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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. 29.

THURSDAY, OCTOBER 28, 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 Pro-
vinces.

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

We have no less than 4500 bona fide
subscribers on our books, representing all
classes of our people. We believe we are
correct in claiming a circulation nearly
double that of any other Church paper
in Canada, and very much larger than
that of any other religious paper in the
Maritime Provinces.

Last some may feel disposed to grow
curious in their payments, we are forced
to confess that even with this large num-
ber 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.

Being so widely and largely circulated,
we offer peculiar advantages to adver-
tisers; and we would be glad if our
readers and well-wishers will make the
extent of our circulation known to the
business men of their several communi-
ties.

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 Bishop of Nebraska, delivered a
sermon to railroad men in Holy Trinity
Church, New York, Oct. 3rd, on "The
way of Righteousness," which he eluci-
dated by analogies between the two
tables of the law, and the two rails
on which the cars run. He shewed the
fallacy of the arguments to prove that
mind is the result of material organiza-
tion, by allusion to the perfectly adjusted
engine, useless without an intelligent
engineer. The sermon was closed by an
appeal to travel in the way of righteous-
ness, and never "jump the track of a
single commandment."

The Church Missionary Society, stimu-
lated by an offer of money enough to pay
the expenses of a missionary for three
years, is about to open a mission among
the Bheels, one of the neglected aborigi-
nal hill tribes of Rajputana, number-
ing two or three millions. They have no
caste and no priesthood, and are described
as open-hearted and truth loving where
they have not been in contact with the
Hindus. The men are hunters and live a
very hard sort of life. The women
cultivate little patches of ground. The
clothing of the Bheels is very scanty,
though the winters are severe. They are
able to live on the scantiest fare and in
the most open and flimsy of houses.
Their religion as well as their temple, is
of a very primitive character. "A mass
of stone daubed with red ochre, or a flag-
stone rudely sculptured, constitutes their
temple," and their principal gods are the
maladies and the elements. They,
however, pay special honors to the
Mhowah, a tree which provides them
with wood, oil, and spirits, and other
useful articles. Their weddings take place
under its shade, utensils of iron are hung
on its limbs. Their favorite weapon is
the bow and arrow, with which they are
very skillful.

The St. Gothard Railway will proba-
bly be ready for traffic next spring. Four
men were killed and several wounded
last week by a fall of rock in one of the
minor tunnels near Grieschenen.

A ROMAN CATHOLIC priest, of Montreal,
of fourteen years' standing, named
Seguin, has written a long letter to a local
paper, addressed to Bishop Fabre, an-
nouncing his conversion to Protestantism,
and giving his reasons therefor.

The 500th anniversary of the birth of
Thomas a Kempis, the author of "The
Imitation of Christ," is to be celebrated
this month at Kempen, near Creffield, in
the Rhineland. More editions of his
work have been published than of any
other book, except the Bible.

The Reformed Episcopalians in Cana-
da are reaping the whirlwind. Bishop
Toko (Greggite) has come over from Eng-
land to represent the schism within the
schism, and the original R. E.'s resent the
assumption of that euphonious title by his
followers. A correspondent of the *Cum-
ment* calls them liars, and says it is the
Devil's Church where such things are
done.

The herring harvest off the Tyno has
been very fruitful this season. Since
July upwards of 40,000,000 fish, weigh-
ing 6,000 tons, were landed at North
Shields alone. The fishing was best
during August, when 22,510,000 fish,
weighing 3,377 tons, were brought in.
This year's take shows an increase over
last of quite 600 tons, representing
4,000,000 fish.

The Governor General told a good
story at the recent gathering of the
Highlanders in Ontario. He said:—Some
amongst you are of my name. I find
that the Campbells have got on as well
as anybody else in this country. Lately
a gentleman managed to praise himself,
his wife, and me, by making the follow-
ing speech. He said:—"I am glad to
see you here as Governor-General. I
always find that the Campbells in this
country manage to get most excellent
places." He then pointed to his wife
and proved his argument by adding,
"My wife there is a Campbell." (Cheers
and laughter.)

The Empress Eugenie has just bought
the Farnborough Hill estate, in Hamp-
shire, close to the borders of the county
of Surrey for £50,000. The estate was
the property of the late Mr. Longman,
the well-known publisher, and consists
of about 257 acres, with a charming pic-
turesque mansion, erected by the late
owner about eighteen years ago. The
Empress will not go into possession of it
until January, as Mrs. Longman, the
widow, is very anxious to spend another
Christmas there. Her Majesty intends
to build on the property a memorial
chapel to receive the bodies of the Em-
peror and the Prince Imperial. The
Empress's lease of Camden Place expires
in March next.

On the 29th of September, the Festi-
val of St. Michael and All Angels, an in-
teresting Ordination took place in Holy
Trinity, Lincoln, Nebraska. At that time
two excellent (former) ministers of the
Methodist religious body were admitted
to the Diaconate by Bishop Clarkson; to
wit: Rev. George Allen England and Rev.
John Knox Morrison. The candidates
were presented by Dean Millspaugh and
Rev. T. O'Connell, and the sermon was
preached by Rev. James Patterson, of
Omaha. Rev. Mr. England is Chaplain
of Fort Omaha, where he will remain; and
Rev. Mr. Morrison has taken the charge
of the Church at St. Crete, Nebraska.
They are considered very valuable addi-
tions to our list of clergy.

We alluded to these gentlemen be-
coming candidates for the ministry some
time since.

The Sheffield Parish Church, which
has been considerably enlarged and beau-
tified, at a cost of £20,000 (the whole of
which amount has been obtained, except
£1500), was to have been reopened on
the 26th, the Archbishop of York being
the preacher.

A SERVICE of unusual interest was
held in St. John's Church, Carlisle, Cen-
tral Pennsylvania, on Sunday, Sept. 12th.
Twenty-four boys and girls of the Dakota
tribe, who are at the Carlisle Training
School, stood before the font, to enter
into the Christian covenant by baptism.
Together with the faithful ladies who are
teachers of these children in St. John's
Sunday School, some of the Indian young
men who were Confirmed last spring,
stood at their side at the font as witnesses.
And thus the work of the Church goes
on, in all lands, and among all the nations
of the earth.

The Census returns are now suffi-
ciently gathered to establish the fact that
there are 50,000,000 of people in the
United States—the gain of the last de-
cade being a little over eleven millions.
This hardly equals what was expected,
and it seems to show that the six years of
terrible commercial revulsion was as
great a check as the four years of civil
war was in the preceding decade. Should
the present prosperity be uninterrupted it
is possible that by 1890 the population
may reach 95,000,000. The cotton pro-
duct of last year, 1879—1880, is found
to have reached about six millions of
bales—this being a gain of one million
over the product of the year preceding
the war, then the largest that had been
known. This is a remarkable result, con-
sidering the prophecies which were so
confidently uttered that the putting an
end to slavery would deprive the world
of American cotton.

On September 21 a party, consisting of
a lady, four gentlemen, and three guides
set out from Heiligenblut for Elizabeth
Ruhe, by the Gross Glockner; but on
their return the storm was so violent and
the snow so thick that it was impossible
to get down into the valley, and they
were compelled to take refuge in the hut
on the mountain. The snow through
which they had to wade was in some
places a metre and a half deep, and they
had to pass the night in the hut. Next
day they sallied out, and all the men
made several attempts to clear a passage.
But the snow still fell heavily, and the
storm was almost as violent as the day
before. It was not until the third day
that they were able to make their way
back to Heiligenblut, having to wade
through the freshly fallen snow almost
the whole journey. The lady was almost
wore out with fatigue and exposure, and
the men were in scarcely a better
condition.

The Widow's mite, we are told, was
probably the smallest Greek or Syriac
coin. Its diameter was three tenths
of an inch, and its weight was ten
grains. The English "mite," now gone
out of use, was a weight, and equalled
the twentieth part of a grain, and, being
so very small, was the word used to trans-
late the lepton, which was the name of
the Greek or Syriac coin. But what will
chiefly interest those who are so fond of
giving the widow's mite will be the fact that
they have all the while been guilty of an
excess of liberality. The lepton was
worth about one fifth of a cent, or, taking
into account the difference in the value
of money, about one cent. Less than two
of these coins, it would seem, were not
received, so that the widow's mite was
equal to two cents, whereas many who
suppose they are contributing the mite
often give a nickel, or five cents. It may
be that they make the difference because,
unlike her, they are in comfortable cir-
cumstances. At any rate, we thought
they would like to know the real facts of
the case, so that they might make their
gifts advisedly.—*Ec.*

An English colony was planted at
Rugby, Tennessee, on the 5th. Bishop
Quintard officiated, and Thomas Hughes,
of England, made the Address.

Owing to the want of safe landing-
places in the Island of Cyprus, the Brit-
ish Government is about to erect a large
screw pile pier on the island at Limasol.

THERE are said to be three miles of
book-cases, eight feet high, in the read-
ing-room of the British Museum. It is
lighted by an electric light in the dome.

At the beginning of 1879 the railways
open for traffic had a length of 210,318
miles: In Europe, 104,130 miles; in
America 96,154; in Africa, 2,267; in
Asia, 8,800; in Australia and Polynesia,
3,997.

It is said that a villa, buried for at
least a thousand years, containing twenty-
five rooms, fifteen staircases and twelve
corridors, exhibiting evidence of high
civilization, has been discovered in Cen-
tral America.

As every lord giveth a certain livery
to his servants, Charity is the very liv-
ery of Christ. Our Saviour, which is
the Lord above all lords, would have his
servants known by their badge, which is
love.—*Latimer.*

The dilapidated portions of York Min-
ster, have been restored in a substantial
and handsome manner, at an expense of
\$115,000. The late Dean Duncombe
was a very generous contributor to the
fund needed to restore the venerable edifice
to its proper appearance; but he did
not live to see the completion of the
work.

VANCOUVER'S ISLAND, BRITISH COLUMBIA.

As in the affairs of man, so in those of
towns and Colonies, there is a tide which
taken at the flood leads on to fortune.

In the case of Victoria, the capital of
British Columbia, the discovery of the
Cariboo mines appeared to present the
desired opportunity, and substantial
edifices rapidly sprang up at the head
quarters of the historic Hudson's Bay
Company. Coal was discovered next in
Vancouver's Island, and even to this day,
despite the 3s. per ton U. S. duty, Van-
couver coal mines supply nearly half the
fuel demand of San Francisco.

Victoria rapidly progressed until 1866,
when Vancouver's Island became a por-
tion of the Province of British Columbia,
and consequently of the Dominion of
Canada. It then of course ceased to be a
free port, and cheapness of living—the
one inducement of all others that
attracted to, and kept in, the colony a
large number of English gentlemen of
moderate means—became a lost factor in
Victorian life; old hands stayed on, but
few recruits came from the Mother-coun-
try, and progress in Victoria commenced
to first slacken and then almost cease.

