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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. 34.

THURSDAY, DECEMBER 2, 1880.

One Dollar a Year.

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

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

EDITORS.

THE Rev. Dr. Pentreath, Head Master of the Wimborne School, and late Open Scholar and prizeman of Worcester College, has been appointed Head Master of the *Isle of Wight Preparatory School*, Ryde.

Miss Mabel May, a young English lady of rare character and accomplishments, will be the companion and assistant of Mrs. General Garfield in the White House. She is said to be a woman of unusual mental and moral stamina.

John Hall, a young English gentleman, is starting a stock farm of twelve hundred acres of land, which he purchased about two months ago in the Tiger Hill section, Manitoba, about nine miles northwest of Beauséjour post office.

THE private secretary of the late Viceroy of India having forwarded to "The Princess Alice (Darmstadt) Memorial Fund" the sum of £3,660 from residents in India, her Majesty has been graciously pleased to express her sincere appreciation of this gratifying mark of loyalty to herself and of sympathy with her grief.

A STRONG petition was offered in the Diocesan Convention, in New York, praying for the abolition of special rights to pews in churches. The petitioners believe that the practice, never prevalent until within a few years, of renting pews and seats in advance smacks a great deal of sharp business. They claim that every church should belong as much to the poor as to the rich, and that a man's spirit, instead of his clothes and his money, should determine where he may sit or kneel.

A VALUABLE acquisition has been secured for the Berlin Museum, and is about to be put in its place in its galleries. It is the colossal altar of the kings of Pergamus, a work of art famous in antiquity as it is by reputation in present day. The discovery of this valuable piece of sculpture, found in fragments, is due to the German explorer, Herr Hahnemann. With great trouble the pieces have been found and joined together. The sides of the altar are embellished with sculpture in relief representing the contest between the gods and the Titans.

"AN ELDER" in the *Interior* gives his views on the slow advance of the Presbyterian Body during the past year. The fault he thinks, is in the ministers. Among other instances he cites: "The intolerable bigotry exhibited by the ministry assembled in the recent Pan-Protestant Council, who had come, many of them, thousands of miles to testify their desire to bring together the various sects of Protestant Christendom, could not muster enough Christian charity to enable them to sit down as brethren around the table of their common Master. Better far that such councils should never meet than to meet and part thus."

THE announcement of the discovery of gold in Newfoundland, which has now been officially confirmed, will serve to direct popular attention to this important Colony, which has not hitherto received that notice which it deserves; and when this is the case we may hope soon to see the popular impression dispersed that the island is little more than a land of perpetual fogs and almost perennial snow and ice. The capabilities of the island are vastly greater and more varied than is generally supposed. The coasts teem, as is well known, with fish; and in the interior are large areas of fine grass land interspersed with belts and valuable timber trees and well watered with rivers and lakes. Sheep and cattle thrive there to perfection. Geologically the island is rich in minerals, among which coal, iron, copper, and lead are foremost while to the list gold may now be added.—*Colonies and India.*

A COLPORTEUR in Japan recently sold over 1,000 Bibles in one week.

IN India, Ceylon and Butmah it is believed the number of Christians increased 200,000 last year.

THE richest men in Germany are the Rothschilds of Frankfort, Krupp of Essen, and Bleichbroder of Berlin; and Prince Bismarck is also reckoned among the millionaires.

THE American Exchange at London reports astonishing expenditures by Americans this year in Europe, and judging from their letters of credit, estimates the outlay of 60,000 travellers at \$180,000,000.

IN no year has the emigration from Bremen attained such proportions as in the present. 74,000 emigrants have already left Bremer-haven on board the steamers of the North German Lloyd in the course of this year—four times as many as in 1879.

THE oldest house in the United States is supposed to be at Pembroke, Mass. In 1622, Mr. Peleg Barker's ancestors built a fort of stone and mortar, as defense against the Indians, and it has been used as a dining-room for years. The main building is only ten years younger.

DR. ACLAND, Regius Professor of Medicine at Oxford, at the annual meeting of the supporters of the Sarah Acland School for Nurses, said that he was well aware there were many cultivated Englishwomen who looked down upon the vocation of the nurse; but it was a conviction he had long held that the profession of nursing was one to which English ladies had better devote themselves than to the practice of medicine and surgery. He had not the slightest objection to the latter course; but, if they asked his advice, he would say they went into a department where their presence was not necessary, and they left one which no other person could fill, and where thousands were wanting.

IN digging the foundation for a new shaft at the rear of premises in Long-acre London, some workmen came upon a chest containing a large number of gold and silver coins of the reign of Henry VII. in a high state of preservation. Besides a quantity of miscellaneous articles, the box contained about twenty pieces of church plate and ornaments. Among these were a massive chalice, a ciborium, a monstrance, all set with precious stones; a finely carved crozier head, a lapis lazuli crucifix, a pectoral cross and chain attached, some small vessels, and what appears to have been the mitre of an abbot or a bishop. At the foot of the chalice a cross with a nimbus is engraved, and a scroll with the Latin inscription, "Ad majorem Dei gloriam."

THE assertion is made sometimes by Roman Catholics that the apostolic succession has not been preserved in our Church. Those who assert this without thorough examination are wilfully ignorant of the truth. Those who fully examine and then assert it are guilty of falsehood. Candid Roman Catholics, such as Lingard the historian of England, declare the fact of the successive ordination of bishops among us to be undoubted. The truth is that our Church has kept so much more carefully a good record of the consecration of our bishops than the Church of Rome has that when a pervert from our Church took orders in the Church of Rome, a learned Roman Catholic declared that Mr. —'s English orders were *historically better* than his Roman orders." Pope Pius the Ninth invited the English bishops as well as the Greek bishops to take part in the Vatican Council. Why should he have done this if they were not indeed bishops? So much for the admission of adversaries.—*Church Messenger.*

ACCORDING to an estimate of the *New York Journal of Commerce*, the number of Jews in the world slightly exceeds seven millions, distributed as follows: Russia, 2,621,000; Austria, 1,475,000; Germany, 512,000; Turkey, 100,000; the Netherlands, 70,000; Great Britain, 60,000; France, 50,000; Italy, 35,000; Spain and Portugal, 4,000; Sweden and Norway, 2,000. There are half a million in the United States, of whom about 70,000 live in New York. In Asia there are about 200,000, of whom 20,000 are in India and 25,000 in Palestine. Nearly 100,000 reside in Africa, the bulk of whom are to be found in Algiers.

CHURCHMEN ought to distinguish clearly between that which is of the Faith and that which is only opinion. Man's life is too short, and the work to be done is too important to spend time or strength in controversy as to non-essentials. We believe that those of another generation will wonder how Christians of this kind could have been so blind and narrow as to fight and wrangle, and divide, and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so holden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near-coming day, will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's Mystical Body? How can a broken-up and divided Christendom be one again?—*Living Church.*

ADVENT.

"BEHOLD, I come quickly—hold that fast which thou hast, that no man take thy crown."—Rev. iii., 11.—This is the application that Christ Himself makes of the announcement of His Coming. It is His Advent message. How practical it is! He calls attention to the future, but only as it were to rivet our thoughts more firmly on the all-important work of the present. Perhaps, while we are occupied in defining the meaning of obscure passages on the Second Coming, and discussing the claims of differing theories, we are letting go the very things that that Coming is intended to teach, and without which we must surely stand "ashamed" at the last.

THE great question in view of all that is to be, is simply this—Are we holding our own, or are we keeping the heights God has enabled us to gain? In other words, are we growing, making progress in our spiritual life? If not, we are not making the preparation for His Advent that He Himself requires. He would have each day tell on our lives; each contribute to the one great purpose of progress.

IT is not easy to keep at our best. The tendency of our nature is to a lower level, and it is this constant downward inclination that makes the necessity for constant self-denial. No sooner do we gain a height than we begin to descend, unless we continue to "hold fast" the grace that enabled us to rise. Then, indeed, we are ready for new victories, and so will make yesterday's gain the stepping-stone to higher heights. The danger lies in carelessness. We think we are secure, and begin to take liberties with ourselves. The descent may be gradual, but it is sure. Because this danger is so imminent, so common to Christians at every stage of their progress, this special message of warning has been thought necessary. It calls for a voice from Heaven—and the risen Christ Himself speaks: "I come quickly; hold fast that thou hast, that no man take thy crown."—*Parish Visitor.*

IN a recent paper read before the Royal Geographical Society, Rev. Chauncy Maples, of the Universities Mission in Eastern Africa, tells how at Matola he met a native who had on his shoulder an old coat, mouldy and partially eaten away, but evidently of English make and material. On asking where the coat came from, he was told that it was given him by "a white man who treated black men as his brothers, whose words were always gentle, and whose manners were always kind, whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men." It proved to be Dr. Livingstone's coat, and this was the rude African's description of the great missionary explorer. He had kept the coat for ten years in memory of the giver. The incident reveals not only the character of Livingstone, but also that of the African. These savages have hearts, and men should find the way to them.

BISHOP KELLY.

OUR many readers, Clerical and Lay, in Newfoundland, as well as many of the Clergy and Laity of Canada, will be interested in the following item which appeared in last week's *Guardian* :—

"Consequent on the creation of the new diocese of Liverpool, the diocese of Chester has been formed into two archdeaconries, styled respectively the archdeaconries of Chester and Macclesfield. To the latter of these the coadjutor Bishop of the diocese has been appointed. Bishop Kelly is a late Scholar of Clare College, Cambridge, and graduated in 1854. In 1857 he became coadjutor to Bishop Feild, of Newfoundland. Having served in this capacity for several years, he was subsequently himself appointed Bishop of Newfoundland, but resigned in 1877."

Bishop Kelly, whose abilities as a preacher are of a high order, and who is in the prime of life and vigour, will, we doubt not, prove a valuable coadjutor to the Lord Bishop of Chester as Archdeacon of Macclesfield. His Lordship will allow us to wish him many years of great and extended usefulness to the Church in his new position.

Foreign Missions.

INDIA.

ABOUT THE AFGHANS.—II.

Letter from the Rev. T. P. Hughes, B. A.

As there seemed to be no immediate prospect of our Government allowing an English missionary to visit Cabul, I decided to send my native brother, the Rev. Imam Shah, to that city.

It would be premature, and would certainly compromise the British Government, at the present time, to attempt any direct evangelistic work in Cabul. The object, therefore, of Imam Shah's visit has been specially for the benefit of a small but interesting community of Armenian Christians residing in that place.

I felt that these Armenians had a very special claim upon our Peshawar Church Mission, for all of them who had been baptized had been baptized by clergymen of the Church of England. Several of them were personally known to me, and one of them had received a good education in the Peshawar Mission School.

Under these circumstances, I determined, in consultation with my colleague, Mr. Jukes, to send our excellent native clergyman, the Rev. Imam Shah, on this mission. He most cheerfully consented to undertake the somewhat hazardous journey. His letter will, I am sure, be read with interest by Christian people in England and America, many of whom, perhaps, never knew of the existence of this little beacon of Christian light in the midst of the Afghan capital.

T. P. HUGHES.

CABUL, Aug. 14.

"I arrived at the city of Cabul on the 6th of August and I have been most kindly received by the Armenian Christians. I am sorry to say one of their number died only three weeks ago. There are now four families here, consisting of fourteen souls in all—four men, eight women, and two children.

The Armenians came to Cabul with the Emperor Nadir Shah, and it is said that they then numbered one hundred families. For a long period the Armenians held good positions under the Afghan Government, and one of the Armenian ladies is the widow of the late Anwar Azim Khan, and mother of Sardar Ishaq Khan. And even now there are signs of former respectability, although they say they are in very reduced and straitened circumstances.

When they first arrived at Cabul they had a priest with them, and four priests in succession were sent from Persia to minister to them. The last of these died in Turkestan, on his return journey. He was a man of piety, and when he died he told his two disciples, who were with him, that, although he left his body in Turkestan, his spirit would go to "the Holy Jerusalem." Of the hundred families who were at one time in Cabul, some have died in that city, some have settled in Peshawar and in Hindustan, and have died there, whilst others returned to Persia, until at last the community is reduced to this little flock of fourteen souls; but they appear to be living together in love and Christian unity.

