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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. 43.

THURSDAY, FEBRUARY 17, 1881.

One Dollar a Year.

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

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

EDITORS.

At the particular request of the Prince of Wales, Mr. Gladstone read the lessons in Church during his recent visit to Sandringham.

VERY rich gold and silver mines have been discovered in Stockton's Pass, on the eastern side of the Graham Mountains, in Arizona.

PIGEONS are largely employed in carrying messages from the new gold-fields in New Zealand to the large towns; and "pigeongrams" are regularly published in the newspapers.

AN Irish correspondent of the *New York Churchman* says "It has been arranged that the Church of Ireland should give the Episcopate to the Rev. Juan B. Cabrera, who has recently been elected as the first Bishop of Madrid."

Is it not strange that the Roman Catholic people of Ireland, who show such bitter hostility to Protestants at home, when they emigrate prefer the countries in which Protestants are dominant, and Protestant ideas prevail in civil affairs?—*Episcopal Register*.

A JESUIT priest, named Gilliett, has been arrested in Guatemala and shot by order of the President of that Republic. By the laws of Guatemala, Jesuits found within the territory are liable to execution. Father Gilliett had returned on account of his health and not in his capacity of priest.

At the late celebration in honor of Wickliff's translation of the Bible, it was noticed that the Rev. Dr. Hitchcock, who read a paper before the Pan-Presbyterian Council on the need of a liturgy, used a written prayer, "which he afterwards placed in his hat," says *The Independent*, "just as an Episcopal clergyman might have put his Prayer Book in his pocket."

PERE HYACINTHE LOYSON will not be deterred from prosecuting his work in Paris by the refusal to lease him the Chapel in the Rue Rochechouart, and his failure to get the Assumption Church. He has taken the school-room in the Rue d'Arms for three years. It has hitherto been devoted to meetings of the Radicals; but next month it will become the Gallican Church.

In a field near Volin, in Bohemia, a silver cup has been found which is of quaint pattern and curious workmanship. It is undoubtedly a communion cup, and very ancient. Antiquarians who have examined it are satisfied that it is not less than four hundred years old. It was probably in use at the time when John Huss and his followers insisted upon the propriety of giving to the people the wine as well as the bread in the sacrament.

BISHOP CALDWELL, of Tinnevely, has the past year had the satisfaction of consecrating a Church, on which he has laboured for thirty-three years with his own hands. A pointed Church, with nave 85 feet long, has been built of hewn stone by village masons, who had no experience of any architecture but that of their own rough hewn houses. Every bit of wood-work, of window moulding, all the carvings, even the very doors, were modelled by the Bishop himself in blue clay, and in full size, and then copied by the laborers. Three thousand persons crowded into the Church at the consecration, yet the services were orderly and reverent, and of 618 communicants only very few were English. It was a day worthy to be cherished in the year which saw the centenary of the introduction of Christianity into Tinnevely. This was commemorated on Jan. 20, 1880, when the Bishop of Madras, his two Suffragans, and ninety native clergymen joined in a solemn Eucharist at Palamcottah.—*Extract from the Church Quarterly Review*.

The Dominion Government have established a regularly organized corps of guides, to conduct parties of emigrants to desirable locations in the North-West.

In the course of dredging operations in the bed of the Limmat, at Zurich, some very interesting objects have been brought to light, among others ancient coins (including fifty gold pieces of Brabant), swords, and the skeleton of a stag of a species now extinct in Switzerland. The piers of a Roman bridge which once spanned the river have also been laid bare. All the finds are being placed in the Zurich Historical Museum.

A NEW railroad, skirting the shore of Lake Erie, is spoken of, and preliminary surveys have been made. It will run between the Lake and the Canada Southern Railway, and traverses a beautiful old settled country, opened out about sixty years ago by Colonel Talbot, who made a colonization road running the whole length of the Western Peninsula, from Fort Erie to Amherstburg, following the coast line of the Lake, and still called Talbot Street.