A very great diminution in the enter-
prise and energy of the Hudson's Bay
Company now also became apparent.
Whether it was that the Canadian tariff
killed their import trade, or from some
causes, the Hudson's Bay Company
ceased to pay dividends. The capitalists
of Victoria lost confidence in the future
development of their district and, de-
clining all speculations, put their money
into banks and Government Securities.
Although the district is full of wood,
iron, and coal, manufacturers have been
neglected, and of late nothing but its un-
rivalled climate, its glorious scenery, and
its good society has tempted the steps of
the emigrant or the tourist to stray into
British Columbia, or, at any rate, into
Vancouver's Island. Signs now, however,
of a revival of the prosperity of Victoria
may be seen. Renewed energy is ap-
parent regarding the iron mines, and
there is no reason why Vancouver's

Island should not supply rails for at any
rate the Pacific half of both the Canadian
Pacific and Northern Pacific Railways.
As to Victoria itself, at present there are
but two ways of getting here, and un-
fortunately both of these run over the
entire length of that cruel monopoly—
that paralyzing octopus which has with
its relentless iron arms squeezed the
trade out of all California, and indirectly
the West generally—the Central Pacific
Railway of California. The days of the
reign of terror of this morcellous corpora-
tion are, however, numbered. The
Northern Pacific will in a couple of
years probably run into Tacoma, only a
day's inland steam from Victoria, up the
beautiful waters of Puget Sound, and a
few years later the Canadian Pacific will
run down the valley of the Fraser, to
the mouth of which river it is more plea-
sure trip from Victoria.

At present one gets here every ten days
by steamer from San Francisco, or *via*
Portland or Kalama every week. The
latter is a pretty, but not very comfort-
able, trip; for the dust and sand are very
severe on the Northern Pacific from
Kalama to Tacoma, and the Puget Sound
steamers are badly found and dirty. The
trip up the Columbia River from San
Francisco on the Oregon Railway and
the Navigation Company's ships is, how-
ever, so beautiful as to compensate for the
inconveniences at this end of the trip;
and, once in Victoria, the Briton may
feel at home.

The holding of office for life or during
good behaviour, as against the scramble
for place every four years by every one,
from the policeman to the judge, cross
the border, bears good fruit, and is at
once appreciated in Victoria. Here just
laws are impartially administered; and
though the people are, as a rule, law
abiding on the American side; yet it is
not the fashion there to inflict, for in-
stance, the extreme penalty of the law;
consequently only good Americans think
it desirable to come to British Columbia,
and only bad Britishers—finding this
place undesirable—leave it for the
States; so that we have much the best of
the bargain, and exchange bad men for
good.

The American inhabitants of Victoria
number about one-third of its population
or say two thousand, and these our
American cousins are greatly respected
and very popular, owing to their enter-
prise and good conduct. Indeed, the
business of Victoria would get on very
badly, if at all, without them, for few of
the old inhabitants are very energetic.
They are too much accustomed, as the
Yankee say, to "sit down on their
money," and gaze from the windows of
their comfortable residences over the
placid waters of the Straits of Juan de
Fuca at the snow-clad Olympia Moun-
tains on the other side of the bay.

Living here is very cheap. At the
Club, for instance, luncheon from hot
joints may be had for 10d.; dinner
(*table d'hôte*), at 6.30, for 2s.

The harbour of Victoria is anything
but a good one, the channel being tortu-
ous, and the place full of nasty rocks.
Esquimault, three miles off, is therefore
virtually the port, and there is the head-
quarters of the Pacific Squadron, the
presence of which renders Victoria very
lively at times.

The climate of Victoria is beyond any
comparison the best suited to the
taste of the English on the Pacific coast.
It has all the sun and none of the even-
ing fogs of San Francisco; the blue sky
without the rain of Portland; snow as
constant as on the Rocky Mountains
close in sight on the towering Olympia
range; and yet it is never cold; hundreds
of miles of inland navigation; fish at all
seasons, sea and land otter, deer, elk,
beaver, mink, marten, silver and sable
fox, and the finest grouse shooting in
the world. All these are offered, with
an average temperature of 150°, by
British Columbia, to the British emi-
grant.—*Colonies and India.*

Family Department.

CLIMBING.

By G. A. HAMMOND.

[Written for the Church Guardian.]

Over the mountain looks the sun,
Dark clouds are gathering round him;
And yet the day is just begun;
Why has the shadow found him?
This early? Is it often so?
And doth that sun inherit wo?
O, child of earth, I answer, No!
Those clouds are far beneath,
Shadows have naught to do with him;
His golden eye is never dim.
Those clouds are but the wreath,
Which for a moment hides his light
With sable plumes of flying night,
Night that is but a name.

Climbing a mountain, hastens on,
Thick mists are falling round him;
His march to life is just begun.
Have storm and darkness found him?
This early? Is it often so?
And doth the saved inherit wo?
O, child of earth, I answer, No!
Those clouds are from beneath,
His earnest hope, his staff of faith,
Will aid him at the pass of death;
Those mists are but the wreath,
Which for a moment blinds his sight;
But higher up, the mountain height
With molten gold will flame.

THE RECTOR'S HOLIDAY.

By MARY R. HIGGAM.

The Rev. Mr. Whiting of Doon's Corners, in the Western part of the State of New York, was not an old man, though the boys of the village, when safely out of hearing of the elders, were wont to designate him as "old Whiting," the "Parson," and "Dominie Chalk-top." Not from any positive dislike, but simply because every man with gray hairs seems another Mithuselah to a schoolboy; and for one who had used a cane for over twenty years, who rarely left his parish limits even for a day, and who was thoroughly identified with the village and church—both having started into existence simultaneously—of course such a man had left his youth far behind him. And yet, on looking over the family record in the elf-bound Bible on the study table, it would have been soon that Mr. Whiting had only attained the respectable age of fifty years. But he dwelt much in the past, it could not be denied. People were getting rather weary of the stories which, in nearly thirty years' rectorship, had all the chances in the world of getting stale. He had a mild, inoffensive way of mooning about the streets, his head in the clouds, and his thoughts certainly higher; his well preserved, carefully brushed, stove-pipe hat entitled back of his ears, and kept in place only by a special miracle, as it were; and in his hand a thick stick with an ivory knob at the top, with which he would give little flourishes and waves as he walked, as if he were putting on drum major airs, although, poor man, he would have stared aghast if the bare idea of such a thing had been suggested. The fact was, that Mr. Whiting rarely, if ever, thought about anything but his parish duties; and, although he had a delicate wife, with an anxious line or two between her eyes, and three grown up daughters to provide for, he certainly paid strict heed to the Scripture injunction, and literally gave no heed to the snorrows, the things of to-day proving quite enough to manage. The daughters, with longings and aspirations in life unto the same as other girls, would sometimes say pathetically—a tinge of impatience just infusing their speech—I wish father would sometimes think of us, and not always of the parish—but that was as far as they ever got. Mrs. Whiting, with about as much force and snap as the cups of attenuated tea she was fond of imbibing, was a loyal soul nevertheless, and knew her duty to her husband. "Your father is a clergyman, my dears," she would say with touching dignity. "He has the souls of his fellow creatures to care for."
"But we have souls too," the elder would venture to remark, *sotto voce*, and her sister, bright, rosy-cheeked, and saucy, would chime in, in the very faintest possible *pianissimo*, "and bodies too, dear! we can't say he neglects our souls poor papa, but we do need new dresses all around." "Oh dear me! what don't we need!" "We'll never get a thing. Sometimes I wish I was all soul and no body, then there'd be no trouble. One

of these days I'm going to scoop out that big pumpkin in the back yard, and go on a lark, like Cinderella after the Prince. And I won't keep all the goodies to myself, girls, I'll share and share alike."
"Don't talk nonsense!" said the elder sister, frowning down Cinderella's little rhapsodies. "You may go out for a school-teacher, if you want things; but I, for my part, would rather stop at home and help mother, and dress as becomes the daughter of a poor clergyman on five hundred a year. Such people as we are ought to be born without aspirations. If I ever had any I've snuffed them out long ago."
And that was the way the discussions usually ended. So it came to pass that it was the parish, not the daughter's thoughtless speech, that woke the good doctor from the reverie of years. It was toward Easter; and a warm, early Spring, even out at Doon's Corners, began to assert itself. The trees looked brown and shivering with bursting buds, and the air was mild and soft as May, when, at the close of the morning services, the rector wandered aimlessly about the graveyard, thinking how calm, and beautiful, and peaceful the world was, and how pure and free from care the life of a country clergyman. True he had had his trials. He stopped and looked down at two tiny mounds at his feet, and the tears struggled up to his eyes, though he had laid those babies there nearly twenty years before. It was so hard to forget! He stood still, looking down in a reverie that was not all bitter in spite of the mist that stole before his vision, and then he started because he heard his own name. A group of men were lounging about the churchyard. They did not see the rector, for their backs were toward him, and they were so earnestly engaged in conversation, that they either had forgotten, or did not care if they attracted listeners.
"He's turned that bar'l' upside down again, said Bill Hull, the most irreverent and turbulent spirit in Doon's Corners. He allers turns it just afore Easter. Now we'll hear all about the Prodigal Son and such like."
"You couldn't listen to nothin' better," spoke up Jimmy Wilcox, the tailor, a staunch Churchman and a good soul withal; "so long as the parson's sermons are good, what do you care whether they come out o' the top or bottom of the bar'l' man?"
"Oh! now, Jimmy, a feller gets tired," put in a third. "For nigh on thirty years we've heard the same old things. It makes my very soul sick in me sometimes when I see the old man fumbling around for his sermon, and when he gives out the text I can clap my finger right on the place where he preached the same thing a year before. I kind o' like the Methodys. They don't give a feller a chance to get tired."
"No, nor to like your minister neither before they're up and away," argued the tailor.
"True; true, but we ain't the only ones what's tired. Our warden says to me, 'Variety's the spice of life,' when that young feller come over to the funeral t'other day. The parson gives us good sermons, but I'd rather hear a blockhead say something new sometimes, and I say warden was right."
"So do I, so do I!" chimed in the others.
"Fact is," he went on, "the parson ought to go away. If somebody'd just speak out, we'd git rid of him and have a young man, somebody what's wide awake, and 'ud stir us up. He thinks he's fixed here for life, that's the reason he don't care."
"Well, I'm tired to death 'o the old man and his family," said Bill Hull again. "It's time somebody spoke up."
"S-s-h" murmured Jimmy, happening to turn around and catch a glimpse of the motionless figure still leaning on his cane over the two tiny graves, "somebody's spoke up now, I reckon. I declare to man I'm sorry. Better disperse."
So the group of men strolled away with scarcely another thought for the poor Rector, whom they had been—after the fashion of good parishioners—picking in p'cees. Mr. Whiting stood still a long time after they had left, but this time the tears fell heavily—heavily. It was a sudden revelation to him; a shock from which he could not at once rally. He would as soon have thought his own wife and children would have turned against him as his Parish—his people, his church that he had labored to bring into life.

(To be continued.)

IGNORANCE OF RELIGIOUS LITERATURE.