The Armenians say that several Afghans have been secretly Christians at heart, and that some of these secret believers have been buried in their Christian cemetery.

This cemetery I visited soon after my arrival. It is a considerable piece of land surrounded by a low brick wall, and entered by a gate. Upon most of the tombs there have been inscriptions, and the symbol of the Cross, but they have been much defaced, whilst some of the slabs have been carried away by the ruthless Afghans.

The little Armenian church, in the Dala Hisar (or Royal Fort), is a small building, and very dark. It is entered by a long, dark passage. It has only one window, and consequently the church is lighted with lamps both day and night. The chancel is about twelve feet square, and the Communion table at the end is about eight feet high. It has an altar, with twelve candles upon it. Three copies of the Gospels, carefully wrapped up in silk, have been placed upon the altar, and are evidently regarded with great reverence. They are esteemed most sacred, and are never touched; but by one of the Christians who seems to have some special commission for this duty.

The vessels for the celebration of the Holy Communion have all been carefully placed in a recess in the wall, and it has been bricked up and sealed, ever since the last priest left them, very many years ago.

On Sunday last (the ninth Sunday after Trinity), I baptized four of the Armenians, and, God willing, I shall baptize four more on Sunday next.

Every morning I have daily prayers in the church (using the Persian translation of our liturgy), and on Wednesday evening I had also a service, and preached in Persian.

On Sunday next I hope to administer the Lord's Supper—that is, if the Armenians wish me to do so. But as I brought no vessels with me, I shall ask them to open the sealed recess in the wall.

God willing, I shall start for Peshawar next week, and I must reserve all further news until I see you.

It has not been considered advisable for me to walk about the city much; but I have been several times to the chief bazaar, where trade seems to be flourishing.

IMAM SHAH,

Pastor of Peshawar, Afghanistan.

Family Department.

"MINISTERING SPIRITS."

[Written for the Church Guardian.]

"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?—Hebrews i. 14.

Descend from heavenly regions, spirits bright, And guide the thoughts of poor humanity: Surround us in our every walk of life, And whisper to our souls sweet words of love. When Satan, ever ready to beseege Our unprotected citadels of Faith, With bell-born arguments of erring doubt, Defend our wav'ring hearts with holy text, And guard our souls with righteousness and grace.

When captive Israel moaned 'neath Pharaoh's rod, And Egypt's king with stony-hearted scorn Oppressed the chosen race of God, and he Who did the priestly office fill, because God's messenger, ye then upheld the hearts Of Israel's souls, with hopes of Canaan bright. So enter in our hearts, and guide our souls Through rising storms of infidelity. Reclaim our mortal minds from wand'ring thoughts, Which lead to error, mystery, and sin. So let us feel Thy presence in our hearts, To point the way to immortality.

King's College, Windsor, N. S. B.W.H.T.

THE UNINVITED GUEST.

(Concluded)

The tables seemed so full of people that Bonny had to walk up the room to find a place. A queer hush fell on the chatter and chatter. People dropped their forks. They watched this little figure with the sunny hair, the happy face, the shabby shoes, the tumbled check apron, that dragged after it the well nigh forgotten red cape, and at last mounting into an empty chair, said, with a sigh of satisfaction, and in a very clear voice; "I want dinner, please."

Bonny glanced round him. He thought everybody looked pleased, and catching the eye of a lady who bent toward him, he smiled back a shy, friendly smile.

This lady was the first to speak to him. She crossed eagerly over and said, "May I sit beside you, dear? I know a little boy once with yellow hair like yours."

Bonny never noticed that she had tears in her soft eyes now.

"I like your hair best," he answered, half-nudly, half frankly. The lady's hair was very dark, and she wore it in a splendid yellow flower.

"But, please, I am so hungry! May I have dinner?"

Before the lady could answer, a stout gentleman came hurrying up.

"Well, well, let's see about this," he began, in a rollicking tone. "Shake hands, little stranger. So you come to my dinner, did you?"

Bonny dropped his head. He was rather afraid of the loud voiced man; but the lady whom he was not afraid of said, reassuringly, "this is the man who gives the dinner, little one; this is his house; he'll be very good to you, never fear."

So Bonny looked up then, and replied, simply, "I came; I was hungry, and I came."

The host cleared his throat, and said heartily, while he patted Bonny's curls, "Well, I didn't expect you, that's a fact; but we'll give you just as good a dinner for all that, a dinner?—I'll warrant you we will; and upon my word, ladies and gentlemen, I rather think the Metropolis Hotel is honored to have the chance."

Never, never had Bonny imagined such a dinner as he ate that day. The lady who sat by his side cut up the chicken, and helped him choose among the lavish dainties that the host kept insisting on having brought for him to taste.

Hungry? It seemed to Bonny that he never in this world could be hungry again.

His innocent heart ran over, and he told his new friend, the lady, all she asked him about his sick father. His tired mother, the torment that was like the kettle that all boiled away, and the big family that crammed it so full when gathered together.

But one thing neither the lady nor her husband, who filled Bonny's pocket with pennies, nor the host could succeed in finding out from him.

This was where the little fellow belonged, and how to return him to his home.

Street and number he knew naught about. What was his name? "Bonny Laddie." His father's name? "Oh, John." What kind of work did his

father do? "Oh, nothing; his father is sick." He had no clear ideas associated with any calling except with Nickie's, as they found by questioning.

That Nickie peddled papers, and that Bonny would when he was bigger, he was very positive about.

"Well, then," suggested the host, we'll try the news-boys. We'll just have Laddie standing by the door when they go past, and maybe he can pick out this brother of his from the lot.

The company sat for a long time round the tables. Bonny kept still, listening and wondering, though he understood little of the speeches and the toasts. Once all eyes were again turned towards Bonny.

A gentleman rose and said, "Ladies and gentlemen, I beg to propose the health of the first guest of the Metropolis Hotel; who, though uninvited, has given the patriarch of this palace the privilege of entertaining an angel unawares."

But Bonny answered nothing to the looks bent upon him. With one hand full of nuts and bonbons, the other in his heavy pocket, and a face of perfect peace, the little guest of the Metropolis Hotel lay fast asleep in his chair.

He was roused again by the time the newsboys were crying their evening papers.

Come and watch for Nickie, coaxed the host, and with Bonny's small, warm hand in his own, he stepped out on the granite slab in front of the hotel.

"That isn't Nickie—nor that—nor that," Bonny kept on saying at first. "Oh, Nickie!" he shouted, suddenly, and plunged forth into the street, tumbled against a small boy in big trousers and an overgrown cap, whose bundle of papers looked much larger than he did.

Astonished Nickie, who had not been home since morning, could scarcely believe his senses at first, as he stared at his little brother through the dusk, the fog, and the rain-drops that now began to fall. However, he could answer all the questions that Laddie had been unable to satisfy, and in a very short interval a carriage had been summoned, the host had stowed away in it a capacious basket hastily filled with choice romances from the feast, and Bonny Laddie was rolling toward his home in charge of the gentle stranger lady and her husband. Was there ever in the most agitated of kettles such bubbling and boiling as took place inside the crowd of torment that night? Had not they all been breaking their loving, anxious hearts about Bonny Laddie, lo! here he was, safe in the old red cape, smiling and shining as usual, and rather mystified at having such a fuss made over him.

The stranger lady, promising Bonny to come again, made haste to go away, but not before she had time to wonder at something she saw. Why did Bonny's tired, but blithe-looking mother give the lady's husband such a sad, almost fearful, look. Why did he seem confused, and going over to the sick man, say, "I will reconsider that matter, John. You may rest easy?"

Afterwards, she understood. When John's master had that afternoon curtly refused Mr. Donald's petition, and let her go away disappointed and distressed, her patient waiting and her earnest pleading having been in vain, he had considered himself right, from the stand-point of his own interest. But then he had known nothing of the clean, crowded household, and nothing of this yellow-haired Laddie who reminded him of another little yellow-haired Laddie who had been taken from him.—Harper's Young People.

CHRIST OUR LORD.

JESUS CHRIST is the most certain, the most sacred, the most glorious, of all facts; arrayed in a beauty and majesty which throws the "starry heavens above us and the normal law within us" into obscurity, and fills us truly with ever-growing reverence and awe. He shines forth with the self-evidencing light of the noonday sun. He is too great, too pure, too perfect, to have been invented by any sinful and erring man. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of his spirit and example. The historical Christ meets and satisfies all our intellectual and moral wants. The soul, if left to its noblest impulses and aspirations, instinctively turns to Him,

as the needle to the magnet, as the flower to the sun, as the panting hart to the fresh fountain. We are made for Him, and "our heart is without rest until it rests in Him." He commands our assent, He wins our admiration, He overwhelms us with adoring wonder. We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of His garment is healing to the touch. One hour spent in His communion outweighs all the pleasures of sin. He is the most precious and indispensable gift of a merciful God to a fallen world. In Him are the treasures of true wisdom, in Him the fountain of pardon and peace, in Him the only substantial hope and comfort in this world and that which is to come. Mankind could better afford to lose the whole literature of Greece and Rome, of Germany and France, of England and America, than the story of Jesus of Nazareth. Without Him history is a dreary waste, an inextricable enigma, a chaos of facts without a meaning, connection and aim; with Him it is a beautiful, harmonious revelation of God, the slow but sure unfolding of a plan of infinite wisdom and love.—Frances R. Hawergal.

AN INSPIRING EXAMPLE.

The Parish Visitor, under the head of "An Inspiring Example," says: "The habit of determined cheerfulness against sore and hopeless trouble" has rarely been more beautifully illustrated than by this outline sketch of two lives.

Mr. R. J. Burdette, the humorist of the Burlington (In.) Hawkeye, in a letter from Nantucket, declining an invitation to attend a college society reunion, says:

"Mrs. Burdette's health—if the poor little sufferer's combination of aches and pains and helplessness may be designated by such a sarcastic appellation—has been steadily failing all winter, and we have come down to this seagirt island to see if old ocean and its breezes may do what the doctors and mountains and prairies have failed to do. And here we are waiting. 'Her little serene highness, in utter helplessness, unable to stand alone (for years she has been unable to walk), her helpless hands folded in her lap; she must be dressed, carried about, cared for like a baby, suffering from countless pains and aches, day and night, and I cannot leave her even for a few days."

"No one at Chautauqua will feel the disappointment as we do, for we had planned to go there together. If she could go with me, I would be glad enough to creep to Chautauqua on my knees. Her life has been a fountain of strength to me. In her long years I have never seen the look of pain out of her eyes, and for more than half so long. I have seen her sitting in patient helplessness, and I have never heard a complaining murmur from her lips, while she has served as those who only stand and wait, never questioning, and never doubting the wisdom and the goodness of the Father whose hand has been laid upon her so heavily. The beautiful patience of her life has been a constant rebuke to my own impatience, and in her sufferings I have seen and known and believed the love that knows no fear, and the faith that knows no doubt."

THE BESETTING SIN.

Flee from that sin! You are now in the greatest danger. The snare is about your feet. A "besetting sin," a base passion, or evil habit, craves to be gratified. Whatever the temptation may be, you must not parley nor yield for a moment, for the sake of your priceless soul. Your eternal state may be decided by such a moment as this. Heaven or hell is the issue.

Perhaps you have yielded so often as to be ready to despair, and to think your case hopeless? But do not be disheartened. Call up all your strength against this present assault. Cry to God through Jesus Christ for help. Pray earnestly that you may conquer it now. If you succeed, it will be easier to conquer again, and you may, with God's blessing, escape entirely from your bondage.

As the soldier grasps his weapon when attacked, so do you take the "sword of the Spirit," which is the work of God.

"Thou God seeest me. 'How can I do this great wickedness, and sin against God? 'Know thou that for all these things God will bring thee into judgment."

"Turn ye, turn ye from your evil ways; for why will ye die?"