THE Vicar of Great Yarmouth, England, in his New Year's Pastoral, speaking of the work and results of the year 1880, says:—"Once more—let us record and remember it with humility and gratitude—there have been over One Thousand Baptisms [1,083]. The number at the Great Communion was reckoned at 1,102, and the amount collected at the Offertory has reached £1,127. The aggregate number of communicants at the Parish Church was 2557 for 1880. There is an increase in every instance."

THE really-greatest prizes of English clerical life, from a pecuniary point of view, are the head-mastership of the great public schools. Those of Eton and Harrow are worth from \$25,000 to \$35,000 a year, and those of Westminster, Rugby, Charter House, and Merchant Taylors are worth \$12,000 to \$20,000 a year, including the spacious abodes attached to them. The heads of colleges at Oxford and Cambridge do not, for the most part, receive nearly so much. The master of Trinity College, Cambridge has about \$15,000 a year; and the Dean of Christ Church, who is also Dean of the Cathedral Church, over \$10,000. The next most lucrative position in Oxford is president of Magdalen, which is worth about \$10,000, Magdalen being a very wealthy college, The Provost of Trinity College, Dublin, has a separate estate allotted to him, estimated to be worth some \$20,000 a year.

THE Wesleyans are advancing fast in their ritualism or ordering of services. On Christmas Day, at the Wesleyan Methodist Chapel, Barry-road, Peckham-rye, there was a very elaborate service. All the Psalms were chanted, and there were an anthem and Christmas carols. Again, on New Year's Eve, or, "the Watch Night," as it is called, a printed programme gives the following order of service:—"Hymn No. 42; The Litany; Hymn 984, (the congregation joining only in the refrain); Lesson; Hymn No. 768, (to be sung kneeling); Sermon by Rev. H. P. Hughes, M. A.; the General Confession; the General Thanksgiving; Silent Prayer; Hymn No 47; Prayer and Benediction."

## THE LORD'S DAY.

THE *Episcopal Register* says: The following extract from the Pastoral Letter of the House of Bishops of the Protestant Episcopal Church, addressed to the clergy and laity in the United States, lately issued, may with profit be read by all who love their religion and their country:—"Among the signs of the times fitted to awaken the anxiety of the patriot and the concern of the Christian, is the in-

creasing desecration of the Lord's Day. With the reverent observance of the day, set apart for the worship of Almighty God, is most intimately connected our public welfare, as well as the prosperity of religion. Our blessed Lord has said, 'The Sabbath was made for man.' It is one of the strong bulwarks of National virtue, order and stability, a blessed boon to the toil worn, and the acceptable time for men to learn the will of God and the way of eternal life. We desire to call your attention to our canon, entitled, 'Of the due celebration of Sunday.'

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all Godly and sober conversations." We affectionately urge our people to do all that in them lies to preserve for themselves and their families the blessings of this hallowed day, and to refrain from countenancing by their example any of the ways of its too common profanation."

## THE CHURCH PAPER.

"I can't be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much respected minister of a village church. As we cannot send an agent to every town and village in our field, and as this brother's field is particularly small and difficult of access, we must give up all hope of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the religious press is one with the work of the ministry, and that whoever good papers are largely circulated the results are manifestly good. Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons and more inclined to heed gospel exhortations. "The religious paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction and providences. This is all lost in the family that takes no church paper, and the result is too apparent."

The same writer speaks of the value of church papers, especially in families where there are growing children. Without the family paper "they grow up out of the spirit of the Church. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought-throbs along the circulations of their soul life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder, in their declining years, why their children have all left the Church. The writer answers—"They never had a church paper, and knew no more of the Church in which they were born, in its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary two-thirds of it comes from those who read the church papers."

This is, we believe, literally true. The people who are most liberal in proportion to their means, in contributions to mission work and to the pastor's salary, are those who read the weekly religious paper. They are in sympathy with the work of the church; and not only so, they are the efficient workers.—*Herald and Presbyterian*.