A GENTLEMAN who is thoroughly acquainted with ecclesiastical history, doctrines, and the different subjects that are now attracting the attention of the Church and the religious public, said to the writer recently, "It is my firm opinion that people generally know less about the Church—faith and practice—than was known by the people living three hundred years ago." We are inclined strongly to the same opinion. Three hundred years ago the people, old and young, were carefully instructed in the doctrines of our Holy Faith. And they received such instructions thoughtfully; and further more those who could read and had the opportunity, became conversant with the contents of the Bible, and with the pages of history. They were not so distracted by the cares of the world but they could study and learn to give a reason for the hope that was within them. In this day, newspapers of large dimensions, with intelligence and gossip from all parts of the world, are poured out in a mighty stream every day—at morning and evening; fascinating books of fiction are published by the ten thousand; periodicals with alluring illustrations and tempting reading matter, are issued by the half million per month. Besides we have the ever appearing book of travel, of biography, of science, of poetry, of discovery, and so on *ad infinitum*. The average young man and young woman must be "up" in the popular novels of the day, must be "posted" in the contents of the most read "Monthly Magazines." They must know at least one book of travel and of biography, and have a smattering of the *issue* that at the time is demanding public attention. Of course every one, old and young, must *religiously* read the daily papers—the Sunday edition with those of the other days—that they may be ready to converse on the latest burglary, defalcation, murder and scandal. After all this, is there any time to read up on Church history, Church life and thought? Will the mind be in condition to go into such works, important though it be? No; among the intelligent majority, there is very little knowledge of the Church and of the things of God—because their reading is cursory and secular; and religious subjects are not, therefore, understandingly thought upon. The lower classes, if they read at all, select for their reading from that low and degrading literature of which there is a vast storehouse.
It is no wonder, then, that it may well be said that "the people of to-day possess less knowledge of the faith they profess than did their brethren of three or four centuries ago." "Well," you ask, "what are you going to do about it?" We are going to hammer away steadily in the hope that one person may come thereby to a knowledge of duty and perform it; and if you, as you have opportunity, would persistently do the same with our one, and yours gained, there would soon be an effective little army at work bringing glory to God and peace to man. Not a few of our ecclesiastical and religious troubles are born of ignorance; and ignorances of the Church history, doctrine, practice, etc., in this day when the accurate knowledge thereof may so easily be obtained, is most culpable.—*The Church and Sunday School Weekly.*

WILL HE SUCCEED?

In nine cases out of ten, no man's life will be a success if he does not bear burdens in his childhood. If the fondness or vanity of father or mother have kept him from hard work; if another always helped him out at the end of his row; if, instead of taking his turn at pitching off he mowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shrink till shrinking has become a habit—unless a miracle is wrought, his life will be a failure, and the blame will not be half so much his as that of weak, foolish parents.
On the other hand, if a boy has been brought up to do his part; never allowed to shrink from any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands—until bearing heavy burdens became a matter of pride, the heavy end of the wood his from choice, parents, as they bid him good bye, may diminish their fear. His life will not be a business failure. The elements of success are his,

and at some time and in some way the world will recognize his capacity.
Take another point. Money is the object of the world's pursuit. It is a legitimate object. It gives bread, and clothing, and homes, and comfort. The world has not judged wholly unwisely when it has made the position a man occupies to hinge comparatively more or less on his ability to earn money, and somewhat upon the amount of his possessions. If he is miserably poor, it argues either some defect in his expenditures, or a lack of fitness to cope with men in the great battle for gold.
When a country bred boy leaves home, it is generally to enter upon some business the end of which is to acquire property, and he will succeed just in proportion as he has been made to earn and save in his childhood.
If all the money he has had has come of planting a little patch in the spring, and selling its produce after weary months of watching and toil in the fall, or from killing wood chucks at six cents a head, or from trapping muskrats, and selling their skin for a shilling; setting snares in the fall for game and walking miles to see them in the morning before the old folks were up; husking corn for a neighbor moonlight evening, at two cents a bushel; working out an occasional lay that hard work at home has made possible—he is good to make his pile in the world.
On the contrary, if the boy never earned a dollar; if parents and friends always kept him in spending money—ponies to buy candies and fish hooks, and satisfy his imagined wants—and he has grown to manhood in the expectancy that the world will generally treat him with similar consideration, he will always be a make shift; and the fault is not so much his as that of those about him, who never made the boy depend upon himself—did not make him wait six months to get money to replace a lost jack knife.
Every one has to rough it at one time or another. If the roughing comes in boyhood, it does good; if later, when habits are formed, it is equally tough, but not being educational, is generally useless. And the question whether a young man will succeed in making money or not depends not upon where he goes or what he does, but upon his willingness to do "his part," and upon his having earned money, and so gained a knowledge of its worth. Not a little of this valuable experience and knowledge the country boys get on the old farm, under the tutelage of parents shrewd enough to see the end from the beginning, and to make the labor and grief of children contribute to the success of subsequent life.
THE JEWISH SURGEON.
In a garret-room in London a poor woman lay dying. A surgeon, who was a Jew in visiting her, said: "My poor woman, you seem very ill, I am afraid you will not recover. Can I do anything for you?"
"Thank you, sir," said the woman "there is a New Testament behind my pillow, and I should be very glad if you would read a chapter to me."
The young man seemed surprised, but he took the Testament and did as she desired. He continued to come and read to her for several days, and was greatly struck by the comfort and peace which the Word of Life seemed to give the poor invalid.
With almost her dying breath, the poor woman gave the Testament to the Jewish surgeon, and urged him to read it. He took the Book home with him, and determined to keep his promise. He read it diligently, and soon found Him of whom Moses and the Prophets wrote—Jesus the Measiah—and was enabled to believe in him as "the Lamb of God, Who taketh away the sins of the world."
It is said of a certain negro, that his master perceiving him one day with a down-cast look, asked him the cause. "Oh, massa," he said, "I am such a great sinner!" "But, Pete, you are foolish to take it so much to heart. You never see me in trouble about my sins." "I know de reason, massa; when you go out duck shooting, and kill one duck and wound another, don't you run after de wounded duck?" "Yes, Pete." And the master wondered what was coming next. "Well, massa, dat is de way wid you and me; de debil has got you sure; but as he's not sure of me, he chases dis chile all de time!"
Don't judge a man by the clothes he wears. God made one and the tailor the other.

The Charge delivered by the Lord Bishop of Nova Scotia before the last Synod has been published, and is for sale at Mr. Wm. Gossip's, Granville Street, Halifax. Price 12 cents.

MANY good things are said by the friends of the Free Church Association; and if their organization lends them zeal to keep on saying them, all good people must wish them God speed. Says the Secretary, in recent correspondence: "This Association urges very strongly the duty of giving systematically, and is very fond of quoting the text, 'On the first day of the week,' etc." There is need of some one to urge the duty of giving, in some way; for anything would be better than, for example, this: A clergyman asks for a liberal offering, from a congregation of a hundred well dressed people; it would seem impossible that less than twenty-five dollars or so could be given; but the collection plates come in with perhaps five dollars, and half of that given by two or three persons. It speaks in painfully distinct accents of the godlessness of the young men of the land, that a score or more of them may be gathered, even in a religious congregation, not one of whom would not count it a disgrace not to pay for any casual indulgence, but not one of whom has a single coin to spare in answer to an appeal for charity or for the necessary expenses of the Church—*Selected.*

Make a journey every day to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion and view the heavenly city.

Godless science reads nature only as Milton's daughter did Hebrew; rightly syllabbling the sentence, but utterly ignorant of the meaning.—*S. Coley.*

It is heaven upon earth to have a man's mind move in charity, rest in Providence and turn upon the poles of truth.—*Bacon.*

Births.

CRICHTON.—At Oakdell, Dartmouth, on Saturday, 23rd inst., the wife of Jas. A. Crichton, of a son.

Marriages.

BROWN—BRINE.—At St. Paul's Church, French Village, St. Margaret's Bay, Oct. 20th, by the Rev. John Ambrose, M. A., assisted by the Rev. Wm. M. Ogle, the Rev. Philip H. Brown, B. A., Rector of St. Margaret's Parish, to Louisa Jean, eldest daughter of Wm. E. Brine, Esq., Cashier of the Province of Nova Scotia.

TEEL—WOLFE.—At the Rectory, Port Melway, on the 12th inst., by the Rev. H. W. Atwater, Robert Teel, of Blueberry, and Eliza Ann Wolfe, of Beach Meadows.

MONROE—WAMBOLT.—Also, by the same, on the 18th inst., Eldred Monroe, of Dog Cove, to Salome Wambolt, of Denmark, Queens County.

BAKER—TYE.—At Albion Mines, Oct. 20, by Rev. D. C. Moore, Rector, Mr. Samuel Baker, of Wednesbury, Staffs.shire, England, to Barbara, relict of the late Mr. W. W. Tye, of Albion Mines.

TOWERS—DISBROW.—At Saint John, October 23rd, in Trinity Church School House, by the Reverend Canon Brigstocke, M. A., Rector of Trinity Church, the Reverend Frederick Towers, of Canterbury, to Florence Isabella, daughter of the late Rev. J. W. Disbrow, M. A.

HAYES—BOYD.—On the 20th inst., at the residence of the officiating clergyman, by the Rev. R. Shreve, James Hayes, second son of the late Daniel Hayes, to Sophia eldest daughter of Uriah H. Boyd, of Yarmouth.

SCOTT—CLOYD.—In Brooklyn, N. Y., Oct. 14th, at the residence of Alfred Waldron, by Rev. T. S. Poynt, Captain J. B. Scott, of Windsor, N. S., to Mrs. Gussie A. Cloyd, of Memphis, Tenn.

CRUISE—YOUNG.—On the 21st inst., at Saint Mark's Church, by the Rev. Henry J. Winterbourne, Wm. Cruise, to Bessie Young, both of Halifax.

EMERY—CARTER.—At St. Paul's Church, Sackville, N. B., on the 6th inst., by the Rev. Cecil Wiggins, Rector, Mr. Arthur Emery, of Amherst, to Miss Alice Carter, of Dorchester.

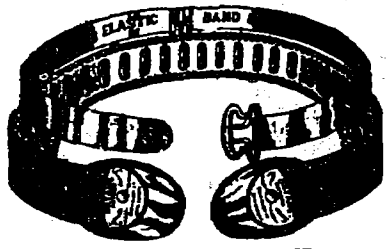
BARBER—BEARD.—On the 19th inst., by the Rev. Canon Brigstocke, Keith Allan Barber, to Georgena Beard, adopted daughter of the late Walter Beard, Esq.

Deaths.

GARRISON.—October 23rd, 1886, at No 20 Compton Avenue, William Lloyd Wendell, only son of W. A. and Bessie Garrison, aged 2 years and 8 months.

CAN'T PREACH GOOD.
NO MAN can do a good job of work, preach a sermon, try a lawsuit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters. See "Truth" and "Proverbs," other columns.

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The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," but have another article just as good, if not better, which they will supply at the same price.

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The Leaflet of Sunday Teaching, A for Younger B for Older Scholars

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

Advertisement for Dr. Hart's Liver & Stomach Pad, featuring a portrait of Dr. Hart and text describing the product's benefits for various ailments.