But you say: "Oh, the past!" Yet do you not know, whatever that past may be, that there is mercy, if you turn in faith and with a contrite heart to the Saviour? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ cleanseth us from all sin"; this is your hope for the past. "My grace is sufficient for thee"; this is your encouragement for the future."

DEEDS DONE AND DUTIES LEFT UNDONE.

It is not what we know simply, but what we do, that will tell in the judgment. Not simply what we do, but also what we fail to do. "Inasmuch as ye did it not."

How will it be with you when you are subpoenaed to that awful Bar of Judgment? There you will stand as you are—your character fixed forever. You will bring with you a book which shall then be "opened," that book which you are now slowly writing, its pages glittering with the record of almsdeeds and golden virtues, or blurred with selfishness and sin—the book of your own judgment! This is the Judge's record of evidence. And how will it be with you, despite your piety, your morality, your prayers, your zeal, if in that book is found not a single deed of charity, not a kindly word spoken to the suffering brethren of Jesus, the Judge? For, depend upon it, you will be questioned about the poor—about your lifelong treatment of the poor! What a thrill of horror will shoot through the veins of millions of pious people when they hear that question, and see its significance for the first time! "I saw the dead, small and great, stand before God"—all in new garments of flesh. The Chambers of Hades, and the dust of the earth, and the caves of the sea, shall give up their dead. "There shall be the little children and meek confessors and spotless virgins and all the old soldier saints of God; the noble army of martyrs; the glorious company of the Apostles; the goodly fellowship of the prophets—there to be judged, and to see and hear what you had done for the poor brethren of Christ, who have longed for the crumbs that fall from the table of affluence. There, too, shall be the old antagonists and persecutors of the faithful; "all who laughed a lifelong laugh at Christ; the hardened sinners of all ages; the "Nimrods and Lucifers of the world; those who split asunder the rations; and those at whose coming hell was moved, and stirred up her dead—waiting to read your doom in what you had done or not done for Christ's poor each one standing in his lot, hoping or trembling; trumpet roaring; the heavens rushing away affrighted; the earth in flames; kings and peasants huddled and crouching together before 'the Carpenter' of Nazareth—each hearkening in amazement to the then terrible words, "Inasmuch as ye did it not unto one of the least of these?" "Inasmuch as ye did it not!" —The Rev. J. May.

DOING GOOD.

EACH MAN is his brother's keeper. The law of selfishness is not the royal law of love. Most of us are too self-contained; we live within and for ourselves, and forget the world of sin and sorrow beyond us. Yet it is not far from us. At our doors, under our daily vision, are scenes of misery and vice of the most distressing character. Surely we should think about them, and try to transform them into scenes of peaceful plenty and blessed joy. We often sing—

"When the Saviour dwelt below,
Pity in His bosom reign'd;
Sympathy He loved to show,
Nor the meanest suit disdain'd.

"Round Him throng'd the blind, the lame,
Deaf and dumb, diseas'd, possess;
None in vain for healing came,
All the Saviour freely blest.

"He could make the leper whole;
Thousands at a meal He fed;
Winds and waves He could control,
By a word He raised the dead,"

and then we pray—

"Lord, to me Thy blessing give,
Hung'ring, sick, and faint I come;
Let me in Thy presence live,
Lead me to my heavenly home."

But we must learn to diffuse blessing as

well as receive it. It is more blessed to give than to receive, and happy are they who delight in doing good.

TRIBULATION may come as a flood into the Church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way"; the word which they have heard, and which they keep, is a strong link binding them to Him, who is more than all else to them.

MANY people offer their prayers just as poor shipwrecked voyagers send off their messages. They never look for an answer. They are in great doubt whether they will ever be received. And it would seem a wonderful thing, indeed, if such prayers were answered.

God is to be feared if we are sinful, not man. We are not to be judged by a man, except it be the man, Christ Jesus. Fear God enough to do right, and be not too sensitive or abject as to public opinion, unless the opinion is a righteous one.

ONE act of charity is worth a century of eloquence.

BOOK NOTICES.

DANGERS AND DUTIES. Talks to Men and Women, by Dudley Ward Rhodes, Rector of Church of Our Saviour, Cincinnati, Ohio, author of "Ceed and Greed," etc. Philadelphia, J. B. Lippincott & Co., 12mo., pp. 267. 1880.

The subjects discussed cover a wide field, and yet are of just such a practical character as the preface would lead us to expect. There is a great deal in each lecture calculated to benefit the reader, to stir up noble feelings, and to lead to sober thoughts and holy lives. It is a book which we feel sure will prove of practical usefulness, and be productive of positive good, and we therefore warmly recommend it.

We have received the December number of OUR LITTLE ONES, a beautifully illustrated children's Monthly, published by the Russell Publishing Co., 149 Tremont St., Boston. We cordially advise all who have 'little ones,' to subscribe to this charming little Magazine; the stories, in rhyme and prose, are among the most attractive we have ever read, thoroughly calculated to delight children, and all with a wholesome moral. The price is only \$1.50 a year.

We call attention to the new advertisement of Mr. John C. Spence, Glass Stainer, Montreal. His work is found in many of our Churches in the Maritime Provinces, and commends itself to good judges as correct, well executed, and at reasonable prices.

CLERICAL COLLARS, from best English pattern, \$3.00 per dozen. Fine Linen Surplices, circular shape, \$6.00. Stoles at reasonable prices. All kinds of Plain and Fancy Sewing done. The "Willing Workers," of St. George's Church, Moncton, N. B. Apply to Mrs. P. King, Moncton. 4ins-31

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LADIES you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See another colyma.

Marriages.

GREENCORN—HEFFERNAN.—At Crow Harbour, Nov. 17, by Rev. W. J. Arnold, William Greencorn, to Maria Heffernan, all of Whitehead.

CONROD—MUNRO.—At Cole Harbour, Nov. 17, by the Rev. W. J. Arnold, Edward Conrod, of Ship Harbour, to Hannah Munro, of Whitehead.

Births.

WARNER.—At Pugwash, 15th inst., the wife of J. E. Warner, of a daughter.

Deaths.

ALMON.—On Wednesday, 24th November, at the residence of the Rev. John Abbott, Halifax, the Rev. H. Pryor Almon, of Fairfield, Windsor, Hants Co., N. S.

ALWRIGHT.—At Weymouth, on the 19th November, Rachel, widow of the late Mr. John Alwright, of New Tuquet, Clare, aged 73 years.

KILBURN.—Entered into rest, at 10 o'clock on Wednesday evening of November 17th, Maud E., aged 19 years, daughter of Ivory Kilburn, Esq., of Richmond, N. B.

PEAKE.—At Government House, Charlottetown, P. E. I., on the 12th inst., of diphtheria, James Edward Leigh, second son of James and Edith Peake, and grandson of Lieut. Governor Haviland, aged 12 years.

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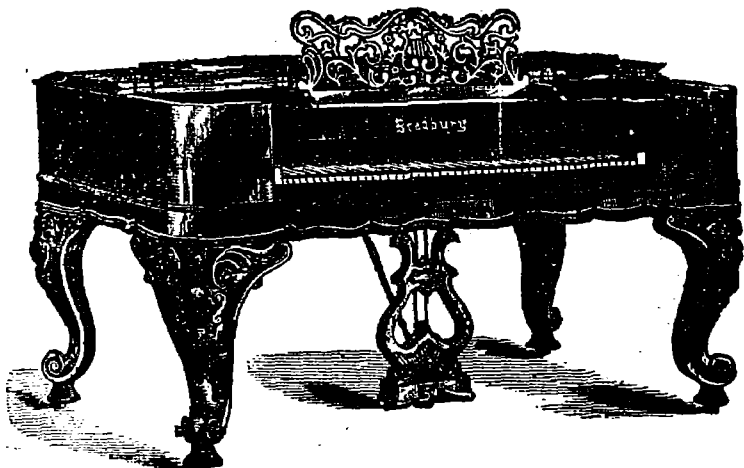
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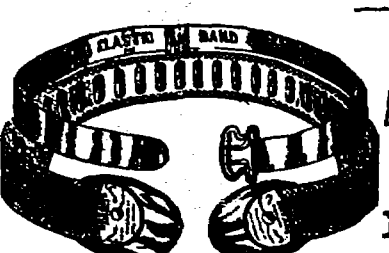
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Peerless Ice Cream Freezers. Enamelled and Granite Iron Preserve Kettles.

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BULBS! BULBS!

FALL AND WINTER. 1880.

BROWN BROTHERS & CO.

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

These Bulbs have all been purchased from the best growers in Holland, and will be found first-class in every particular.

On receipt of price Messrs. Brown Bros. & Co. will send Bulbs to any part of the Dominion, free of charge.

Price Descriptive Catalogue sent free on application.

Halifax, Oct 12th, 1880.

Wholesale Dry Goods.

ANDERSON BILLING & CO. Are now showing the bulk of their importation of British, Continental, American, and Domestic Goods,

For FALL & WINTER. Every Department contains SPECIAL LINES, which no buyer visiting the City should fail to examine.

Stock will be complete 10th Sept'r. WAREHOUSES III & III GRANVILLE ST. HALIFAX, N. S.

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Weekly Markets.

Table with multiple columns listing market prices for various goods like fish, sugar, and other commodities.

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The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cushman, M. A.

Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. G. A. Row, M. A.

Lessons on Early Church History. Reprinted from the "Barrel Sunday-School Magazine."

Gladi's Ecclesial or Church Lessons for Young Churchmen. By the Right Rev. J. K. Ticeomb, D. D.

The Reformers, their Homes, Haunts, and Works. By Dorra M. Tunnefather.

A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Children in a Sunday School. Compiled by the Rev. E. P. Cushman, M. A.

Lessons on the Life of our Lord. By Emily E. Drexel.

Hible History Lessons for Junior Classes. By J. Litta Trotter.

Elementary Lessons on the Old Testament. By Emily E. Drexel.

Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock.

Lessons on the Gospel for the Ecclesiastical Year. By Laura Soames.

NEW FALL & WINTER STOCK

OCTOBER, 1880.

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Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS of every kind, MILLINERY, TRIMMINGS, and SMALL WARES of every description is now complete in each department, and will be replenished from the various manufacturing sources as required.

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LIVER & STOMACH PAD CURES WITHOUT DOSING.

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Dr. Bonnet, of London, gives free advice at the office by letter or verbally.

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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

OUR POSTULANTS.

THERE was a time when some Churchmen dreaded the establishment of Synods, as likely to lead to rash or restless legislation. The Synod of Nova Scotia, at least, has vindicated its claim to practical utility by many of its actions, and not least, by the recent expression of its decided and unanimous opinion on the subject of Training for the Ministry.

Not that any one could truthfully assert that the *crétins* and *roués* of the Church were being eagerly pressed into the ranks of the Priesthood. Lost, however, such a thing might become possible, the Synod and its Chairman are right in using every precaution. Of course, what is most important in the character of a clergy, is its moral type. As experience teaches positively *ex quo vis ligno non fit Mercurius*, the principle of selection cannot be too much insisted upon, not only in candidates, but in postulants also. We do not care to be invidious in stating that this principle of the ethical training which has accompanied its application in one, at any rate, of the English Missionary Colleges, has ensured undoubted success in the turning out of many teachers of the Gospel, gifted in the spirit of love, and of a sound mind.