## THE PRAYER BOOK.

THE Dean of Lichfield has been giving lectures on the Prayer Book, which were listened to by large audiences with much interest, for they presented much valuable information concerning our cherished Liturgy. The second lecture, which was delivered in the Chapter-house of Lichfield Cathedral, closes with the following fervent language:—"Truly it is a noble legacy, this Book of Common Prayer, which we have received from our fathers, so simple, and yet so grand, so firm, and yet so tolerant, so definite, and yet so elastic. It is adapted alike to the highest and the lowest, and is, therefore, fitly called 'the Book of Common Prayer.' How touching is it in its simplicity when it is said in the village Church; how sublime in its dignity when it puts forth its strength in the stately services of the Cathedral! Let us never cease to thank God for our open Bible, and for our primitive Prayer Book, its faithful witness and interpreter."

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF TRAVANCORE.—I.

We have lingered long over the interesting Missions on the sandy plains of Eastern India. We will now cross the high range of the Ghats, and descending through the magnificent forests which clothe its western slopes we find ourselves among the hills and picturesque valleys of Travancore.

Cochin and Travancore are two semi-independent States under British protection. Their present ruler or *Maharajah* is in many ways an enlightened man, and shows a great desire to improve his people. Two peculiarities distinguish this Diocese from other parts of India. One is a marvellous multiplicity of castes, no less than 410 are enumerated. Of these the principal are the *Nairs*, or landed gentry, who never engage in trade, but the most numerous are the *Chogras*, or "toddy-climbers," who gain their livelihood from the cocoa-nut trees which fringe the coast in luxuriance. Lowest in the scale is the out-caste slave population. These three distinct classes each require distinct missionary work. The other distinguishing feature of Travancore is the large number of Christians, amounting to one-fifth of the population. This is owing chiefly to the existence of the ancient Syrian Church of Malabar, or as the members call themselves "The Christians of St. Thomas." We have alluded to this primitive Church in the *Church Guardian* (Feb. 5th, 1880.) Some have supposed that these Christians were Nestorians, but it is more than probable that the Malabar Church was always as it has been for the last 200 years, connected with the Patriarchate of Antioch.

When the Portuguese landed in Malabar, (1498) these simple Christians, ignorant alike of the proud pretensions of the Roman Church and of the errors which disfigure her, received their brethren from the West with open arms. They were soon undeceived, and before long the stern struggle of our own Anglican Church for independence was repeated in this feeble Eastern branch of the Catholic Church. Every effort was made to subjugate them to the haughty Roman Pontiff, and to introduce Roman peculiarities. When *fratru* had exhausted its resources force was called to aid. That dark blot upon the Roman Church, the Inquisition, was introduced. Married Priests were deposed, and 100 years after the Primates of England had breathed forth his spirit amid the flames of persecution the Metropolitan of the Malabar Church ascended in a fiery chariot to the Paradise of God.

The hour of deliverance was at hand. The Dutch conquered the sea-coasts, the Roman priests were expelled, the Malabar Church regained its independence, and eleven years after the martyrdom of its late Metropolitan another was welcomed by the Christians of St. Thomas.

In the beginning of this century the attention of English Christians was directed to the Syrian Church, and Lord Wellesley sent Dr. Buchanan to visit it. His speeches on his return awakened a strong desire in Christian England to enter into friendly relations with an ancient church which seemed to offer a promising base for the extension of Christianity in India, and in 1816 the Church Miss. Society established the Travancore Mission. The object was expressly to benefit the Syrian Church, not to interfere with it in any way. It was proposed to undertake the training of youths for the ministry, and to translate the Bible, which the Church possessed only in Syrian, into Malayalam, the spoken language of the country. The missionaries entrusted with this task were Benjamin Bailey, Joseph Fenn and Harry Baker.

At first all went well, the missionaries were cordially received, and during the life-time of two successive Metrans (bishops) the educational and translational work went on prosperously. But after the death of the second Metran, (1830) difficulties arose with his successor, and notwithstanding the friendly efforts of Bishop Wilson to adjust matters, it was deemed advisable to sever the connection between the C. M. S. and the Syrian Church.

From that time the Mission was postponed. The separation, so far from causing ill-feeling, resulted ultimately in more friendly intercourse. Eighteen Syrians have received Anglican orders, and are frequently invited to preach in the Syrian Churches, as are also the English Missionaries. In the C. M. S. College at Cochin, Syrian youths study for the Madras University, and in the Mission Schools large numbers of Syrian children are educated.