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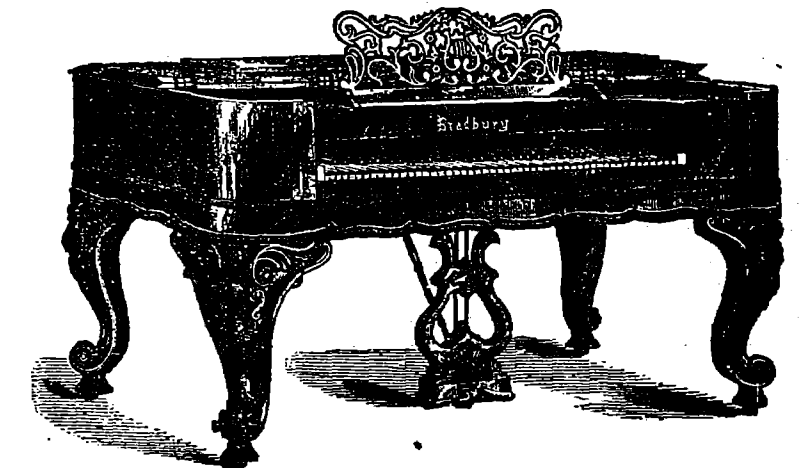
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We wish it to be distinctly understood that after this date our terms will be strictly enforced.

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.

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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.

SCIENCE AND RELIGION.

In this country we may gratefully record that we are not troubled with that kind of unbelief which results from mental power and activity disappointing itself in its efforts to disentangle self-woven knots.

Some men, however, do suffer themselves from time to time to be thrown off their balance by a smartly written article, or by some book which orthodoxy has indignantly relegated to the "Index Expurgatorius."

Such we have not in view in writing this article. For there lurks in the minds of many good Christians the conviction that Religion and Science are at issue.

Now, in the first place, few are sufficiently well-informed to verify for themselves the facts of Science, and in no department of knowledge must we rely so much on naked authority.

We hear it said that while the existence of a God of Nature is a mere assumption, the scientists, whose view of religion is agnostic, can demonstrate as

logical truths their tenets; that these tenets must be accepted if we accept the guidance of science at all. We do not and will not discard science, but neither will we admit that religion stands at its bar for acceptance or rejection.

Those who profess to find an answer to all the puzzles of material nature in material nature itself, base their conclusions on assumptions just as much as do the advocates of Religion.

For instance, Science in all her deductions postulates Unity in the circle of material things. Yet she cannot prove this Unity. It is the wildest of guesses to assert that inert matter can become a living organism without some interposing power.

Science lays down as the first law of motion, that what is at rest cannot move without external impact compelling it. What is it but an assumption, nay, self-contradiction, to aver, in view of the movement of celestial bodies in space, that there was no power external to a matter naturally inert and at rest, which hurled them originally on their whirling course?

Science professes to trace causation from its origin in nature to its end there. Now, in causation there is an antecedent and a consequent, but to explain the phenomenon of cause and effect, it is necessary not only to show that such and such an antecedent has such and such a consequent, but to explain the reason of the sequence, and the manner of connection between the two.

Science founds on an assumption her fact of the unity of nature organic and inorganic; the idea of original motion she is compelled to postulate, and cannot account for in her theory of dynamics.

It is quite absurd for the votary of Science to accuse of fond superstition those who acknowledge her postulate of Unity, but place its basis in the act and design of one Creator; who believe in the sequences of causation, but own, in each tiniest link, the ever-working power of God, that power which to inert matter

gave originally and still continues to give its varied movement and its life.

THE CATHEDRALS.

II.

1. The Cathedral is the Parish Church of the whole Diocese. In ancient times the name of the Diocese was Parochia, or Parish. But after a while this name came to be applied to the smaller ecclesiastical divisions which taken together, under the jurisdiction of one Bishop, constitute the Diocese.

One main object of the Cathedral Church in every diocese is the maintenance of Divine worship daily. In many of the Cathedrals of Europe this is never intermitted; and the service of prayer, praise, and thanksgiving has ascended to the throne of grace for many centuries without a break.

The plan of a Cathedral is usually that of a Latin cross. It is probable that in the primitive Church this shape was not at first symbolical, but was derived from the transverse hall or gallery in the ancient basilicas. The halls of justice and of other public business among the Romans were thus called.

The Cathedral is the Bishop's Church. In it he rules supreme. But it has been usual for many centuries to have a body of clergy in connection with the Cathedral, primarily, no doubt, for the purpose of maintaining Divine worship without interruption.

2. Dean.—This is the title of the Presiding Officer of the Chapter. The name is derived from a similar title in ancient monasteries of an officer who presided over ten Monks (decanus). Under some designation or other, all the world over, from the most ancient times, this officer was found in the principal Church of the diocese, to which a body of

clergy was attached. There are records of a dean at Bangor, A. D., 603; at Llandaff in 612; at Canterbury in 825. If the Cathedral was conventual, the head was called Prior, the Bishop being abbot. The Dean is the first dignitary of the Cathedral, the head of the corporation, and subordinate to the Bishop, had, in the most ancient Cathedrals, the cure of souls over the members of the Cathedral body, and the administration of ecclesiastical discipline.

GENERAL THANKSGIVING.

On Wednesday next, we are bidden to assemble in our Churches, there, publicly and unitedly as a nation, to give thanks to Almighty God for the blessings bestowed upon us during the past year, and especially for His having so abundantly crowned the labours of the husbandman and fisherman.

A glance over the year just past will convince us all that we have much—very much—to make us thankful.

A year ago, the whole country had still the gloom of a great financial and business depression hanging over it; true, men thought they saw a rift in the clouds, and the dawn of a brighter day, yet it was still in the future, and the present was far from hopeful.

The crops of the year have been above the average, and have been gathered in good condition; while the hardy fishermen of the Eastern Provinces have had a bountiful catch to reward them for their toil.

There is no surer sign of the prosperity and future greatness of our Dominion than to find each year the area of wheat greater, and the returns larger, which assures us not only of our own food but of being able to provide the means of sustenance for the millions of our motherland, who have to look abroad for the staff of life.

At all times it is becoming and right in us as individuals to praise and bless the name of our God, for every day we

ought to remember that our existence and all that keeps us in being is from God—that it is "through Him we live and move and have our being;" but at this time more particularly both for personal mercies, and for national blessings, let us, as the Psalmist bids us "enter into His gates with thanksgiving, and into His Courts with praise"; let us "be thankful unto Him and bless His name"; "let us give thanks, yea, unto God let us give thanks."

We are alas! too apt to overlook the Providential care which preserves us, and the marvellous blessings which flow from a Beneficent and Almighty Ruler; and we too frequently prove ourselves, by our wicked and selfish lives, to be ungrateful recipients of those Divine mercies. On every hand men and women live as if they felt in their heart "it is my power and the might of mine arm that hath gotten me this wealth," and selfishness or reckless living are the fruits of our forgetfulness of God.

Let us hope that the blessings and mercies, which crowd upon us as we look back over our lives, may, on this Thanksgiving Day, lead our hearts to resolve upon a higher and better life. Let not the Thanksgiving Day of 1880 be given over to high living and dissipation, but rather let it be made an occasion for joyous thankfulness, and for large hearted, Christian liberality.

CHURCH PROGRESS IN COLORADO AND ALGOMA.

CLOSE upon the news of the laying of the corner stone of Trinity Cathedral, Omaha, Nebraska, there comes in the Tribune, of Denver, Colorado, seven columns of an account of the laying of the corner stone of the Cathedral of St. John the Evangelist, on St. Matthew's Day. The ceremony was of a more imposing nature than any event that has entered into the history of the New West.

The Bishop, with 12 clergy, the military, masons, municipal authorities, platoon of police, Federal officers and hosts of others participated. There was a choir of 150 voices, with full brass band. The ceremony was a very impressive one. After a short service, the usual ceremonies was begun by the Grand Master of the Masons of Colorado, the National Flag was hoisted, the Governor's Guards presented arms, and three guns were fired. The Grand Master delivered an address, and the Bishop laid the corner stone, followed by the recital of the Nicene Creed, and the gloria in excelsis. Addresses were made, and after hymns, offerings and prayers, the vast crowd dispersed. Twenty years ago, the Church began her work in Denver in a log cabin, with a barrel for a reading desk. Now, in addition to other of our Churches, the city of Denver will soon have a Cathedral 140x98 feet, of brick and stone, to cost \$75,000, complete in every part, with the largest organ ever seen in the West. We submit a statement of growth during the past six years.

Bishop Spalding came to Colorado in 1874, so that this year is the seventh of his episcopate. The increase of the Church during this period will be seen from the following statement:

Table with 2 columns: Year (1874, 1880) and various church statistics (No of Clergy at work, Self-supporting Parishes, Churches, Rectories, Value of Church property, No of persons baptized, etc.).

There are now five buildings in course of erection; the Cathedral, which is to cost \$75,000; the deanery, \$10,000; two Churches, and one rectory.

There is not now one dollar of debt on any Church in the Jurisdiction.

We may compare with this the Church progress in the Diocese of Algoma, and we shall see that since 1873, though there is no city like Denver, no wealth, and the people are either poor settlers or Indians, yet our one Missionary Diocese is advancing, and would advance much faster if there were more attention paid to it by the rest of the Dioceses. There are now 13 clergy against 7 in 1873, and 22 lay readers. There are 34 Churches (and eight more building) against 9 in 1873 and 17 in 1877. There are 7 parsonages, and 4 clergy are pressingly needed. So the work goes on on both sides of the line, encouragement blended with trials, fields white for the harvest waiting for laborers, while the faithful few work on in hope.

THE GENERAL CONVENTION IN THE UNITED STATES.

[We shall give our readers a very brief summary of the business done. Eds. C. G.]

FIRST DAY.

Oct. 6th.

Opened by imposing ceremonies in St. George's Church. Every other Bishop present from the Home field but the Bishop of North Carolina, Pittsburgh, and New Hampshire, detained by sickness, Bishop Pezick of Africa, Schereschewsky of Shanghai, Cotterill of Edinburgh, and Herzog Old Catholic Bishop in Switzerland, were also there. Presiding Bishop Smith, 86 years of age occupied the Bishop's Chair in the Chancel, Preacher, Rt. Revd. Bishop Kip of California. In afternoon, House of Clerical and Lay Deputies, organized by electing Revd. Dr. Beardsley, of New Haven, President, and Rev. C. L. Hutchins Secy. Subsequently three Assistants were appointed. The House of Bishops, 60 in number, organized separately, Revd. Dr. Potter being appointed Secretary. In both Houses a large number of Standing Committees is appointed to which the business as far as it can be, is referred, and action is taken on the reports of these Committees.

Consequently the first few days are principally occupied in referring important business to appropriate Committees. We simply give the bare outline of what was done in all matters worthy of notice, omitting routine business. 269 deputies voted on the election of President.

HOUSE OF DEPUTIES—SECOND DAY.