The Synod dwelt particularly on the necessity of education in postulants, or candidates for the Ministry. The B. A. course at Windsor or other University, was recommended as a qualification. Nor can he who has been ordained without a University degree, take this as a slur upon himself, any more than he would resent the building of a hospital because he is pitted with small-pox. Three or four years in one of our Colleges is short enough for those who have to lay there the foundation of pure scholarship and mental method, such as is needed in the future for the discussion of controverted truths the most momentous and difficult. Fortunately or unfortunately for us our theological terminology has been struck from the die of Aristotle and the schoolmen, and it is as hard to see what a divine can do without Latin and Greek as a mason without his mallet and chisel. It must be admitted that ignorance of the accurate sense of terms which have passed from the Lyceum to the Christian schools has caused more doubt and division on the subject of Sacramental Dogma than all other causes put together. We are inclined to sympathize with the educated layman who fails to accept help in forming his opinions from the teacher who cannot pronounce the names under which St. Paul salutes his converts. It is but barely conceivable that such a teacher realizes how in the New Testament converge all the lines of Greek thought, in it are

focused all high aspirations, Jewish and Gentile; and that in it is comprised the last and most wonderful effort of the Greek tongue; it is even doubtful whether he is yet humble and informed sufficiently for the reverent handling of the parables of Christ and the arguments of His Apostles. If nicely in jots and tittles is pedantry, we should be afraid to say who might be called pedant, and, at any rate, it was merely on account of a single letter around whose elision or interpolation the fancy of Hebrew commentators has flung the halo of devotional legend that the Christian Church was convulsed almost to disruption in a controversy from which her foundations are still trembling. But these may seem superficial points.

The heart of the Church's life has always drawn new vigour and youth from the illuminated intellect of her sons. When she has fallen into coldness or darkness, it has been a survey once again of the fields of old speculation and of old experience that has revived her; nothing but contact with early sources of inspiration and belief has sent her to her feet again, fresh and stronger than before. The Oxford Movement emanated from a common room in one of the centres of English classical learning; and that other school of thought which has done so much to keep in sympathy with Anglican institutions minds naturally averse to the restrictions of dogma, originated among the Cambridge Platonists. Nor can obscurity or remoteness of position excuse the ignorance of the clergy. No family cares, or slenderness of temporal means, not even pressure of official toils, condone for want of interest in the intellectual heritage of our glorious Church. It was when condemned to "the caressing cares that attend a married priest and a country parsonage" that Hooker was found tending sheep, but with a Horace in his hand, a poet in whom he no doubt found relaxation from those severer and more elevated meditations, whose results in his great work have gone so far to set on a national basis the doctrine and practice of our Church.

Our future clergy must be well educated men. We cannot contemplate the possibility of a Bishop in these Maritime Provinces who is not a scholar and a divine. Our Synod is anxious that the priests of the Church shall do something towards imitating in this respect gifted and learned leaders. Our laity, amid the active thought and enquiry of the day, demand it. General culture, general knowledge, as well as professional indoctrination, is necessary. We want men of wide and rational sympathies. But there is nothing so narrowing as illiteracy, and the example of other sections may teach us how great a calamity to Church and State is a general body of clergy full of the activity of their narrow *metier*, anxious for distinction in it, but knowing nothing of the politics, the philosophy that are beyond, and may be made to underlie and guide it, in a word, busy, ambitious, and illiterate.

THE WORK OF THE CHURCH EXTENSION ASSOCIATION.

We are glad to learn from the last number of "Our Work at Home and Abroad" that the Church Extension Association of 27 Kilburn Park Road, London, whose gifts of chancel fittings and furniture have gladdened many a Colonial Missionary's heart, has received a gift of £1,000 to reduce the debt on their "Orphanage of Mercy." This will make the debt only £1,000, which, we trust, will soon be removed. In this Orphanage there are 117 orphans, and many more are waiting for admission. "These children are among the most destitute in England. Many have never known a parent's love, and their only home has been the workhouse." Besides

this, there is a Mission conducted by the "Sisters of the Church" among the "navies." Dining and recreation huts have been established, and Sunday Services, free libraries and classes, and the men cared for in sickness and in want.

Another branch of work is the "Children's Free Breakfast Fund." About six hundred children are supplied each Sunday morning with a free breakfast, consisting of a mug of hot tea and a large currant roll. The sum of 10s. will provide a breakfast for one poor child throughout the year. No teaching is of much avail to a starving child, and it is hopeless to expect our London gutter children to come to school on Sunday morning on an empty stomach. These schools have now been established several years, and they have been the means of leading many to Christ. Several hundreds have been brought to Baptism and Confirmation, and constantly we have been told by the scholars that they have been kept from bad ways because they could not forget the lessons they had therein been taught.

There is a Children's Convalescent Home at Broadstairs for the relief of poor children recovering from illness. At the East End Mission there are soup kitchens, ragged schools, mother's meetings, invalid dinner table, and destitute children Free Breakfast and Dinner Fund. In connection with the Association there is a Foreign Mission Fund. From this grants are made to Churches in the Colonies, and in heathen lands of altar needlework, communion plate, and other Church furniture.

Such is some of the blessed work done by this Society, which is comparatively unknown. The devoted women who have given themselves to this work, assisted by their friends, have been able to carry on these works of mercy and piety with ever-increasing success. These gifts to Colonial Churches of fittings made or collected by them have made them known to some of our Parishes. It would be a pleasant thing for those who have received their gifts to make up and send by ship a box of clothing, preserves, and other articles of this country for the "orphans." We are sure it would be gratefully received and appreciated. Charity begins at home, but does not stay there. The more we enlarge the boundaries of our pity, the better for our own souls. England has done much for us, it is well that we should remember the destitution and misery of thousands of her people. We have nothing in Canada which corresponds to it. The world which is revealed to us by those visiting among the very poor in London is a world which we can hardly realize outside of books. We are sure our readers will all wish God speed to the Society in its blessed work.

AN EXAMPLE WORTHY OF IMITATION.

A too uncommon practice now-a-days has brought a pleasant surprise to the Nova Scotia Board of Home Missions. The executors of the late Mrs. Ann Wilson have forwarded to His Lordship the Bishop of the Diocese a cheque for \$100, being a legacy from the deceased towards the funds of the Board. Probably no one thing gives stronger proof of one's love for Christ and zeal for His Church than a Bequest, according to ability, of a certain sum to be devoted to the Missionary Work of the Church. Very few, unhappily, of our wealthy or well-to-do people have displayed their gratitude to God in this way. In too many cases a sad absence of any such recognition of God is noticeable in the last will and testament of the rich men and women of this country.

The Clergy are directed by the Prayer Book to speak directly to the dying upon this subject. It is a matter, then, not of

choice but of duty; and it would be well for the Clergy to have regard to their instructions, so that those in health, as well as the dying, may be moved to make provision for a return of some part of their substance, to be used in giving the Gospel to Christ's poor.

Money is needed. The Work of the Church is crippled for the want of it. Men and women of means are God's Stewards. Let them fulfil their trust.

BABES IN CHRIST.

ORGANIZED Women's work has reached a wonderful degree of development in England. Often in their visits among the poor, the workers meet with amusing cases of practical application of promises. Our poorer classes have been more intelligent. Would that they all had the same childlike faith!

October 4.—One of the Sisters called upon an old man whom she is in the habit of visiting constantly. He is a simple old man, who seems to act up to his light, and is a regular communicant. She asked him how it was that she so frequently found him engaged in winding up his clock. "Why, Sister," he replied "I want to get quick to heaven, and the time will keep a stoppin' so. I s'pose my rooin bain't ready yet." This was his practical application of the promise. "I go to prepare a place you."

The other day one of our workers went to visit a poor old woman, aged 97, living at Shorelitch. She inhabits a pigeon-hole of a place at the top of one of the dark spiral staircases with which Spitalfields abounds. She is nearly blind from age, but always bright and cheerful. In answer to inquiries after her health, she said, "Well, you see, ma'am, this mortal body is decaying, and then I goes to go up yonder" (pointing upwards). "But laws, ma'am, there's two things wot I prays for night and day. I axes the Lord, wherever He puts me in heaven as it shan't be a' top of a staircase, no yet at the back of a door. For wot with the row the children makes up and down them there stairs, and the draught from this ere door. I can't get a bit of peace for my life!"

There is one blessed text which meets all such cases as these. "When I awake after thy likeness, I shall be satisfied." Satisfied! Every one's cup of happiness will be full according to their capability. The small cup and the large will be equally full.

ST. LUKE'S CATHEDRAL.

If he has not already seen it, we direct the attention of "a Pew-holder in St. Luke's" to the article on "Cathedrals" in last week's GUARDIAN. He will see at once after perusing it that there is an important difference "between a Parish Church honored with the Bishop's seat, of which the Rector may or may not be connected with the Cathedral body, and in which the Bishop has no rights, save those which the Rector may of courtesy accord him," and a "real Cathedral founded by and vested in the Bishop of the Diocese and his successors."

FROM HALIFAX TO MANITOBA.

EMERSON, MANITOBA,
Sept. 27th, 1880.

Dear Messrs. Editors.—As many people are about leaving Nova Scotia and New Brunswick for the North West, and the route is long and unknown, it may be interesting to intending emigrants to know how those who have preceded them have made their way out. Consequently, as I have promised to write to many, I send you a few notes which, through the medium of your largely circulated paper, will reach many. I may be too minute in mentioning many points, but as the country and towns through which I passed were new to me, I thoroughly enjoyed noticing every thing I could. When I was starting for here I found the most complete letters were none too full to gratify my curiosity. Having been, very unexpectedly to myself, appointed by the Metropolitan of Rupert's Land, to the Incumbency of

St. Luke's Church of this town, I hurriedly disposed of my effects and bade good-bye to many kind friends in my old Parish of Falmouth, and started on our long journey. On the 11th of Sept. we crossed the Bay of Fundy in the "Empress," and on our arrival in St. John that evening we found kind friends, who had for some days been watching for us, who took us in their carriage to their pleasant home in Portland. The next day I attended services at the Valley Church and St. Luke's, Portland.

Though the latter Church had been begun before I left St. John 6 years ago, yet it had only just been completed, that being, I think, the second Sunday that services had been held in the Church proper. It was quite an improvement on old St. Luke's. The high backed pews and double-decked pulpit had disappeared. The woodwork was simply stained and varnished which gave a nice appearance. The Church was well filled. There was always a good Church element in Portland in point of numbers. I had tickets to Portland, Me., by steamer, but as Mrs. Brenton did not enjoy her experience in crossing the Bay, I succeeded in selling my tickets at the face and concluded to take the train. We were fortunate, as about 1200 passengers went by the steamer, and the passage was very rough. Tuesday was occupied in finding the best way to send my luggage, which did not pass as personal baggage. My three trunks weighed at least 400 lbs., on which I did not pay anything; besides these I only took two packing cases. When I told one agent I wanted to send these to Manitoba, he held up his hand in amazement, "Why," he exclaimed, "that is the worst place in the world to send freight to"; and he muttered something about power of attorney and sundry papers to be signed, that had I been wanting in courage I might have been intimidated. I next consulted a firm who had several large contracts here, and who told me they were now engaged building a bridge over the river here and one at Winnipeg, as well as offices for the Bank of Montreal there. As they had sent horses, wagons and tools, they secured care at \$308 each, which passed in bond by the Intercolonial.

