the sheep 1,200 belong to Mr. Carvell, of Charlottetown, P. E. I., and arrived by Intercolonial Railway. The other 700 sheep and the 700 cattle, belong to Messrs. Thompson and Flanagan of Toronto, and arrived by G.T. Railway.

The New Brunswick Railway Survey.—The party of surveyors opening at this end of the proposed line are now about 24 miles from town. All the sections have presented far fewer difficulties

than was expected; but this, the longest section, has proved to be as easy as any the engineers have ever had experience of. It is thought that the survey will be finished either at the end of this week or at the beginning of next.—Harbour Grace Standard.

Ottawa, Nov. 5.—Capt Scott and Mr. Barbour, Chief Engineer of the Department of Marine and Fisheries, left on Saturday last for Liverpool, to superintend the equipment of the English warship "Charybdis," 1500 tons, which the Imperial Government has given to Canada, to be used as a training school for young men to join the marine. It will be stationed at St. John, N. B.

Ottawa, Nov. 6.—The official Gazette of to-day contains the following—Revenue and expenditure to the 30th October.

Table with columns: Revenue to 30th Sept., Expenditure, Total. Values include \$1,458,188 for Customs, \$9,650,313 Total Revenue, and \$2,098,138 Expenditure.

We are glad to hear that the wheat crop in Albert County, as elsewhere in the Province, has proved most satisfactory, and the result will undoubtedly be a large increase another year of the area devoted for this crop. A farmer of Hillsboro, Mr. Malcolm Carlisle, tells us that some of the "Lost Nation," wheat raised by him, of which he had a good crop, yielded 47 lbs. of excellent flour to the bushel after fall was conducted, and not only he, but many other farmers of Albert are convinced the time has come for New Brunswick farmers to raise a good portion, at least, of the bread they require.—Moncton Times.

A GOOD FARM.—Here, for instance, is a list of products raised by Mr. Clark, of Fredericton, on his ten-acre lot, near Government House, last year. 3,750 doz. green corn sold for \$ 450, 90 baskets shelled corn sold for 72, 30 tons squashes " 750, 1,000 heads cabbages " 40, 14 tons tomatoes " 1,801, 225 bbls cucumbers for slicing " 337, 98,000 pickling cucumbers sold for 450, 20 bbls. potatoes " 25, 20 do. onions " 45, 20 do. green beans " 45, 5 do. shelled do. " 20, 300 head cauliflower " 30, Beets and lettuce " 8.

Besides the vegetables consumed throughout the year by Mr. Clark and family.—St. John Sun.

NEWS FROM ABROAD.

Mr. Charles Stewart Parnell owns 4,962 acres of land, valued £1,480 a year.

London, Nov. 6.—At various places in England yesterday Parnell was burned in effigy as Guy Fawkes.

London, Nov. 5.—The Allan Line steamer "Parisian," for the Canadian trade, was launched at Glasgow today.

Mr. Donald Currie, the large ship owner, who recently took Mr. Gladstone on a sea voyage, is to be made a baronet.

England, at the instance of Persia, has requested the Porte to station a guard on the frontier to prevent the incursions of the Kurds into Persia.

London, November 3.—Leicester square is to be lighted with electricity, and if successful, other squares in the West End are to be fitted up with jets.

London, Nov. 6.—The Channel squadron has been ordered to Ireland.—A St. Petersburg despatch says Persia has asked Russian assistance against the Kurds.

Edinburgh, Nov. 6.—Mr. Lowell, American Minister, delivered the opening address at the Edinburgh Philosophic Institution. His subject was "Shakespeare's Eloquence."

Boston, Nov. 5.—The latest returns make it certain that California has been carried by the Republicans by over 2,000. This being the case, Garfield will have 219 electoral votes, and Hancock 150.

The annual sugar production of the world is about 5,500,000 tons, or, in round numbers, twelve thousand million pounds, of which about two-thirds is the product of sugar cane, and about one-third of the sugar beet.

It is rumored that Count Wilhelm Bismarck, son of the German Chancellor, is to be married to the Countess Irma Andrasay daughter of the famous Austrian statesman.

At a large meeting at Paris, Nov. 5th, a resolution was adopted demanding the suppression of the Budget of the Minister of Worship and the separation of Church and State.

London, Nov. 6.—The International Regatta has been fixed to take place on the 18th, 19th and 20th inst. Seventeen oarsmen will row.