The Standing Committees, 14 in number, were appointed. The following were referred to them: 1st. A request to inquire into the legality of the deposition of Bishop McCloskey in 1878. 2d. The memorial from New Mexico asking for a Bishop. 3d. Resolution requiring Communicants to present letter of transfer. 4th. A memorial from the missionary district of Dakota asking to be erected into a Diocese. 5th. A resolution requesting an interpretation of the rubric on repulsion from the Holy Communion. 6th. Three resolutions requesting reduction in number of delegates. 7th. That Communicants who have not received within a certain term be not reported. 8th. The application of Virginia for an assistant Bishop. The European and Canadian delegations were then received and warmly welcomed. Each one addressed the House. Revd. Dr. Hill of Halifax, Rev. Dr. Sullivan of Montreal, T. White, M. P., G. A. Kirkpatrick M. P., and R. T. Church represented the Provincial Synod. On motion of Revd. Dr. Dix, Rev. Dr. Tyng, Senior, was invited when in attendance to occupy a seat on the right hand of the President.

THIRD DAY.

The whole session was occupied in listening to addresses and reports from the Missionary Bishops who were requested, not occupying more than 20 minutes, to state the condition of their field when they went there, its needs, and progress so far. Ten Missionary Bishops spoke, and reports were read from Japan and Haiti.

FOURTH DAY.

Besides Reports, &c., the principal business was the reference to committees

of a memorial from Virginia, asking that the blacks in that state have a separate church organization, and a resolution looking to the appointment of more Missionary Bishops.

HOUSE OF BISHOPS—SECOND DAY.

Bishops Cotterell and Herzog were introduced, and after speaking, were placed beside the Presiding Bishop. The business was referred to committees. Certain persons in Liberia, Africa, asked for recognition as an independent national Church. Appointment of Bishop for New Mexico made order of day for 11th.

THIRD DAY.

The Bishops sat as a Board of Missions with the House of Deputies.

FOURTH DAY.

A number of motions were referred to committees, among others, one from the Bishop of Nebraska, providing for the retirement of a Bishop at 70, or on completing 25 years in the Episcopate. Expressions of sympathy were sent to the three absent members.

The annual report of the Committee for foreign Mission states that there are in the several heathen lands and in Greece, Haiti, and Mexico; 49 missionaries and 175 native workers, of whom 29 are in the Holy Orders; that the average attendance divine service is 10,000, of whom 4,500 are communicants. The total receipt from all sources for the past year are \$162,084 15; the expenditures amount \$166,670 56, which, with the amount of the previous deficit leaves the treasury overdrawn \$20,346.60.

COL. INGERSOLL.

THE notorious Colonel Ingersoll has had the grace to leave the Liberal League because it favors the repeal of the law prohibiting the dissemination of obscene literature through the mails. "We cannot afford to do it," he says. Colonel Ingersoll comes from Illinois, and Bishop Burgess, of Quincy, thus strikingly alludes to him:—

The truth in Jesus, written by Moses or the Prophets, by Evangelists or Apostles, gathered and treasured in the Church, will prevail in all hearts forever, yes, forever. I have seen waves, before which the strength of oaked-ribbed ships would be as thinnest sea shells, beat against a majestic crag. All unmoved, unmarred it stands. The waves, are spray, cast from its face, or froth around its foot. Words opposing Jesus, the Truth,—have they the backing of really intellectual and learned men, or be they the spittle of this novice in our Diocese, who, to his deep disgrace has debased his brilliant native eloquence to be a cuspature of sarcasms, adapted to foul what is best in all the world, of blasphemies, deriding what is truest in all the heavens; words opposing Jesus, the Truth, I say, year by year are buried without lamentation, and can be recovered only where libraries of the curious will let nothing be forgotten.

WHAT A NEW YORK SECULAR PAPER THINKS OF THE PRESBYTERIAN FORM OF WORSHIP.

A LACK there is in the Presbyterian form of worship, a form which very closely corresponds with that adopted by most of the Protestant churches outside of Episcopalianism. And that lack was the subject of a paper read a few days ago before the Council by a professional preacher, who thought the Presbyterian worship too bald, cold, and unbecomingly. To many men, it seems not far from preposterous. A sort of prayer is uttered by the preacher, in which the congregation do not join, but to which they rather listen. A hymn is sung in fashionable churches by a paid quartet; only, and perhaps the congregation remain seated during the performance. Then comes a long extemporaneous prayer, addressed by the minister partly to God and partly to the people, during which the nominal worshippers are chiefly engaged in waiting more or less impatiently for the end and the Amen. Then another hymn performed as before; then the sermon; then perhaps another prayer, and the benediction.

Certainly that is rather a peculiar form of worship, and no wonder the congregation grow sleepy during its progress. They can do nothing in church but listen to preaching, in the form of a sermon of extemporaneous prayers, and to singing.

AMERICAN BISHOPS IN 1810 AND 1880.

In 1810 the Church had six Bishops, one too feeble in body for active interest, one too lethargic in faith and loyalty to be of much service, one not to be persuaded to leave his home in Virginia. In 1880 we have fifty-nine with jurisdiction in the United States, two in foreign fields, and two who have resigned. Such health and strength does the Lord preserve, that he who presides, alone is forced to pick his way with tottering steps. Yet so firm is he in decision, so clear in voice, that it seems incredible there are nine years betwixt the consecration of him and the next, the Bishop of Delaware. God preserve this one remaining from the fifteen who were living on All Hallows Eve, 1832! May he reach the fiftieth anniversary of his consecration! The increase of other Clergy and of lay communicants has been large. If the proportion be not so great as with the Bishops, it is because of the division of Dioceses and the Catholic habit of the Church, these last twenty years, to send Bishops to the opening Territories.—*Bishop Burgess.*

ONE final paragraph for all good Churchmen who have visited, or mean to visit, Rome. It was announced in a previous letter that a convenient site for the new English Church had been secured in the Via del Babuino for £6,000. A contract has now been accepted for the construction of two-thirds of the buildings, from the designs of Mr. Street, at a cost of about £6,000 more. £8,000 will still be required for the completion of the whole church with the towers, and must if possible be collected within the next two years. It is proper to add that the great cost of the new church arises chiefly, if not, indeed, wholly, from the necessity of providing a commodious place of worship for the crowds of spring and winter visitors, and that this is the only church in Rome of the Anglican communion in which there is a resident minister, and where there are services with celebration on Sundays and holy-days throughout all the months in the year.—*London Guardian.*

THE Living Church has the following as an item of news:—

"The exodus of Nova Scotians to the United States is steadily increasing. The decrease in population of the Province is becoming daily more noticeable."

Where our contemporary got his information we cannot tell, but it is certainly very far from true. The population of Nova Scotia is steadily increasing.

AFTER the choir in one of the churches in Ithaca had performed a rather heavy selection, the minister opened the Bible and began reading in Acts 22d, "And after the uproar had ceased."

Correspondence.

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

THE GENERAL CONVENTION.

(To the Editors of the Church Guardian.)

SIRS,—Some admirer has sent to the Halifax morning papers of the same date a complimentary reference to Rev. Dr. Hill's remarks before the General Convention of the Protestant Episcopal Church in New York.

He appears to have warned his hearers against an increasing tendency in the Episcopal Church to make much of the aristocratic portion of the congregations, and to neglect the poor of the people.

I pass in silence, for the moment, over the substance of his remark, though I think it could be very successfully questioned, unless, indeed, there be one great exception in this Diocese, whose centre of operations is to be found not far from the Grand Parade, in Halifax. But I do desire to ask am I right in the following particulars:—Was there not a flourishing work going on, in Trinity Church, Halifax, under the care of Rev. W. J. Ancient? Was not this Trinity Church entirely free, and with unappro-

priated seats and is there not carved over its door the motto, "For the poor and the stranger forever?" Was not Mr. Ancient dismissed and now, instead of three services a week and a Sunday School, is there not but one service, on the Sunday afternoon, for the Church of "the poor of the people?"

Sirs, we are told by the admirer aforementioned that the Rev. Dr. made "a great impression" as he thus addressed the Convention. The Rector of St. Paul's would have made a still greater impression if he had ventured to address our own Synod in such words.

JUSTICE.

CLARENCEVILLE, ONTARIO.

(To the Editors of the Church Guardian.)

Sirs,—A late issue of the *Dominion Churchman*, under the heading of "Our Montreal Correspondent," contains some very unpleasant and most uncalled for remarks in connection with my removal from Clarenceville and appointment to Chambly.

Why the *avers* of the Rectory of Clarenceville which were never more than of a temporary character, and which were completely settled before my leaving there, should be made the peg for holding out before the public such an unmeasured invective against that Rectory, and Rectories in general, I cannot imagine. The statement that Rectors in our rural Parishes are ruled by a *coterie* of rich persons is to say the least, an enormous exaggeration and wholly untrue, so far as Clarenceville is concerned. I am happy to say my intercourse with my people of all classes has always been of the most pleasant character, and I have no reason to complain of any want of respect from a single member of my congregation. As an additional proof of this, I subjoin the Resolution passed at a special Vestry meeting of St. George and St. Thomas.

I am quite sure whoever may succeed me at Clarenceville will like the place, the people, and the Church edifices, and if he respects himself and remembers the sacredness of his calling, he will be beloved and respected by his parishioners.

E. DUVERNET,
Rector of Chambly, and
late Rector of Clarenceville.

Resolution of the Vestry of St. George's Church:

"That this Vestry, in parting with the Rev. Canon DuVernet, feel it incumbent upon them to express their regret at the severance of the tie that has bound them together so harmoniously for the period of 12 years, and it is their sincere wish that the same measure of success may, through God, attend his ministrations in the field to which he has been called. They also fervently pray that Mr. DuVernet's family be blessed with many years of health and happiness, and that they will receive our heart-felt assurance that their faithful labours and their valued social qualities will long be cherished in our memories."

A similar Resolution was passed by the Vestry of St. Thomas.

(To the Editors of the Church Guardian.)

Sirs,—In my letter on "Prohibited Degrees," the printer has misplaced an "s," which makes some difference. The last lines should read "human species," not "men's specie," while in the 13th line from the bottom "head of the house were" should read "heads of the house were."

QUIZ.

INTERMARRIAGE OF COUSINS.

(To the Editors of the Church Guardian.)

Sirs,—A correspondent, "Quiz," in your issue of the 14th, proposes an extension of the table of prohibited degrees in order to exclude persons related as cousins from marrying, and gives us a test for the reason of his proposition the following statement:—"Let any one study the statistics of lunatic and idiot asylums, orthopedic, deaf and dumb asylums, and count the useless waifs of humanity in our poor houses, whose sad fate is the result of the infatuation of cousins marrying." People who argue in the above manner, jumping at conclusions from what are called statistics, are very apt to assume more than even statistics appear to warrant. They assume that if 20 or 25 per cent. of the inmates of deaf, dumb, blind and lunatic asylums are so, it is in consequence of their being the offspring of cousinly marriage. Let us just glance at the other side of this question. Some years ago there was

published in London a book called "Innath on Interbreeding," which treated altogether the subject of transmission of peculiarities, and showing how offspring inherited the points and characters of their parents, whether for good or evil, demonstrating that if two healthy subjects, however closely connected by consanguinity, were interbred, the offspring inherited the good points and characters of the parents in an improved degree, and, on the other hand, that if parents of equally close consanguinity, but *unhealthy or possessing traits of vicious deformity or other defects*, were interbred, their offspring likewise inherited such characteristics in a largely developed degree. This may not be altogether acceptable to your correspondent and those who think like him, but it is Scripture, and true, and according to the law of like unto like, a good and healthy stock produces good and healthy offspring; unhealthy, ungainly and deformed stock produces likewise its kind. Occasionally, we find Nature makes an erratic spurt, and producing an altogether new development, or varieties widely different from anything existing in the parents. There is, therefore, no grounds for supposing but that, according to the laws of Nature, the children of two cousins, who, in themselves, possess healthy minds in healthy bodies, will inherit good health and fine physique; and, also, that two cousins belonging to families infected with consumptive tendencies, or any other bodily or mental defect, will likewise transmit those defects to their progeny. Anyone who has read anything on physiology must know this; anyone who has exercised his ordinary powers of observation must often have noticed how peculiar traits are transmitted in families. The whole question resolves itself into one of physical health and mental peculiarity. A good and healthy stock will produce good and healthy offspring; unhealthy and weak-minded parents will have similar offsprings, and in both cases, whether the parents are cousins or not.