For the filling up of the back of the invoice, they paid the American Consul \$2.50. After further consultation at various offices, I decided to send my boxes by the Hoosiac tunnel route, which charged \$2.70 per cent, and ninety cents as an entrance fee at Vanceboro, Me. The charge by the Intercolonial is \$3.50 per cent, and there is a good deal of unnecessary trouble about papers. Mr. Freeze, at the station on Water Street, St. John, is the agent for Hoosiac tunnel route, of whose kindness I can speak favorably. Having had my boxes weighed, the freight prepaid to St. Vincent, and receipt taken from Mr. McLeod, baggage agent, I saw them carefully marked several times with my name and destination. I could not send the boxes to Emerson, which is 3 miles beyond St. Vincent, without having them bonded, which to me would have been an unnecessary expense. I obtained two first-class tickets of H. Chubb & Co., from St. John to St. Boniface, opposite Winnipeg, for \$110 and had my trunks checked to Portland, Me.—We took train next morning (Wednesday) at 8.45 at Fairville, on the Carleton side, for Bangor. The cars were filled with excursionists from St. John for Boston to attend the celebration. I obtained one seat for my wife and child, but had to stand the greater part of the distance to Vanceboro, about 92 miles; and here I must express my strong dissatisfaction with the way in which the excursion was arranged. Travellers who hold first-class tickets, and are going a long distance, should be made comfortable; if the Railway Co. issue cheap excursion tickets, they should not accommodate the holders of such to the discomfort of those who travel by regular rates. The country traversed by the St. John and Mine Railway is rough and scantily cultivated. The station houses were small and inferior even to those on the W. & A. line. At Vanceboro, on the St. Croix, our luggage had to be examined by the Customs officer. As there was an unusually large number of passengers, the small station room was crowded with trunks and valises. As I took this opportunity to place in my trunks some articles of apparel I had been carrying in parcels, and as I must have made quite a flourish of keys, though quite unconvincingly, I was taken by many for the officer, and found some difficulty in making them believe the contrary, till a glimpse of the clerical stick made them

heartily laugh, notwithstanding their anxiety to get through the ordeal of having their articles upturned. This certainly was a Babel, each one standing at his trunk and calling to the officer to search the effects; but as he was not ubiquitous, and had only one pair of hands, they had to wait their turn. All the trunks having been scrutinized, they were hurried on board. There was much confusion there owing to want of accommodation. When quietly seated in a car, and congratulating ourselves on having a little elbow-room, we would suddenly be startled by some mischievous fellow saying that our car was going back to St. John—there were two trains—and scores of passengers were kept continually moving from train to train; and as there were a dozen passenger cars on each train, it was almost impossible for friends, amid the crowd, to keep together. All the time the rain poured in torrents. At last the "all aboard" was sounded, the engines puffed and away we went, each on the cars on which he happened to be. All the seats were filled, many were standing in the aisle or leaning on the arms of seats. We were, however, soon quieted by knowing we were in the express through-train, and that the one left behind would follow at a more moderate rate and pick up passengers. We arrived at Bangor at 6.10 p. m., twenty minutes ahead of time.

[To be continued.]

Correspondence.

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

ST. LUKE'S CATHEDRAL.

(To the Editors of the Church Guardian.)
 DEAR SIR,—I see you have a paragraph about St. Luke's in your last issue. May I, as a pew-holder in that Church, point out to you that "pro-Cathedral" is a misnomer. St. Luke's is the Cathedral of the Diocese, not only as having the Bishop's Chair, but as being elevated to that dignity by a deed which confers certain rights in consequence upon the Bishop and Chapter. The proper name and style of the Church is that given by the Bishop on the first page of his late Charge—"The Cathedral Church of St. Luke."

P. H.

REPLY TO "JUSTICE."

(To the Editors of the Church Guardian.)
 SIR,—"Justice" seems to have applied all my "empty grandiloquence" to himself. Now, my letter was simply a protest against anonymous correspondence of a personal nature. It will be remembered that I mentioned neither "Justice" nor Dr. Hill. The inference is clear. Either "Justice" is a PERSONAL correspondent, or my letter does not in any way apply to him. If he be not a personal correspondent, why should he take my "strong language" to himself. There is an old saying about a "cap," and one whom it "fits," which seems applicable here. I am at a loss to understand "Justice's" reference to "Mr. Troop and his author," as my letter certainly originated with myself. I am not ashamed of the few words I wrote. The principle upheld is at least a manly one, and true, and I am quite content that your readers should judge between the eloquence of "Justice" and the "empty grandiloquence" of Mr. Troop. I may add, that as I made no reference whatever to Trinity, it is not my duty to take up that subject now. Neither Trinity nor the Rector of St. Paul's stands in need of apology from me.

G. OSBORNE TROOP,
 Curate of St. Paul's.
 November 19th, 1880.

FREE CHURCHES.

(To the Editors of the Church Guardian.)
 DEAR SIR,—I see that one of your number has read a paper, at a late meeting of the Church Institute, on Free Seats vs. Pew Rents, and that one of your readers prophesied the abolishment of pew rents in five years. I missed the whole thing, but I take it your true and laudable object is to do away with the appearance of distinctions in the house of God. Don't be disappointed, how-

ever, if your remedy should not prove the panacea for all the ills that provoke your spirit of equality and fraternity. With free sittings enough, and more than enough, in my Church for all the poor of the Parish, and many of them the very best in the Church for hearing and seeing, we yet perpetuate in our Sunday services the distinctions you deplore by renting pews.

I have, however, week-day services in another place, consecrated and set apart, where the seats are free, and where on one afternoon and one evening the poor attend in noticeable number. Now, at these services free in every way, the poor will sit apart by themselves. The distinction is more marked than in the pewed Church. It is in vain that I urge my well-beloved poor to take the front seats, to come up near. They will do so reluctantly and lingeringly for that time; but the next service, sure enough, there they are back in their old places; and I can see that were rented seats abolished in the Church to-morrow, the poor would occupy very much the same places they do now. The same difficulty I understood, when in England last, beset some well-known free Churches there, and it was met, by what seemed to me a distinction of classes, with notoriety and vengeance. The front seats were roped off for the poor, and only the poor sat in them.

The fact is the distinctions are innate to our social life, and they will, and must, come out in every gathering of men, even in the congregation, before the one God and Father of all. They arise from the influence of birth and its surroundings, or of the requirements of education, or, and specially, generally from the varied style of dress.

Till you can get the poor to secure the first or second of these; till you can get the rich and the fashionable to modify the latter, distinctions of place, as classes, will be apparent, not only in pew-rented, but free Churches.

Apologising for, perhaps, cutting across the grain of your thought somewhat again, I trust, in view of the wisdom of looking at things all round, you will kindly give admission in your next issue to these thoughts from, in theory,

FREE CHURCH.

TRINITY CHURCH, ST. JOHN, N. B.

(To the Editors of the Church Guardian.)
 DEAR SIR,—You do not, I am sure, knowingly misrepresent us, but it is matter for regret that you do not ascertain facts before making statements. In your issue of Nov. 18th, you state that the Corporation of Trinity Church (St. John) are in dispute with the contractors over a bill of \$10,000 for extra work. When that statement appeared in the secular press, I fully hoped that the contractors would have denied it. As it now appears in your columns, I cannot refrain from saying that the statement is untrue. I have the pleasure of further adding that we look forward to Thursday, December 19th, as the day on which Trinity Church will be consecrated to the worship of Almighty God, and where, I trust, the voice of prayer and praise will be continually heard until the Lord come.

Yours, very faithfully,
 F. H. J. BAUSROCKS,
 Rector.

St. John, Nov. 19, 1880.

B. H. M., DIOCESE N. S.

(To the Editors of the Church Guardian.)
 SIR,—My attention has been called to a letter in your last issue, from the Rev. D. Smith, of Sydney, C. B., in reference to the Report of the B. H. M. He says, "Figures are often misleading." This I admit, and also that mistakes will sometimes occur, even in a Secretary's Reports, under certain circumstances, though in this case, not to so great an extent as he infers.

I am glad the letter was written, inasmuch as it has pointed out an error, and gives me the opportunity to correct it and shew how it occurred; and also to make other explanations. I was travelling till the week before the meeting of the Committee, at which the Report was adopted by the Board, and had to call in assistance in preparing the comparative statement, in which I now find errors in copying from the Reports, and also in additions. For instance, in 1878 Report, some Parishes have two lists, and my assistant asked if he should insert one or both; I inadvertently said "only one," simply as I had neither the lists to refer

to, nor the accounts of the first four Months of 1879 in my possession, and only got an abstract therefrom in June last; I could not account for double lists, and so omitted them. If these are deducted from Mr. Smith's figures for 1877 and 1878, they will approximate very nearly to mine.

But I will admit the figures for 1877 and 1878, only adding the donations, \$8.60 each year, taking round numbers:

Donations and subscriptions—
 1877.....\$4,260 + \$1,023 = \$5,283
 1878.....3,687 + 1,596 = 5,283

Donations and subscriptions, 1879.....\$4,651
 Collected at public meetings held by Secy, not in Report.....632

Total for 1879.....\$5,283
 Shewing an increase in 1879 over 1877 of 1,023; and an increase over 1878 of \$1,596.

The writer next explains that the table of receipts by Treasurer is omitted in 1879; that is not my fault. The late Secretary and present Treasurer told me that it was not now requisite, and need not be printed.

He further says, the \$200 donation of the Bishop does not appear in the lists. It is there, and he will find it on the first page of the list, under the head "Subscriptions and Donations," together with a new one of \$30.00.

Again, he remarks that these lists do not give us the incomes of the Board in any given year. True, I admit they do not give all the income, but, at least, they give the minimum. As regards the omission of several Parishes in 1878, it was not caused by the "new rule," except so far as that some Parishes looked upon it as a move on the part of the Executive Committee to obtain two subscriptions in one year, with which they refused to comply.

The latter part of the letter reminds me of the fable of the old man who tried to please every body and pleased nobody. He regrets that instead of a comparison of subscription lists, we have not a statement of the total income, etc.; now the comparative statement was asked for by the Executive Committee, and I was told it was needless to print the receipts by the Treasurer.

As to knowing "pretty accurately the position we were in in the past," the Reverend gentleman is almost, if not quite, alone, for I can assure him consternation reigned in the Executive Committee in the October meeting, 1879, when the Treasurer stated that for 6 years past we had been going into debt at the rate of \$100 per year, and we had to open an account with the Bank of Nova Scotia to the amount of \$3,000 to enable the work then undertaken to be continued. The last question is answered in the figures at the beginning of this letter. There has been an increase of \$1,023 over 1877, and of \$1,596 over 1878.

Now, in conclusion, I would ask the writer to remember that the Clerical Secretary is not alone Secretary to the B. H. M. and all its Committees, but also to the Synod and its Committees, and the Church Endowment Fund, besides which he has to visit the several Parishes in the Diocese, working up the missionary spirit and organizing adult and juvenile societies, holding sometimes seventeen services in fourteen days, besides travelling by boat, stage or rail between times, and absent from the office sometimes two months together. The proofs of both the Synod and B. H. M. Reports were read and corrected away from the office and books, part at Granville, Digby, Parrsboro, Bridgewater, and Lunenburg, (no wonder, then, some errors crept in.) by the B. H. M. Report could not be printed before Synod, on account of its adoption by Synod, and appointment of Committees, &c.

But of this I can assure my reverend Brother, the Report of 1880 shall contain a statement of all monies received from each parish during the year 1880, for I have all the data in my own hands; this, in addition to the subscription lists; and we shall have no Synod to wait for.

I would assure him that, if he travelled from parish to parish, he would find few, either clergy or laity, who now say we need no missionary meetings,—we know our duty and can do it without,—but would see that, especially in the country districts, clergy and laity are realizing their responsibility as Christians. Trusting this will be satisfactory, and hoping to present a still more satisfactory Report early next year,

I am, obediently yours,
 R. WAINWRIGHT,
 Sec. Dio. N. S.

P.S.—Allow me here to correct an error which is generally believed, that

the appointment of a Clerical Secretary is an increased expense of \$1000 a year to the B. H. M., and shew how the salary is made up:

B. H. M. pays annually.....\$500
 Church Endowment Fund.....200
 W. & O. Fund.....100
 Synod.....100
 Foreign Missions.....100

\$1,000

Prior to the present appointment, the B. H. M. paid their Secretary \$120, leaving only an additional charge of \$380, instead of \$1,000, as generally believed.

R. W.

WHY DO PEOPLE STAND?

"Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues."—Matthew vi. 2.
 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter iii. 15.

(To the Editors of the Church Guardian.)

SIR,—When I asked the question "if there was any reason why a member of the Church of England should stand when the offertory is being laid upon the Holy Table, and also when the bread and wine are being placed upon the same table"—never before having seen or heard of the practice in any Church in England or Canada, and being open to conviction—I looked for an intelligent, reasonable and straightforward answer, but did not expect to find myself surrounded by hornets. Having waited in vain for a reply for months, the same question was again asked, the particular Church named where the novel form had been introduced, and the conclusions to which the long silence forced me were then given. Your last issue contains four communications on the subject; one is uncommittal, unchristian and abusive; two are in favor of, and one is adverse to the continuance of the practice.

For daring to call these unauthorized and unprecedented ceremonies in question, I am accused of working myself "into a state of excitement," of the want of "charity" and "virtue," besides many other dreadful things. The writer of these *Christian* remarks is referred to Matthew vii. 5. Such arguments may seem very clever and weighty to their authors, but with thinking persons they will not carry conviction, and are no answers to my question.