London, Nov. 6.—The single scull race between Elias Laycock of Australia, and Jas. H. Riley, of Saratoga, U. S., for £200 a side, took place on the Thames Championship course, and resulted in an easy victory for Laycock, who won by seven lengths.

New York, Nov. 5.—By the negligence of a switchman, who has since fled, a passenger train and freight train collided at the Jersey tunnel this morning. David Quackobush, engineer, and Conduc or Voothis were killed. No passengers injured.

Athens, November 6.—The Minister of Finance has asked for an extraordinary credit of 36,000,000 drachmas for the expenses of the war to January. He said it would be suicidal to Greece to now recede after the enormous sacrifice that they had already made.

Capetown, Nov. 6.—The mountain stronghold of the Basuto Chief Moleloane was successfully stormed by Col. Clark's forces. During the operation 5,000 Basutos attacked the Colonel's detachment holding Lerothode's village, and before reinforcement could arrive, the small body of men were surrounded on all sides and five were killed.

Boston, Nov. 8.—The Land League held a special meeting at Lowell, Mass. yesterday, to consider measures for assistance for Parnell and his coadjutors. John Donley presided. The meeting was addressed by John Warren and Thomas F. Byron. Both predicted a revolution in Ireland if Parnell is convicted. A large number joined the League.

The recent census shows that the total value of real property in the city of New York is \$918,134,380, and of personal property \$175,934,955, giving a total valuation of \$1,094,069,335. The total revenue of the city is \$45,436,660, or nearly double that of the Dominion Government, while the expenditure is \$43,236,816. The rate of taxation is \$2.58 per \$100.

New York, Nov. 4.—Returns show the following results: The House of Representatives stands 146 Republicans, 141 Democrats and 6 Greenbackers. The Senate stands 37 Republicans and 39 Democrats. Republican Governors are elected in Colorado, Connecticut, Illinois, Kansas, Massachusetts, Michigan, Nebraska, and New Hampshire; and Democratic Governors in Florida, Missouri, New Jersey, North Carolina, South Carolina and Texas, with Tennessee still in doubt. The Democratic State Executive Committee have adopted resolutions alleging extensive frauds in the vote in New York, and requesting the County Commissioners to ascertain and report its extent.

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CAPTAIN EADS' SHIP RAILWAY.

The Scientific American of this week contains two full page illustrations of Captain Eads' proposed railway for transporting ships with their cargo across continents.

Captain Eads claims by his plan to be able to take loaded ships of the largest tonnage from one ocean to the other across the Isthmus of Panama, as readily as can be done by a canal after the Leaning plan, and at a much less cost for engineering construction.

The project is certainly bold and ingenious, and the projector anticipates no serious difficulties in carrying forward his enterprise. The engravings referred to in the Scientific American show the proposed construction of not only the railroad, but the appliances for transferring the ships from the water to the rail. In addition to the large number of engravings, illustrative of engineering works, instruments and new discoveries which appear weekly, the Scientific American is, during the past year, devoted to the publication of illustrations and descriptions of leading establishments devoted to different manufacturing industries. This feature has added very much to the at-

tractiveness and usefulness of the paper. More than fifty of the most important industrial establishments of our country have been illustrated, and the processes of the different manufactures described in its columns. The Scientific American has been published for more than thirty-four years by BROWN & CO., 37 Park Row, N. Y., and has attained a larger weekly circulation than all similar papers published in the country. The publishers assure the public that they have not printed less than 50,000 copies a week for several months.

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Weekly Markets.

Table with columns: FISH—The prices of Fish, Pork, N.Y.C. Meats, and various other goods. Includes prices for cod, haddock, salmon, and various cuts of meat.

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Double Pointed Socks, Tinned and Blued.
"Enterprise" Tobacco Cutters and Shavers.
Agricultural Tools.
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Brushes of every description.
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14lb and 9lb pattern Family Balances.
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Wellington Knife Polish and Knife Boards.
Gilt and Silvered Picture Wire.
E. Walker's Silver Polished Needles.
Turner's Improved Needle-Pointed Pins.
Ready Cleaner Prepared Emery.
Sardines, Boned Smelts and Bones.
Egg Scales and Forks.
Hay Scales, &c.
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RESTORE THE HEARING had performed the work of the Natural Drum. Remains in position without aid and is not observable.

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