"Quiz," of course, is familiar with the account, in Genesis and elsewhere, of the origin of the Jewish race, as descended from Abraham. That father of the faithful took his half-sister, Sarah, for a wife, and Isaac was the offspring; and he (Isaac), we are left to gather from the record, lived to a healthy old age, without suffering any of the mental and bodily deformities which he ought to have experienced if "Quiz's" theory is correct. When it was time for Isaac to marry, his parents sent to their family and kindred and obtained for him his cousin Rebecca; but we find the blood of the family getting very thick. The offspring of this union was Esau and Jacob, neither exhibiting bodily deformity or mental incapacity. Jacob, in due time, marries his nearest kinswomen, his cousins, the two daughters of his uncle Laban, and from these unions thus have the origin of the Jewish race—a race then, as now, celebrated for their healthy development, for the beauty of their women, and the intellectual sharpness of their men. During the captivity in Egypt the race intermarried and interbred, without loss of bodily or mental superiority, and after their settlement in the Holy Land, the laws of Moses forbid their intercourse or intermarriage with the neighboring nations, but required each man to marry within his tribe, and, in some cases, to marry his nearest kinswoman, purposely that the tribal property and interest might not be alienated, and that family bonds might be drawn more closely together. Example: Zelophehad's daughters, Numbers xxxvi, 6 to 13. It was the command and will of God then that cousins should marry, it is equally now His will and command that they may continue to do so if they will; so that one may infer that "Quiz's" deductions have no warranty to support them, either by the laws of God or the laws of physiology. Diseases are generated in the human system through outward influences. When they become chronic persons infested with them in that form, are predisposed to; transmit them to their offspring. If persons so affected, whether cousins or not, intermarry, their progeny, in most cases, will exhibit the parental taint.

If 20 or 25 per cent. of afflicted people are the offspring of cousins, tracing their mental and bodily infirmities through such unions, what are we to conclude about the larger remaining percentage of 75 or 80, who do not owe their ailments to consanguinity?

P.L.S.S.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

When the matter of the Duties of Deans and Canons was up in the Provincial Synod, Canon Townshend very properly and forcibly pointed out that the diocese of Nova Scotia was not situated like other dioceses. The dean and chapter was a regular legal corporation possessing property. The canons were installed with solemn religious ceremonies had incomes assigned to them and regular duties to perform, as well as being obliged to obey the bishop's summons when he required them for counsel. And when the question of a General Missionary Board was being discussed, or rather afterwards, when the resolution respecting Algona was under consideration, Canon Townshend urged that all our contributions from the Dioceses, should be given to Algona and our own missionary work, in preference to sending any part thereof to the S.P.G., to which Society it would be of little consequence. These remarks of the Canon's seemed to meet the views of a majority of the members, and the resolution was finally adopted with that understanding.

DIARY.—Consecration of the New Trinity Church.—On Friday, 15th inst., this Church was consecrated by His Lordship the Bishop of the Diocese. The Most Reverend the Metropolitan, who had fully intended to be present and had come from Fredericton to Saint John, on his way, was, just before the boat left for Digby, prevented by sudden indisposition (which we hope may prove but temporary) from crossing the Bay. The weather was all that could possibly be desired, and not only the surrounding Parishes, but places as far distant as St. John, Yarmouth, Halifax, and even Summerside, P. E. I., sent their representatives to rejoice with their brethren of Digby in the setting apart of their beautiful and frescoed Church to the service of God. The visiting clergy were: Rev. Canon Maynard, of Windsor, (who at the commencement of the building had laid the corner stone); Rev. Dr. Nichols, of Liverpool, (the donor of the handsome triple memorial window in the west end of this the new Parish Church of his native town); Rev. J. T. Moody, the venerable Rector of Yarmouth; Rev. P. J. Filloul, R. D., of Weymouth; Rev. W. M. Godfrey, of Clements; Rev. J. J. Ritchie, of Annapolis; Rev. F. P. Grestorex, of Granville; Rev. J. O. Ruggles, of Kentville, and Rev. J. W. Partridge, of Digby Neck. The Bishop, preceded by Rev. P. F. Grestorex as his chaplain, carrying the pastoral staff, and by the clergy walking in order of seniority of ordination, proceeded at 2 o'clock p. m. from the priest's door to the main entrance outside, where they were met by the Rector of the Parish, Rev. John Ambrose, and J. W. Partridge, as also by the Parish corporation. The Rector having read the Petition for the consecration of the Church, which was assented to by the Bishop, the procession advanced up the central passage, chanting the 24th Psalm, accompanied by the choir. The Bishop, from the chancel, addressed the parishioners, warmly congratulating them on having completed and provided with all things necessary for the decent and reverent worship of Almighty God, a beautiful Church, which—eschewing all shams and imitations—showed itself to be what it really is, a wooden building. The friends in England and elsewhere had shown a generous sympathy, he said, with the Digby Churchmen in their struggles, but still it was clear that the people themselves had contributed to the extent of their ability; and now, in the offering of this Church to God this day, would feel amply rewarded for all their self-denial, for he would not envy the feelings of the parishioners if they had acted otherwise, and could be content to assemble in a Church to which they had not contributed in proportion to their means, but had held back to take advantage of the generosity of others, thus pretending to worship God with that which cost them nothing. He then explained the meaning of the consecration service, by which a building, the property of man, was by a public and solemn act, with prayer and thanksgiving, made over to Almighty God. The Bishop solemnly exhorted the parishioners to make the best use of the building, and to discharge their great responsibilities to the Giver of all good,—thus not contenting themselves with having built the material edifice alone, but striving indi-

vidually to be built up into a spiritual house, an holy temple to the Lord. A debt of \$2,100, the Bishop said, still remained to be discharged, out of the whole cost of over \$10,000. This debt was not a lien upon the building, which in such case could not be consecrated, but had been assumed by the Rector and a small number of the parishioners, and this they should be relieved of as soon as possible. The sentence of consecration having been then read by Rev. Dr. Nichols, and duly signed by the Bishop, was ordered to be forwarded to the Registrar of the Diocese. The Bishop's sermon—an able one on the impossibility of serving God in man's own power, unassisted by the sanctifying and strengthening influences of the Holy Spirit—was most attentively received by the large congregation (numbering about 500). The offertory, towards defraying the debt, was \$193.17. On Saturday the Bishop held a service, and celebrated the Holy Communion at Rosaway, on Digby Neck. On Sunday he administered the Apostolic rite of "Laying on of hands," and celebrated the Holy Communion at Digby. Among those confirmed, were some who had joined the Church of England from the Presbyterian, Methodist and Baptist bodies. In the afternoon and evening, our indefatigable Diocesan preached at Marshalltown and Digby; and next morning, being St. Luke's Day, celebrated the Holy Eucharist in Digby at 7.30 a. m., and also assisted at the 10 o'clock service—this completing a visitation of which, we may well hope, the fruits will be long perceptible.

HALIFAX.—Parish of St Paul.—Sunday and Monday of last week having been recommended by the Church of England Sunday School Institute as days of Intercession for all engaged in the important work of instructing, as well as for those instructed, a special service was held in St. Paul's on Sunday afternoon, at 3 o'clock. The day was fine, and some three hundred children, with their teachers, librarians and Secretary, were present. As the Rector was to hold service at Trinity Church, the Rev. Mr. Troop, the Curate, officiated, and gave an excellent address on the verse, "Ask and ye shall have; seek," etc., dwelling particularly upon the difference between asking, seeking, finding. It was a bright, cheerful and encouraging service. On Monday, at 11 a. m., the teachers and Sunday School scholars who were communicants met at St. Paul's for the purpose of celebrating the death of their Lord in the memorial feast. A brief address was made by Dr. Hill before the Holy Communion was administered, and one and all seem to feel deeply the solemnity of the occasion. In the evening there was a devotional meeting in the school room at Argyle Hall, when two laymen—veterans in Sunday School work—Mr. Lynch and Mr. Pierson, of H. M. Dockyard, took part, lending most effective aid. An hour and a half spent in prayer, praise and exhortation passed rapidly away, but the influence, we trust, will be as permanent as the meetings were transient.

AMHERST.—As a stranger passing a short time in Amherst, I was fortunate enough to be present yesterday when the Harvest Home service was held in the beautiful little Church here, of which Canon Townshend is Rector. The day was perfect, so calm, and the air sweet and warm as in August. The Church was dressed with all the fruits and flowers of God's earth, and looked what indeed it was—a thankoffering from grateful hearts for all the abundant mercies of the past year. The services, both in the morning and evening, were one burst of thanksgiving. I never attend a service in the Amherst Church without being struck by the beauty and taste displayed in every part of the building, and by the true devotional spirit in which the whole service is conducted. The heart of the Rector is indeed in his work, and his entire life has been spent in building up both spiritually and temporally, a "Church of Christ" on earth, of which there is no equal, in my mind, in Nova Scotia. I think the coldest hearts must have been touched yesterday on entering the Church with the taste and beauty of the decorations—from the font at the door up to the beautiful chancel, all was one offering to God of the best and choicest fruits of the year—graceful wheat sheaves, bunches of grapes, cornucopias full of all "The green things of the earth;" flowers (God's most beautiful gift to man) everywhere in great profusion, and all arranged by loving hands, and in

that true spirit of devotion and thanksgiving which must surely render such acts acceptable in the sight of God. Then the services, so full of life and praise; the grand old words, not coldly read, but all coming from true and thankful hearts, with beautiful hymns and a few tender, loving words at the end from the gentle-hearted Rector, who one can see is indeed the friend and father of all his people. In the evening, a beautiful, scholarly sermon was preached by the Rev. Dr. Uniacke, and happy indeed is the Parish in which two such men minister at God's Altar. I venture to send this short account of yesterday's services to your paper, hoping it may interest some, and perhaps encourage them to follow this beautiful old English custom of a "Harvest Home" festival. "Oh, all ye green things upon the earth, bless ye the Lord; praise Him and magnify Him forever." V. V.

LONDONDERRY MINES.—The Rev. V. E. Harris was inducted Rector of the new Parish of St. Paul's on the 8th, Canon Townshend acting as instituting minister. At the close of the service an address was presented to the Rev. J. A. Kaulbach, referring to the deep interest he had taken in the work of the Church at Londonderry since he had become Vicar of Truro. The address was accompanied by a portable font in silver.