I will endeavour to follow the meaning and reasons given by my instructors, as nearly as can be gleaned from their letters.

"Querist" stands, apparently, because at some period of his life he was taught the common usages of society, and to "stand when a friend enters the room to make a call." I consider this reason insufficient, besides which the Church is no place for teaching drawing-room etiquette. He also asks a number of irrelevant and childish questions,—such as "Why loyal subjects of the Queen stand when the National Anthem is being sung"—which any schoolboy will answer for him, and which can in no way have the least bearing upon the subject.

"Catholicus" stand, because he believes the "act to be a harmless and edifying custom," and because, as he states, "if we are to confine ourselves strictly to the directions of the Rubrics, we find ourselves in an awkward fix." These arguments, I submit, do not justify a small section of the Church in doing unheard of things, even though a few very good people think them harmless. If private individuals think they have the right on these grounds to change the old and established order in the Church Service, I am sure they are in error. "Catholicus" has been unfortunate in the selection of a name because the practices he supports are not Catholic. He is mistaken in asserting that I favor standing as an act of "adoration," although even had I done so I could support such a view by referring to Luke xviii. 10 to 15 and other passages. As to his fear of a lack of reverence, let him take heed lest in his over anxiety to introduce form worship he does not fall into another pit. "For, as on the one side common experience sheweth, that where a change hath been made of things advantageously established, (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change."

"Sto" starts with "Why do some people sit?" Not very long ago a very zealous lady member of the congregation, when questioned on the subject, replied that she never stood unless her donation was

at least ten cents. "Sto" has his answer why she at least sat on some occasions. All Churchmen sit because they have been accustomed to sit, they have always been taught to sit on the occasion referred to, (except when some other rite or service is being performed at the same time) and can see great harm in once admitting that private men and women have the right to change any common order, practice or discipline in the Church. "And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. Let all things be done among you, saith St. Paul, 'in a seemly and due order'; the appointment of the which order pertaineth not to private men."

"Sto" stands apparently because he has taken his stand, does not intend to sit, and can find no Scripture authority or rubric forbidding it. He might stand upon his head for the same reasons. He practically admits that the form is not sustained by "ecclesiastical authority or precedent," which should have been sufficient to make him pause before entering upon its defence. His "rotated question," which is already answered, conveys no reason why an ostentatious parade should be made contrary to all custom, or why two presentations should be made of the same offering. Churchmen neither stand nor sit when presenting their alms to God; they all kneel, as they ought to do, as they always have done, and as they always will do, in well regulated Churches; although "Catholicus" asserts that they are then doing something else. Such quibbling in serious matters is simply detestable.

"Sto" asserts that sitting is "an innovation on the primitive mode of worship," and that he "can nowhere find in Scripture any instance or authority sanctioning the practice of sitting." This is going quite beyond the subject at issue because the practice does not exist in the Church; but at the same time, his reckless statements shew how rotten his whole case is, and that his search could not have been diligent. "Then all the children of Israel, and all the people, went up, and came unto the house of God, and wopt, and sat there before the Lord, and fasted that day until even." Judges xx. 26. "And he closed the book and gave it to the minister and sat down." Luke iv. 20. See also John viii. 2. Seats were common in the Jewish synagogues. See Matthew xxiii. 6; Mark xii. 39; Luke xvii. 14. It is, therefore, absurd to say that "sitting may be exceptionally allowable as a concession to human weakness or infirmity." I hope when "Sto" again writes he will study to be correct. Little need be said of his perversion of the Scripture so as to favor his argument. I refer to his allusion to the "ungodly as unable to stand in the congregation of the righteous." This may appear to be a good stroke and witty, but he could, without perversion, and with much greater force, be compared to a certain man who stood and thanked God he was more holy than others.

Returning to "Catholicus," he asserts that "as regards the bread and wine, they are connected with the offering of money, and as an offering are equal to it at least." He surely forgets that the money which purchased these things is that which has been already offered to and accepted by God on a previous occasion.

I must thank Mr. E. J. Hodgson for his letter. He is so little "impressed" with the new form that he makes a "suggestion" to abolish it, and substitute the common practice of the Church everywhere, thereby acknowledging that I am right. But in the face of this he goes on his way to tell me that I am "quite wrong in my views." His two statements are therefore inconsistent. My quotation from one of the rubrics referring to a possible "adoration" that might be done to the bread and wine by "ignorant," "infirm," or other persons, I regret, appears to have given offence. It gives, however, not "my views" only, but the teaching of "the Church." If wrong, I see no way out of the difficulty until the proper authorities amend the rubric. The practice of the Bar and the usages of our Courts of Law have no earthly connection with, nor do they convey a title of a reason why a Churchman should forsake the common practices of his Church and adopt any new fangled notion which may happen now and then to gain a feet hold.

CHURCHMAN.

Halifax, 22nd November, 1880.

News from the Home Field.

DIOCESE OF FREDERICTON.

St. John.—The ladies of St. John's Church intend holding a bazaar in the School-room the end of November.

Trinity Church.—Invitations have been issued by the Corporation of Trinity Church to the consecration on the 9th inst. Services will be held at 11 a. m. and 8 p. m. Luncheon will be provided in Trinity Church School House after the morning service. From a letter of Canon Brigstocks, elsewhere, it will be seen that there is no truth in the report that the contractors have an unpaid claim of \$10,000 for extras against the corporation. We regret having assisted to give currency to the false statement, and we warmly congratulate the Rector on the near prospect of having the building ready for Divine service.

Richibucto, Kent County.—A Richibucto correspondent writes to a St. John paper,—"The Rev. Mr. Jones left this morning on route for New York, having been in charge of the Parish of Richibucto some fifteen months. On Tuesday he attended the funeral of the late James A. Jones; and it is somewhat singular that the first funeral service performed by Mr. Jones, after taking charge of this Parish, was that of Dr. Jones, second son of Mr. Jones. Previous to his departure Mr. Jones was presented with the following address and purse of \$80 (the proceeds of the socials, which came off a few days ago with great eclat):

Rev. and Dear Sir:

The tie which has bound us together as Rector and people being severed, we have asked you to meet us this evening, that we may offer our tribute of respect and esteem, and express our regret at the necessity laid upon yourself to separate yourself from us. While lamenting that your stay here so acceptable to us has been so brief, we yet feel that it is for your advantage and interest that you are about to enter upon greater responsibilities and larger opportunities for usefulness.

We wish therefore to bear testimony to your fidelity to the sacred trust committed to you—to your conscientious discharge of duty, often under most trying circumstances, and to your zealous endeavors to promote the welfare of our Parish; and in this public manner to convey to you our warm appreciation of your walk and conversation.

We assured, Rev. Sir, that you bear away with you your best wishes for the welfare and happiness of yourself and Mrs. Jones; and it is our earnest hope that you may have no other remembrance of us and ours, than that which is pleasant and agreeable.

We offer you the accompanying testimonial of our hearty good will and affection, and so bid you God speed to your new sphere of labor and love.

The address was read by Dr. Moody, one of the Church Wardens, and answered in an eloquent extempore response by the Rector.

[We understand that Mr. Jones is to take a position in Brooklyn, N. Y.]

DIOCESE OF NOVA SCOTIA.

Halifax.—The Lord Bishop held special Ordination at his Chapel, on Sunday morning last, when the Rev. R. D. Hambrick and the Rev. D. H. Hind were admitted to the Priesthood. Both these gentlemen are laboring in Prince Edward Island.

Newport.—This Parish has lost its Rector by the death of the Rev. Dr. Almon, which took place at Halifax on Wednesday week. Dr. Almon has been in poor health for some time, and removed to Halifax for medical treatment a few weeks ago. The deceased will be succeeded in the Rectorship of Newport by the present Vicar, the Rev. H. How, who has indefatigably and successfully worked the Parish for the last three years. The family of our deceased brother has our sincerest sympathy in their great loss.

Truro.—The beautiful and costly Church of this Parish will be consecrated, so we understand, at an early day.

Amherst.—An error occurred in the last Report of the B. H. M., by which Lt.-Col. Stewart had 25 cents instead of \$25 placed opposite his name. The Reports of the Society show that Col.

Stewart has always been a liberal and, we doubt not, a cheerful giver.

WALTON.—The Rev. J. C. Cox, the former Missionary at this place, has been on a visit to his old friends here, (of which he can boast a goodly number) and on Sunday, the 14th inst., he preached in St. Matthew's Church, morning and evening, to large and attentive congregations. He was much pleased to mark the improvement that had been made under their present Vicar, the Rev. H. How, especially in the musical portion of their services, the Church having been furnished with a good organ, which is accompanied by some well-trained voices. While remaining in the village, Mr. Cox was the welcome guest of Mrs. Allison, who, with her amiable family and her venerable father, Francis Parker, Esq., did all in their power to make his visit a pleasant and happy one. He received a most kindly greeting from all, notwithstanding that the minds of all the residents in the place were, to a large extent, preoccupied with the exciting fact that a Councillor was about to be elected for their important municipality. I may add that this political election, for such it proved to be, resulted in favor of the Liberal party, with the small majority of one; the successful candidate being Capt. D. H. Morris, who also served in the same honorable capacity last year.

Like many other places in our Province, Walton has been visited of late by the diphtheria scourge, causing great alarm and dismay to its inhabitants. Several families were attacked by it, and one or more of the little ones removed to the spirit world.

Mr. Morris, the popular school teacher in this village, also officiates as lay reader, and has a fair attendance on each Sunday in the absence of Mr. How. It is a matter of no surprise that the energetic Vicar of this Parish should take an especial interest in the people to whom he ministers in this enterprising little village.

BAYFIELD.—Holy Trinity Parish.—The fifth Parochial Anniversary of our present Rector occurred on Sunday, 14th inst. The Rector took occasion to remark on the temporalities of the Church. He states that over three thousand (\$3,000) had been raised in the Mission during the five years, including building fund, contributions to external objects, as well as stipends. The average annual subscription to the B. H. M. for the same period, was nearly sixty dollars. This, considering the number of parishioners, (220), nearly all being farmers, is a most creditable exhibit, and inasmuch as by far the greater portion of it, especially the building funds, were raised among some twelve or fifteen families residing at Bayfield, it deserves special recognition. It is felt by our Rector, that, with the exception of two or three individuals, our people are contributors for Church purposes to the utmost limit of their ability, and therefore that a reduction in B. H. M. allowance, at the end of another year, would be a most serious matter, for both clergyman and people. The present Rector has been quite fortunate in largely increasing the value of the Globe Land, (10 acres) but owing to its impoverished condition five years ago, no tangible profits have arisen therefrom until within the last year. A concert, in which a number of the young people of this place took part, was given on the evening of 9th inst., the object being—procuring funds for prizes in our day school; and for amateurs it was a decided success. So highly appreciated was it, that a general request was made for its repetition. A second rendering, with a considerable change of programme, for the raising of funds, in order to the presentation of a Testimonial to our worthy Lay Reader, Mr. Elisha Strople, who has acted in this capacity, with slight intervals, for over twenty years, came off on the 15th inst. The readings, dialogues, vocal and instrumental music, were rendered in a most creditable manner to our home talent, the financial result being quite satisfactory. A most cheering report comes from Antigonish, one of our out-stations. A coal stove in the Church there became a necessity. One of our good workers there had a promise of one from Mr. W. S. Symonds, of Christ Church, Dartmouth. A generous gentleman, that cannot, unfortunately, be recognized as a permanent parishioner being Locomotive Superintendent of the H. and C. B. Railway, Mr. Jones, procured one, and had it placed in the Church the same

day that the stove from Mr. Symonds reached Bayfield. This left us with two stoves on hand, but I can assure your readers that Mr. Symonds' gift is not the less regarded and appreciated by us, nor will it be thrown away. On the other hand, it will be changed for money, and applied for other Church purposes; and the charitable acts of these kind friends will be perpetually treasured up in the memory of our little band of Church workers in this part of the Mission. In consequence of several unavoidable journeys, imposed upon him, the expensive one to Montreal included, our Rector has had to suffer a greater drain upon his resources this season than usual. The sympathy of friends, however, having been evoked with the effect of a large reduction in such expenses, this opportunity is taken to acknowledge, with much gratitude, among others, the following donations and favours:—Mr. C. C. Gregory, \$20.00; Mr. Jno. Hartley, \$4.00; Mr. H. Abbott, free passes over the H. & C. B. Railway. Also, favours received from K. J. McAuley, Mileage G.T. Railway, on returning from Montreal.