DIOCESE OF FREDERICTON.

MONCTON.—The Harvest Thanksgiving Service was held on the 10th. The Church was tastefully decorated. Sheaves of wheat, with fruit and vegetables, stood in the chancel. A floral cross was on the re-table, with vases of flowers, and above were moss and vines. "The True Vine," "The Bread of Life," in white letters, were on each side the window. Pots of flowers stood on the choir steps, and the standards were trimmed with ferns and berries. The pulpit and lectern were trimmed, and the font was exquisitely trimmed with moss, corn-grapes, flowers, &c. Over the font were the words "Thou crownest the year with Thy goodness." Very large congregations were present at both services. In the evening the Psalter was sung antiphonally, and the anthem was: "Thine, O Lord, is the greatness," from I Chron. 29.

Thirteen new scholars have entered the Sunday School within the past month, the whole number on the roll being now 105.

Presentation to Mr. A. A. Rankin.—Mr. Rankin, who has most kindly acted as organist without salary during the past fourteen months, was presented, on behalf of the congregation, with a purse of \$54.00 as a slight token of appreciation of his services, and of his readiness to assist in all Church work, especially in the decoration of the Church at the different seasons. The address was read by Mr. George C. Peters, choir-master, after service on Friday evening last, and Mr. Rankin replied very appropriately.

DEANERY OF KINGSTON.—The Deanery Meeting will be held at Cambridge, Wednesday and Thursday, Nov. 3rd and 4th. Meeting of Chapter Wednesday, 2 p. m.; Revelations xix. in Greek and Psalm iii. in Hebrew. Evensong 7 p. m. Thursday, Holy Communion 8 a. m.; Meeting of Chapter 9.30 a. m.

DEANERY OF SIEDLAC.—Meeting to-day (Oct. 28th), in the Parish of Sackville.

SUSSEX.—Mrs. Vail, widow of the late John C. Vail, died in St. John last week, and was buried in Sussex. She was a sister of Sir Fenwick Williams, the hero of Kars, and had attained the ripe old age of 84 years. During her long life she was loved and respected for her many good qualities. When the Marquis of Lorne and Princess Louise visited St. John last year, the Princess sent her carriage for Mrs. Vail, and expressed great pleasure in meeting her Reed's Castle. On her return to Ottawa H.R.H. showed her kind remembrance by sending her photograph and a copy of the "Life of the Duke of Kent."

ST. JOHN.—Church of England Institute Anniversary Services.—The fifth anniversary service was held on the 21st, at 8 p. m., in St. Paul's Church, Portland. The service was Tallis, full choral, with Wesley's *Magnificat* and *Nunc Dimittis*. The choir was composed of over 40 men and boys, under the leadership of Prof. Porter, organist of St. Paul's, Halifax.

Fifteen of the boys came from that city, nine being members of St. Luke's choir, and six from the Garrison Chapel. The singing was remarkably good. Rev. F. S. Sill, Curate of St. Paul's, intoned the service. Rev. G. Schofield read the first lesson, and Rev. Canon DeVeber the second lesson. Rev. T. E. Dowling preached from Ephes. v. 19, on "Psalms, hymns and spiritual songs." The hymns were "Forward be our watchword," "Crown him with many crowns," "Come forth O Christian brothers," "Holy offerings rich and rare," and "Through the night of doubt and sorrow."

DIOCESE OF NEWFOUNDLAND.

THE LORD BISHOP OF NEWFOUNDLAND has been engaged during the past month in a visitation of the N. E. and E. portion of his extensive Diocese, and has visited in the Church many settlements. He has just returned to St. John's safe and well, having had most favorable weather.

NEW HARBOUR.—Our good Bishop has just paid us a week's visit here, to the satisfaction, and, I hope, profit of the people. On Wednesday evening, the *Lavrock*, leaving His Lordship on board, dropped anchor in Feild's Cove, just three weeks before the expected time. The people, however, were not quite without powder, and the fishermen's salute, soon announced the Bishop's arrival to the neighborhood. Evensong was just about to begin ashore, and the services of the Bishop's Chaplain the Rev. J. M. Noel, Rector of Harbour Grace, were secured for a sermon. The following evening, after Evensong, His Lordship furnished a plain weighty sermon on Continual Prayer. A temperance Meeting was held in the Schoolroom adjoining, with a view to establish a branch of the Church of England Temperance Society. The meeting was well attended, and a list, close on 40 pledges (total abstinence), were taken. The next day (Friday), the *Lavrock*, with the Bishop's party, and some members of the Parson's family on board, left the Cove for Chance Cove, settlement about 18 miles distant. The wind freshened soon after leaving, and we had a fine run there. Chance Cove was reached about noon; never before had a Bishop set foot here and very proud were the people to-day. The place never looked so gay, with flags of all colours and devices flying, and guns firing. Evensong and Confirmation service at 3, in the Schoolroom, when about 20 persons received that Sacramental Rite. Very plain and touching was the Bishop's address; at times tears stood in the eyes of most present. Then followed the consecration of the old Graveyard. About five p. m. the *Lavrock* spread her sails for Feild's Cove again; touching however on her way thither at Norman's Cove where the Priest of the mission, the Rev. A. C. Waghorne was landed to prepare for the Bishop's visit on the following day. About 10 o'clock on Saturday morning the *Lavrock* beat into Chappel Arm, where the Bishop received a hearty welcome from the Norman's Cove people. The services were Confirmation and Consecration of the old Graveyard. His Lordship will probably not visit these places for four years; then, we hope, it will be to consecrate a Church in each settlement. A smart breeze carried the *Lavrock* back to Feild's Cove in an hour, or a little more. Evensong came at 7 when the Bishop's Chaplain preached. On Sunday the first service was at the Cove at 8 Holy Communion, his Lordship being celebrant, when about 40 persons received at his hands the Bread of Life. Mattins Litany and Sermons by the Rev. J. M. Noel at 10.30 in the old Church at New Harbour, Confirmation service at Feild's at 3.30 when ten persons were confirmed. At 7 o'clock service was at New Harbour; and then occurred the terrible panic, related last week, which might have resulted in some shocking casualties to many present.

On Monday, Matins as usual at 9; Evensong at Feild's at 7, when the Bishop preached. After service there was a meeting of the men from different parts of the mission in New Harbour School, when His Lordship spoke on several matters of interest affecting the Church and the people's duties thereto. At 7 o'clock on Tuesday morning the *Lavrock* finally left Feild's Cove, to visit one of the outlying settlements, before quitting the Mission. Grave's Harbour is only 6 miles, but in consequence of the wind being dead ahead and light, it took

5 hours for the Bishop's party to reach it. It was then too late for the 11 o'clock service, including Celebration and Consecration, so that Evensong and the Consecration of the new Church were off at 3. The Church was thronged, many outsiders, Methodist and Roman Catholic, being present. Everyone admired the Church, which, though a plain building simply, yet looked very well. The windows, filled with Cathedral glass, won special admiration from those present, especially the rose windows at the west-end. They are, I fancy, the only ones of Mr. Spence's (Montreal) manufacture in this country. A few wreaths of fir across the pillars, and some flowers upon the Altar, gave a proper festive character to the occasion. After Evensong was over a meeting was held in the school room to inaugurate the Church of England Temperance Society. Fourteen took the total abstinence pledge, which is to be the basis of the Society in this Mission. An early celebration the following morning terminated the Bishop's labors of love amongst us, and at 10 o'clock the "Lavrock" might have been seen leaving Green's Harbour, bound for Heart's Content with a fine sail promised her. She simply called at Heart's Content, we are informed, to convey a Clergyman—the Rev. Mr. Saunders—to the new Mission of Random, where His Lordship's next work lay.

GARNISH & ENGLISH HARBOR.—During the past summer, Rev. W. K. White, Lord Dean, of Fortune Bay, has had the pleasure of dedicating holy vessels and beautiful service books at the Churches of Garnish and English Harbor, in the Bay, procured by friends in England, and selected by Mrs. Feild, the widow of the late dear Bishop. The people of Garnish have done all the labor of their new Church without payment, and both they and the brethren at English Harbor were very pleased and grateful, and are encouraged to proceed.

ST. PIERRE, MIQUELON.—The members of the Church at the French settlement of St. Pierre, Miquelon, have erected a beautiful Church, in which services are constantly held. It has lately received a very handsome Altar Table, and it is to be hoped that a resident clergyman will soon take up his abode there. The services are, and have been, conducted by one or two Newfoundland Missionaries, who are living at St. Pierre, Messrs. Colley and White.

DIOCESE OF QUEBEC.

COOKSHIRE.—St. Peter's Church, Rev. E. C. Parkin, Incumbent.—This charming little country church was consecrated on Sunday, the 17th October. The Incumbent and people of Cookshire are to be congratulated on having carried out their undertaking of building a substantial stone church so successfully. The church, which is of early English architecture, consists of a tower and spire, nave and chancel, with an open, high pitched roof,—the nave is 54 x 32, chancel 18 x 20, tower 12 x 12. The interior is exceedingly chaste, and the furniture and fittings in very good taste, and it may be looked upon as the model country church of the Diocese. The successful issue of the undertaking is an encouraging instance of what patience, care, and perseverance can accomplish.—*Com.*

CONFIRMATIONS, &C, IN SEPTEMBER.—Places and number of candidates: Georgeville, 6; Stansted, 3; Hatley, 16; Waterville, 6; Lennoxville, 31; Milly, 8; Inverness, 26; Adderly, 5; Upper Ireland, 23; Lower Ireland, 15; total, 139. It is significant to remark that 8 of those confirmed in Hatley had just been baptised as adults. Much interest, too, was added to the occasion by the presence, in his robes, of Bishop Niles, of New Hampshire, at this his native place. The Bishop of Quebec consecrated the Church and Churchyard in Adderly, and a new chancel at Inverness. His Lordship also preached in Leeds, and addressed a missionary meeting at Upper Ireland. Such is the long list of some of the Episcopal duties performed in a single month over widely extended limits.—*Quebec Diocesan Record.*

QUEBEC.—The Young Women's Guild of St. Matthew's Church, Quebec, have sent an order to England for 3 sets of altar vessels, consisting in each case of silver chalice and paten and crystal flagon. Their aim is to encourage rural congregations to provide suitable vessels for the Lord's Table.

The Week.

HOME NEWS.

The total receipts at the St. John, N. B., Exhibition was \$8,376.

A company of Montreal capitalists has been formed for the purpose of raising cattle in the North West.

The Nova Scotia Poultry Association will hold its next annual exhibition at Halifax in February, 1881.

Seven Atlantic steamers, three of which were cotton laden, entered North Sydney on the 18th inst. for bunker coal.

At the election in Brome Co., Quebec Monday week, Mr. Manson (Conservative) was elected by 127 majority.

Messrs. McManus & Son, of Memramcook, have been awarded the contract for the wing of Dorchester Penitentiary for \$57,000.

The Quebec Local Government made a very successful sale of Crown Lands the other day, realizing upwards of \$250,000.

The Allan steamer "Caspian," which sailed for Liverpool on Monday, took among her cargo, 2,146 barrels of Nova Scotia apples.