ALBION MINES.—The water is stopped from flowing to the Bye Pit. No smoke now ascends from the Ford Pit. It is hoped the Cage Pit can be soon ventilated. Subscriptions come in well. The public are good to our sufferers; but it is a mistake to think we have enough; there are children who cannot work for 12 or 14 years to come, and a small pittance each week amounts to a large sum in a few years.

DIOCESE OF NEWFOUNDLAND.

THE BISHOP'S VISIT TO PORT DE GRAVE.—On Friday afternoon the Lord Bishop of Newfoundland arrived at Port de Grave, on a visit to the Rev. J. C. Harvey, S. P. G. Missionary in that settlement, and Rural Dean of Conception Bay. On the following Sunday His Lordship preached twice, in the new Church of Port de Grave, and also in the Church at Barrenced, in the same Mission, to large and attentive congregations. On Monday, being St. Luke's Day, at an early hour, this usually quiet settlement was astir, owing to the services which were about to be held in the Church, the Bishop having signified his intention of holding an ordination therein. Never before had the people of Port de Grave had an opportunity of witnessing in their own Church this solemn rite, and now they were all on the alert to take advantage of it. Morning service was said at 8 o'clock by the Incumbent, at which there was a very full attendance. The ordination service was fixed to take place at 11 o'clock, by which hour most of the clergy in the Deanery had assembled at the Church. Having robed in the vestry, the Bishop and clergy entered the Church by the south door, singing the processional hymn, "Onward Christian Soldiers." Mr. C. W. Hollands, of the Theological College, leading the procession. He was followed by the candidates for ordination—Mr. T. W. Temple and Mr. C. H. Foster, both of St. John's College, who were to be admitted to the Diaconate, and the Rev. H. C. H. Johnson, S. P. G. Missionary at Exploits, who was to be advanced to the Priesthood. Then came the clergy in the following order: The Revs. C. Ernest Smith and D. V. Gwilym, A. C. Warren and C. Baker, W. C. Shears and J. M. Noel, R. H. Taylor and R. M. Johnson, J. Godden, and the Rural Dean, the Rev. A. Heygate, as Bishop's Chaplain, and the Rt. Rev. the Lord Bishop. After the Bidding Prayer, the Rural Dean preached the ordination sermon. It was a most able address upon the words "We are ambassadors for Christ," 2 Cor. v. 20. The spacious Church was well filled with an attentive congregation, amongst whom many persons from the neighboring towns could be observed, who listened with unflinching interest to the words of the preacher. At the conclusion of the sermon, the ordination service proceeded, the Rev. A. Heygate presenting the candidates, the Gospel being read by the Rev. T. W. Temple. About 145 persons afterwards partook of the Holy Sacrament of the Lord's Supper, the offertory being devoted to the Cathedral Completion Fund. The Bishop and clergy retired from the Church chanting the Nunc Dimittis, and afterwards assembled at the Parsonage, where, with a few friends, they partook of a substantial repast. In the evening, His Lordship preached an instructive sermon to a large congregation from the words "Luke the

beloved physician." Thus concluded a day which will long be remembered by the inhabitants of this quiet settlement. May the solemn services thereof be blessed to many.

DIOCESE OF QUEBEC.

THE Bishop of Quebec has issued a pastoral to the "clergy and congregations of Quebec and its environs," announcing that a mission will be held in that city by the Rev. Ernest R. Wilberforce, Canon of Winchester, assisted by Rev. R. F. Hessey, in the latter end of February. Canon Wilberforce is a son of the late Bishop of Winchester, and has devoted himself in an especial manner to this work. We have no doubt that this mission, if properly organized, will result in much good to souls in the ancient city, and only wish that the services of these noble workers could be secured for centres in the Lower Provinces. It seems a pity that there should not be concerted action on the part of several of the Bishops and clergy, so as to utilize the services of these clergymen as far as their time and strength would permit.

RICHMOND AND MELBOURNE.—About the middle of October, we were favored with the Bishop's welcome presence for the first time since his return from the continent. One could not but be struck with his quickly aged and more venerable appearance; yet happily he seems well and vigorous. Six adults were baptized and 72 persons confirmed in the Mission. Without choosing any particular texts, the Bishop directed his addresses especially, and in an eminently practical manner, to the subject of holy living. The services were most hearty, and the churches crowded, and, as were the confirmed, so were the communicants unusually numerous in this flourishing Parish. As successor to Mr. Judge, the Rev. Robt. Brown is now Mr. Thompson's assistant.—*Que. Dio. Record.*

DIOCESE OF MONTREAL.

THE Rev. Charles Kilner, of East Farnham, has been granted leave of absence from his parish for three months, during which time he intends to visit England.

St. Luke's Church.—There is a probability of the Rev. F. Sweeten taking charge, for the present, of St. Luke's Church, now vacant by the resignation of the Rev. L. DesBrisay.

DIOCESE OF NIAGARA.

JARVIS.—The Lord Bishop of Niagara visited this parish on Oct. 31st, and confirmed 40 candidates, making in all 92 presented during the two years' ministry of the present incumbent.

UNITED STATES.

At No. 120 Commerce Street, Newark, a seedy, unpretentious house in a decidedly unaristocratic street, died on Friday, at a ripe age, a woman with a remarkable personal and family history—Miss Gertrude S. Ogden. Her grandfather was Judge Daniel Ogden, one of the most eminent and wealthy of the American loyalists who, at the outbreak of the Revolutionary War, adhered to the cause of King George. His father was Col. Josiah Ogden, to whom is ascribed the honor of having founded Trinity Church, Newark, one of the oldest churches in America. His daughter married Judge Hoffman and is represented to-day by many cultured, influential and talented descendants in the metropolis.

Miss Ogden always insisted that she was not an American citizen, but a British subject. An interesting anecdote is related of her and Lafayette. In 1824, when the illustrious French patriot revisited this country and was feted everywhere, he had presented to him in New York a group of young ladies. He assumed that they were all daughters of patriots. Among them was Miss Ogden. In reply to some questions about her father the damsel spiritedly said, "My father, sir, was loyal to his King and country." Instead of being provoked Lafayette complimented the girl for having the courage to stand by the principles of her father. Miss Ogden lived the life of a recluse in Newark. She was a remarkably bright and active lady for her years, her age being eighty-five when she died. She will be buried on Tuesday, in Trinity churchyard, Newark, beside the remains of her father and great grandfather.—*New York Herald.*

IMPORTANT ANNOUNCEMENT.

About twelve months ago, CHURCH WORK, then in its 4th year, was offered to Rectors of Parishes, with covers free of charge, so that each Parish might have its own Parish magazine. It has since been introduced in that form into many of the Parishes of Canada, and has met with the warmest commendations from those of the Clergy who have adopted it. Being anxious to enlarge its circulation, as well as to extend its field of usefulness, the publishers are bringing the scheme more prominently before the Church. The plan, which is simple and attended with very little trouble and no extra expense, is as follows: The back or 4th page of the Covers is filled with Advertisements, which are easily obtainable from the Business Men of the Parish, say 10 at \$2 each. This amount, \$20 in all, will pay for the printing of the local matter each month, and leave a surplus.

| | |
|------------------------------------|------------------|
| For example:— | |
| Dr. | |
| 50 Papers & Blank Covers, 1 year, | \$15.00 |
| Printing Local Matter, | 10.00 |
| | \$25.00 |
| Cr. | |
| 50 Subscribers at 30c. | \$15.00 |
| 10 Advertisements at \$2, | 20.00 |
| | \$35.00 |
| | Surplus, \$10.00 |
| or— | |
| Dr. | |
| 100 Papers & Blank Covers, 1 year, | \$30.00 |
| Printing Local Matter, | do. 12.00 |
| | \$42.00 |
| Cr. | |
| 100 Subscribers at 30c. | \$30.00 |
| 10 Advertisements at \$2, | 20.00 |
| | \$50.00 |
| | Surplus, \$8.00 |

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

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

The value of such a Publication has been recognized, and it has been endorsed by most of the Bishops and Clergy of Canada and Newfoundland. The addition of Covers makes it a still more valuable assistant to a Rector, and an important means for reaching people whom he would not otherwise be able to address. CHURCH WORK has been made the Diocesan Paper of the Diocese of Quebec; and is largely circulated in the Provinces of New Brunswick, Nova Scotia, and Newfoundland. It has also a considerable circulation in the United States. All who have localized the Paper speak in the highest terms of the success which has attended its introduction, and of the benefits which they feel their Parish has derived from its circulation.

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

Every Parish in the land ought to have, and in this way can very easily have, its own Parish Magazine.

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

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

HOME NEWS.

Halifax has contributed \$5,500 to the Stellarton Relief Fund.

The apple crop of Annapolis County this year exceeds 100,000 barrels.

Fifty car loads of sugar for Moncton and Montreal were shipped over the Intercolonial Railway last week.

The Manitoba official Gazette announces the Manitoba Legislature to meet on December 16th, for the despatch of business.

Ross rowed Trickett on Monday last, and would have been defeated but for a foul, which the umpire allowed, and the race was declared off.

The engine house of the Windsor furniture factory was destroyed by fire on Thursday morning. Loss \$2,000. No insurance. Work will be resumed in a few days.

St. John, N. B., Nov. 28.—A number of people who went from Carleton County to Leadville, Col., returned this week, very much dissatisfied with their experiences.

The losses by the grounding of the steamer "Ottawa" and the clipper "Boyne" in the St. Lawrence last Monday are estimated at \$50,000 and \$100,000 respectively.

The Stellarton relief fund might as well be closed now. St. John has done very well. Between the public subscription and what has been forwarded directly, \$3,600, have been raised here.—Globe.

An American gentleman, engaged in gold mining in Nova Scotia, and well acquainted with the business, states that gold mining in that Province is a more certain business than it is on the Pacific Slope.—Moncton Times.

Archat, C. B., Nov. 27.—The schr. Lucretia, Capt. Peters, from Mainadieu, C. B., bound to Halifax with a cargo of fish, when off Green Island, on the 26th inst., the vessel sprung a leak and sunk. The crew was saved.

The efforts to make a suitable collection for the relief of the sufferers by the Stellarton disaster seems to be going with very general success. This morning's Herald contains announcements of the collection of no less than \$9,847, in Halifax, Montreal, St. John and Fredericton alone. There is every indication that the \$20,000 originally asked for, will be more than made up.—Mail, 25th Nov.

The steamer "Lake Winnipeg, of the Beaver Line, arrived from Portland early this morning, and was at Richmond to-day taking on board a cargo of cattle for the English market. The cattle, two hundred and fifty head, are from Ontario, and are being shipped by William Craig, who last year forwarded large numbers to Liverpool, London and Glasgow. The present shipment comprises some of the finest beef ever exported, one pair alone weighing over 6,200 pounds. This is the first shipment of the season, and will be followed shortly by a number of Nova Scotia and P. E. Island cattle, which Messrs. G. P. and J. C. Henry intend sending over.—Halifax Mail.

FIRE AT MIDDLETON.—On Wednesday evening, the 17th inst., the medicine factory of C. Gates, Son & Co., together with work-shop, containing a quantity of wood and lumber, and a small dwelling-house used for storing apples, grain, &c., were burned to the ground, together with a portion of their stock, grain, apples, &c. The work is no doubt that of an incendiary, and there is no insurance on stock or buildings. Loss over \$2,000. Messrs. Gates & Son wish to convey their heartfelt thanks to the many neighbors and friends, many of whom came from a long distance, and worked so heroically in saving the property; and also wish to inform their agents and friends that they hope to be able in a few days to fill all orders as usual.