Two thousand six hundred and ninety-two ounces of gold, valued at \$56,000, have been mined at the Rose Lead, Montague, N. S., since June, 1879.

Another valuable seam of coal has been discovered at Spring Hill, Cumberland County, N. S. The indications are that the coal is of excellent quality.

Montreal despatch says that it is rumored there that the Dominion Parliament will be called together "for the despatch of business" on the 17th of January.

The first Agricultural show ever held in the North-West Territory was that of the Rapid City Agricultural Society, held on Thursday, which proved a grand success.

The value of exports of sawn lumber from Ottawa for four years is as follows: 1877, \$859,616; 1878, \$690,671; 1879, \$813,211; 1880 (not including September), \$1,100,320.

The Fredericton Capital is authority for the statement that Lord Elphinstone, one of the N. B. Railway Directors, is about organizing a system of colonization to New Brunswick.

All the British possessions adjacent to North America, save Newfoundland have been annexed to Canada by an Imperial order in Council. This extends Canada to the North Pole.

A syndicate of Toronto cattle dealers has, it is said, contracted with the Allan and Dominion lines of steamships for space for twenty thousand cattle for shipment to the ports of Liverpool, London, Bristol, and Glasgow.

Archibald Forbes, the famous war correspondent, lectured in Halifax on Tuesday and Wednesday evenings of last week. He spoke each evening for an hour and a half, and the large audiences were amused and instructed, thrilled and excited by what he told them of his experiences.

Ottawa, Oct. 23.—It is now rumored that Sir Alex. Galt will not return to England as High Commissioner, but will relinquish that position to Sir S. L. Tilley and enter the Cabinet as Minister of Finance. Among the reasons given for this change of places is that Sir Alexander, being married to his deceased wife's sister, cannot appear at court nor have his wife presented.

Ottawa, Oct. 23.—The arrangement of details in connection with the transference of the Pacific Railway to the new Syndicate, was concluded last evening and the agreement was signed, but, owing, it is said, to some trifling informality in the power of Attorney of one of the agents representing one of the foreign stockholders, remains to be rectified before approval by the Governor General. The agreement will not be given to the public for a week or ten days yet.

Montreal, Oct. 22.—Hanlan, the oarsman, concludes a letter to a citizen as follows: "Trickett thinks he can beat any man that sits in a boat, but when I get him along side of me on the water, and the word 'Go' is given, it will be a race from the start to the finish all the way, if he beats me. I think I am sure to win, if I keep well, and I can assure you that I will do my best on that day to get there first, not only for the sake of my friends, but for the honor of the Dominion across the water that I love so well."

Messrs. Scammell Bros., acting for the Anchor Line S. S. Company, have been making enquiries among the cattle dealers relative to the establishment of a direct steamer between St. John and England for the purpose of carrying cattle. Three hundred head have been guaranteed by St. John cattle shippers for a steamer to leave here the latter part of November. The figures offered for the shipment it is understood, are considered to be low, but at the same time the chances for a direct steamer next month are believed to be very good.—St. John Globe.

Ottawa, Oct. 23.—The exports for September were:— Produce of the Mine.....\$ 266,159 Produce of the Fishery..... 711,279 Produce of the Forest..... 2,835,586 Animals and their Products... 2,786,772 Agricultural Products..... 4,210,020 Manufactures..... 521,280 Miscellaneous Articles..... 125,341

Grand Total.....\$11,456,437 Of which \$8,085,024 was the produce of Canada. For the corresponding month last year the exports were \$9,121,049—showing an increase in 1880 of about two millions of dollars.

The Montreal Witness of a recent date gave some interesting facts and figures in relation to the Canada Pacific Railway, an enterprise which is now engaging a large share of attention not only in America but in Europe. The Witness' facts are obtained for the most part from Mr. Fleming's reports. We quote: The portion now under contract, the work upon which has been going on for some time, are as follows:

Table with 2 columns: Miles, and route names. Includes Fort William to Selkirk (main line) 406, Selkirk to Pembina (branch) 85, Selkirk toward Rocky Mountains (main line) 200, In British Columbia (main line) 127.

It will be of interest to know what the distance from Montreal to the Pacific Ocean will be, and how it will compare with the New York and San Francisco route. The distance will compare as follows:

Table with 2 columns: Miles, and route names. Includes Montreal to Pembroke 220, Pembroke to Lake Nipissing 160, Lake Nipissing to Fort William 600, Fort William to Selkirk 406, Selkirk to Port Moody, Pacific Ocean 1520.

Or 637 miles in favor of our route. The grades will also be somewhat easier. The highest elevations above the level of the sea reached by the different roads projected are as follows:

Table with 2 columns: Feet, and route names. Includes Union Pacific at Sherman 8,242, Atlantic and Pacific at Campbells Pass 7,152, Northern Pacific at Echo 5,804, Texas Pacific at Gualdalupe Pass 5,716, Canada Pacific at Yellow Head Pass 3,646.

The estimated cost of the Canada Pacific is as follows: Lake Nipissing to Fort Williams, \$20,000,000; Fort William to Selkirk 17,000,000; Selkirk to Jasper Valley 13,000,000; Jasper Valley to Port Moody 30,000,000. Total \$80,000,000.

NEWS FROM ABROAD.

London, Oct. 24.—A despatch from Buenos Ayres, Oct. 23, says the negotiations between Chili and Peru have failed. Seamora, Spain, Oct. 22.—An earthquake occurred at several towns in this Province. The shock was also felt at Madrid.

London, Oct. 25.—A Constantinople despatch says the Porte will send 10,000 men to Adrianople. A general rising is feared in Macedonia.

Constantinople, Oct. 24.—Dulcigno will probably be surrendered on Tuesday. The Porte has invited its bondholders to send delegates to Constantinople.

A great demonstration of Orangemen, numbering 4,000, took place on the 16th at Donaghoney, Co. Down, Ire., to protest against the Parnellite agitation.

Berlin, Oct. 22.—The railway train from Dortmund, Westphalia, to Berlin to-day was precipitated down an embankment. Two persons were killed and 26 injured.

London, Oct. 20.—The weather this morning was cold and snowing.

Constantinople, Oct. 22.—The British Consul at the Island of Samos, on the coast of Asia Minor, where disturbances have recently occurred, has requested the presence of a British man-of-war.

The chief inspector of grains at New York states that the amount inspected last week was the largest ever known in the history of the produce exchange, being 1,500,000 bushels, mostly wheat.

A despatch from Buenos Ayres, by way of Lisbon, says: "terrible snowstorm occurred in this province on the 18th of Sept. It is estimated that 700,000 cattle, 500,000 sheep, and 250,000 horses perished."

Cincinnati, Oct. 20.—A collision on the Cincinnati, Hamilton & Dayton R. R. this morning at Jones' station nineteen miles north at Cincinnati, resulted in injuring 15 passengers; none killed outright and none yet dead.

The arrest of M. Warschafsky, the well-known capitalist and purveyor to the Russian army, is in connection with the army supply contract in the late war. M. Warschafsky defrauded the authorities out of 22,000,000 roubles.

London, Oct. 24.—Large reinforcements of troops are being hurried into Ireland. They are sent to occupy commanding positions in Connaught and Munster. It is feared that grave trouble may arise on the arrest of the Irish leaders.

Dublin, Oct. 25.—The speeches made at Galway to-day were unusually violent. Mr. Matthew Harris virtually advocated the shooting of landlords, and denounced some of them by name. The chairman of the meeting protested against his violent language.

Poughkeepsie, N. Y., Oct. 18.—No Western passengers have passed here since this morning. Reports from the N. Y. C. Railway show the passengers are blockaded west of Rochester by snow and ice, and will reach New York some time to-morrow morning.

The excitement consequent on the discoveries of new diamonds in the free State of South Africa, according to the latest intelligence, had not abated in intensity. Three new rushes have been reported. A gem of the first water, weighing fifty carats, and worth \$30,000, had been unearthed at the Jagersfontein diggings.

A storm of sleet set in at Sioux City, Iowa, on Friday and became a severe snow storm on Saturday, continuing Sunday and Monday. All the railroads in the city, except the Sioux City and Pacific have been blockaded, but the Central is open to-day. (19th) and other roads are fast getting out of the drifts. The weather is not cold, but large losses in stock are reported.

It is calculated that the 10,000,000 barrels of beer reported by the Brewer's Congress as having been sold last year would have filled a canal five feet deep and twenty one feet wide, extending from New York to Philadelphia, and that it would take a pump throwing thirty-one gallons a minute twenty-one years to pump it dry.

New York, Oct. 24.—The piano factory of Ernst Gabler, a five story building on West Twenty-second Street, was completely destroyed by fire this afternoon. About 300 pianos, nearly completed, and a large quantity of stock in process of manufacture were burned. Gabler valued his stock at about \$50,000 and the building at \$30,000; insurance, \$30,000 on stock and \$20,000 on building. About 125 workmen were employed at the factory, who lost tools valued at \$5,000.

New York, Oct. 25.—A London special says the post office at Manchester is in flames, and will be destroyed. All communication with London is now (12.15 a. m.) suspended. Great alarm is felt in London, as there are plain indications that the fire was set by an incendiary, and it is believed by many persons that this indicates an intention to organize disturbances in England in aid of Land League in Ireland. Five regiments of infantry, at Devonport, have been ordered by telegraph to the suburbs of Manchester.

Dublin, Oct. 23.—It is ascertained on the best authority that Mr. Forster, Chief Secretary for Ireland, swore an information to-day, charging a number of prominent members of the Land League with conspiracy, and that application for their arrest will be made to the court early

next week. The following are the persons who will be prosecuted:— Charles Stewart Parnell, M. P., Joseph Biggar, M. P., Arthur O'Connor, M. P., J. J. O'Kelly, M. P., Alex. O'Sullivan, M. P., Mr. Egan, Treasurer of the Land League, Mr. Bronnan, its Secretary, and Messrs. James Kedpath, Kettle, Boynton and Sheridan, Dely (journalist), Harrington (journalist), and Tully (journalist.) In view of the difficulty in obtaining a verdict from an Irish jury, it is said to be the intention to apply to the Queen's Bench for a change of venue, and to bring the accused for trial before an English jury. The Government claims to have this power under the new Jurisdiction Act. Its exercise would be regarded as a legal revolution in Irish politics, and place the agitators at the mercy of the English Government. The leaders of the Land League think that if they are tried in England they will be certainly convicted.

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Weekly Markets.

Table of market prices for various goods including Fish, Pork, Flour, Beans, Peas, Pigs, and various oils and fats.

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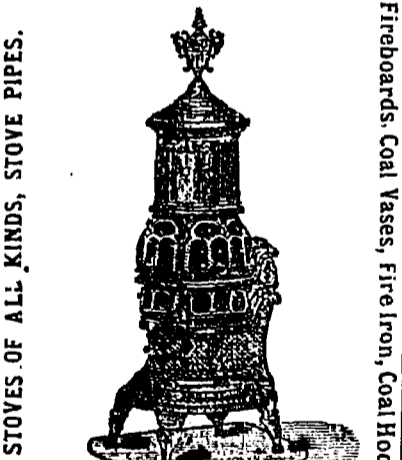
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