Ottawa, Nov. 27.—The Canada Gazette of to-day contains the appointment of Hon. J. O. McCreight and Hon. A. R. Robertson, of Victoria, B. C., as puisne Judges of the Supreme Court in that Province. Hon. L. H. Davies, of Charlottetown, P. E. I., has been made a Q. C. The appointment of J. J. G. Bourinot, as Clerk of the House of Commons from and after the first of Dec., is announced. Three schools for the practice of Military Instruction of Officers of Infantry, are authorized to be opened on the fifth of January next—one at Toronto, for the Province of Ontario; one at Mon-

tréal for the Province of Quebec and one at Halifax for the Maritime Provinces—to be maintained during a period of two months, provided enough officers come forward for instruction.

The Merchants' Cotton Company is to be formed in Montreal with a capital of \$200,000.

Dalhousie shipped 13,627,000 deals in 1879, and 15,262,845 in 1880. Caraque, this year, has sent forward 3,729,012 deals.

Mr. Killam has already erected thirteen of the fifteen double buildings for the Penitentiary employes, and is laying the foundations for the workshops, etc.

Annapolis County is enthusiastically in favor of having direct steam communication with Europe. At a representative meeting of the leading men of the Annapolis Valley, on Friday, resolutions were passed in favor of building a wooden steamer of 1200 tons, at an estimated cost of \$65,000. Wharves and warehouses would cost an additional \$10,000. The estimated earnings of such a steamer, allowing she made nine round trips per annum would be \$80,000, and the cost of running, including coal, etc., \$50,000, leaving a net earning of \$30,000. Deduct for insurance, wear and tear, \$7,500; leaving a handsome balance of \$22,500, equal to 30 per cent profit. It was decided to issue a prospectus and solicit stock. The scheme is in the hands of the following committee:—Thos. S. Whitman, G. F. Eaton, Lawrence Delap, Capt. Joseph Hall, Avarid Longley, Capt. Amos Burns and Peter Innes.

The Dominion Line steamship Ottawa, ashore near Quebec, is fast breaking up. The combined strain upon her timbers of the strong current and floating ice, ad led to the constant grinding on the river bed, have obtained the victory over this handsome new vessel. Much of the cargo and provisions thrown overboard during the past two days have found their way down the river as far as Quebec, where numbers of canoes and other small craft are busily occupied in collecting them. The spoil consists of barrels of flour and pork, tinnets of lard, butter, etc. A vessel has been chartered by the insurance companies interested, at the rate of \$2000 per day, to save what she could, and, if possible, bring the vessel away. It is reported that a bonus of \$20,000 will be given the owners of the vessel if they succeed in bringing the hull of the "Ottawa" to Quebec.

NEWS FROM ABROAD.

Rome, Nov. 28.—Italy has demanded a reparation on account of Turkish maltreatment of Italian fishermen at Mytilene.

London, Nov. 27.—The mail, which has just arrived at Liverpool, reports the outbreak of a horrible war at New Calabar, attended with fearful butchery.

London, Nov. 29.—Hanlan now offers to row Laycock, and says that if Laycock cannot raise £1,000, that he will row him for £400 a side; a match is highly probable.

Athens, Nov. 25.—The steamer Orilega to-day collided with the French steamer Oracle Joseph near Spezzia, and the latter sank almost immediately. Fifty persons saved, two hundred and fifty drowned.

Norfolk, Va., Nov. 28.—Two hundred bales of cotton, belonging to the British steamer Sandringham, and stored on Baker's wharf, in Norfolk, was nearly consumed by fire this morning. Insured.

London, Nov. 28.—The battalion of the Guards ordered to Ireland number eight hundred. It will go as a reinforcement. It contains very few, if any, Irishmen, and will leave London on edne day.

Texarkana, Ark., Nov. 28.—A baggage car on the night express on the Texas Pacific Road, caught fire near Sulphur, Texas, last night, and was entirely consumed, with 93 pieces baggage and 50 sacks of mail matter.

London, Nov. 27.—Accounts of the ravages of the storm continue to arrive. Yesterday the gables of two three story houses at Springtown, near Glasgow, were blown down and part of their roofs carried away. The families were extricated with difficulty. Burning cinders from the grates were scattered around, but the flames were extinguished by the aid of the police. The storm abated to-day, but Glasgow underwriters expect disastrous news from sea.

The total quantity of wool exported from New Zealand in the year ended June 30 last, was 62,171,317 lbs., valued at \$14,216,230.

London, Nov. 27.—Premier Gladstone, Mr. Forster, Chief Secretary for Ireland, and Earl Spencer, Lord President of the Council, were present at a Cabinet Council at Windsor to-day. At a meeting it was decided to summon Parliament to meet on the 6th of January for the despatch of business.

Paris, Nov. 24.—The body of Pascal Smith, a millionaire merchant of St. Paul, Minn., has been found off the Marseilles Coast. He arrived with his family at Marseilles on the 19th inst., and disappeared on the 20th. It is believed that he committed suicide.

Denver, Col., Nov. 28.—A report reached here to-night from Leadville, that a riot is in progress among the miners at Robertson's camp, about twenty miles from Leadville, and that the Lieut. Governor elect, George B. Robertson, was shot and killed. A relief party has gone from Leadville.

London, Nov. 28.—The Observer understands that the first battalion of the Guards is ordered to Ireland. The Observer's leading article says: "What Irish malcontents desire is a repeal of the union. If the most extreme proposals of the Land Leaders were to be carried into effect, the popular agitation against English rule would lose none of its intensity. It is well nigh idle to hope that Irish disaffection can be removed by remedied legislation. Our interest and duty equally bind us to remove any real grievances, but we have also got to bring home to the Irish mind the conviction that nationalist demands are inadmissible. Things in Ireland are drifting towards a crisis, whose only possible outcome is another Fenian rising. The calamity can only be averted by making it clear that no amount of agitation will induce England to yield to pretensions inconsistent with the welfare of the realm."

SUBSCRIPTIONS RECEIVED.

- James Wetmore, Woodville, Hamstead, N. B.; E. Lee Street, Newcastle, do.; Theophilus Desbrisay, Bathurst, do.; Mrs. Underhill, Portland, do.; D. G. Dickson, Sackville, do. (2); Martin Nitforth, Senforth, N. S.; Miss Barbara Staples St. Mary's, N. B.; Herman D. Belyea, Round Hill, do.; Thos. Bogle, do.; C. C. Richards, do.; George Nuttar, Upper Greenwich, do.; Zebulon Richards, Oak Point, do.; Mrs. E. Shand, Clementsport, N. S.; E. J. Smith, Shediac, N. B.; W. D. Sherren, Cra and, P. E. I.; Jas. Arling, do.; Wm. H. Collett, do.; Joseph E. Haslam, Springfield, do.; Joseph Haslam, Senr., do.; Jas. Murray, Fredericton, do.; Mrs. J. B. Jones, Westfield, N. B.; Mrs. Abraham Craig, do.; Mrs. Bartlett Lingly, Mouth Nerepis, do.; Geo. Crawford, do.; Jas. E. Ernst, Oak land, Lunenburg, N. S.; S. Halsberly, Chatham, N. B.; Isaac Newton, Grand Manan, do. (2); Mrs. Belyea, Westfield, do.; Miss Greer, St. John, do.; Miss E. A. Saunders, Fredericton, do.; D. G. Smith, Chatham, do.; Thos. Peppers, Fredericton, do.; Wm. Laurence, do.; W. J. Gilbert, Shediac, do.; Geo. Burchill, Chatham, do.; Mrs. Dr. Hob irk, Charlottetown, P. E. I.; F. W. Clements, Upper Kingsclear, N. B.; Jno. A. Woolner, Alberton, P. E. I.; Gideon Tower, do.; Mrs. E. Wallace, do.; Dugald Hunt, Tignish, do.; Joseph Copp, Milton, do.; Wm. Horne, do.; Rev. D. Fitzgerald, Charlottetown, do.; Dr. Furnay, Shelburne, N. S.; Lewis Knaut, Mahone Bay, do.; Albert G. Hiltz, Haggetts Cove, do.; Capt. Jas. Maxwell, More's Mills, St. Stephen, N. B.; J. R. Harris, Aylesford, N. S.; Mrs. J. G. Patterson, do.; Wm. Russell Morden Road, do.; Mrs. David Corbin, Aylesford, do.; M. B. Patterson, Morden Road, do.; Rutherford Patterson, do.; Rev. R. Avery, Aylesford, do.; Miss Orr, Morden, do.; Miss Elizer Palmer, Kingston Station, do.; Wm. Campbell, Kingston, do.; Mrs. Jerry Whitman, do.; Mrs. E. T. Whitman, Laurencetown, do.; Jas. Boland, do.; Mrs. J. F. Dennison, Farmington, do.; B. D. Leonard, Paradise, do.; C. B. Clarke, do.; Mrs. St. Clair, do.; W. F. Morse, do.; Wm. Payzantson, do. (2); Dr. DeBlois, Bridgetown, do.; Mrs. Chas. Hoyt, do.; Mrs. Joseph Buckler, do.; W. Y. Foster, do.; Moore Hoyt, do.; Jno. McCormack, do. Mrs. Blair, do.; Jno. Lockett, do.; Albert Morse, do.; Francis Pratt, do.; Mrs. Ainsley, do.; Mrs. Wallace Foster, do.; Geo. B. Gesner, do.; Geo. McCormick, Granville, do.; Jno. McCormick, do.; J. W. Willett, do.; Mrs. Saml. Hall, do.; Capt. S. J. Bogart, do.; Mrs. Jacob Bent, do.; Wm. McCormack, do.; Edmund Buckler, do.; J. H. Rhodes, do.; Mrs. Capt. E. Parly, do.; Mrs. Jacob Boehner, Annapolis, do.; S. D. Tobias, do.; E. Uniacke, do.; Dr. Robinson, do.; Cyrus Parkins, do.; Mrs. Thos. Gavasa, do.

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That if everyone would use Hop Bitters freely, there would be much less sickness and misery in the world; and people are fast finding this out, whole families keeping well at a trifling cost by its use. We advise all to try it.—U. & A., Rochester, N. Y.

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A GREAT CENT'S WORTH. From 10 to 100 sample copies of the "Northern Messenger and Sabbath School Companion" (assorted numbers) will be sent free to any Sunday-school making application through one of its officials by Postal Card, or in any other manner; the number to be asked for corresponding to the number of families in the school. JOHN DOUGALL & SON, Montreal.

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Will be sent, post free, for 12 cents.

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THE CHURCH KALENDAR FOR 1881, on a large sheet, handsomely printed in bold type, containing a text for every day in the Christian year, with useful Church Rules and Maxims, and adapted for localizing. Price of the Church Kalendar, \$5.00 per 100 copies. In order to facilitate the cost of localization of the Almanack in Parishes, Parochial or local information will be inserted on application direct to Messrs. Ellis, Robertson & Co., Globe office, St. John, for which an extra charge will be made as follows:—Bourgeoisie type, from \$2.75 to \$4.00 according to the quantity of matter inserted, for the whole number ordered. The clergy are requested to forward their orders as soon as possible to prevent disappointment. A specimen of THE CHURCH KALENDAR will be forwarded on application to the Reverend T. E. Dowling, Carleton, St. John.

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PURE SPICES A specialty.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co.'s

UNADULTERATED GROUND SPICES

have come to be recognized in most parts of Nova Scotia as THE BEST.

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Still while most grinders profess to supply Pure Spices, they also, send out several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

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have invariably stood the test, and been reported

Absolutely Pure Spice.

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

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

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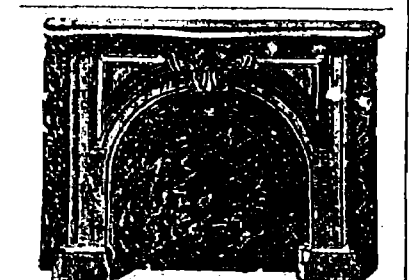
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