Meanwhile an important reforming movement sprang up in the Syrian Church which, though free from the errors of Rome, is overlaid with many of the peculiarities common to Oriental Churches. A revised liturgy, translated into Malayalam, was issued, the Lord's Day is better observed, Sunday Schools and Bible Classes have been introduced, and there is a large and increasing sale of Bibles. The reform party, however, are but a minority, they lost a good friend by the death of the *Metran*, Mar Athanasius (1877). There are now several rival Metrans and discord prevails in the Syrian Church.

There are 20,000 worshippers in the C. M. S. Missions Chapels. Of these fully two-thirds are converts from heathenism. The greater number have been drawn from the *Chogras* and *Ilavys*, but Brahmins and *Nairs* are also found among them. There is an interesting Missionary work going on among the Arrian Hill tribes, of which we shall give some details next week.

Considerable advance has been made in native Church organization, the District and Provincial Councils being in full operation. In 1879 Travancore and Cochin were separated from the Diocese of Madras, and Dr. J. M. Speckley, a C. M. S. Missionary, who had labored there for 20 years, was consecrated the first Bishop. In *Mission Life*, Jan. 1881, we find the following interesting notice of the new Bishop:—

"The Bishop of Travancore and Cochin, in visiting his old station of Kunnankalam in the beginning of September, and a warm welcome from the Syrian Christians. He was escorted through the bazaar by about two thousand people. He met with a similar friendly reception at Wadakan Parar, though most of the Syrians here acknowledged Mar Dionysius, the non-reforming Metran.

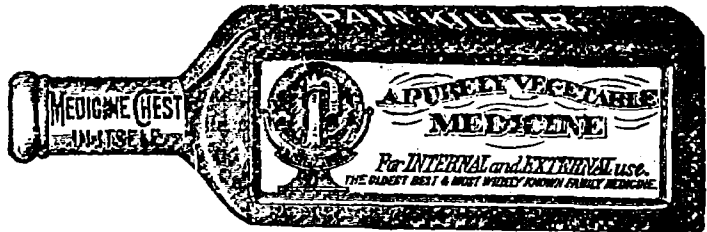
(To be Continued.)





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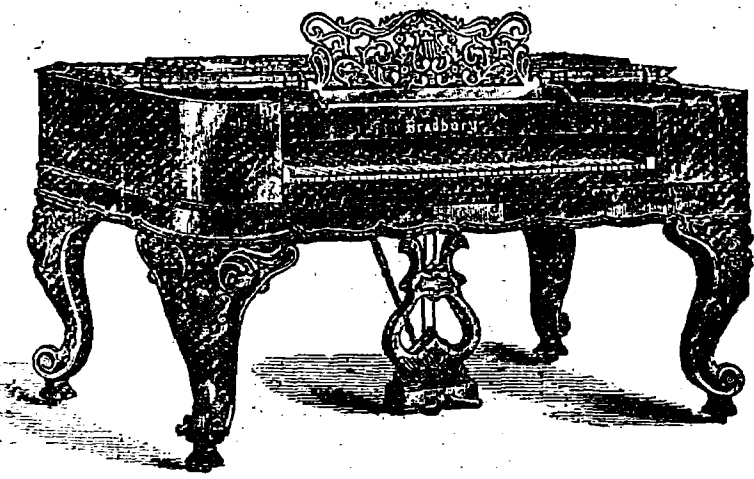


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SIR,—It is with pleasure that I add my testimony to your list in favor of your LUNG HEALER. I had a very bad cough and pain in my lungs; I procured a bottle of your LUNG HEALER, and it gave me immediate relief, and in a few days the cough was completely gone. I feel I cannot say too much in favor of your valuable medicine, and so ardently I advocate its use on all suitable occasions. There are several persons taking it through my recommendation, and in every instance with a favorable result.  
Yours most respectfully,  
(Signed) JOHN W. BLACKLEY,  
Cornwallis St., Halifax, N. S.  
**BROWN BROTHERS & CO., Agents.**

ACADIAN MINN, December 16, 1880.  
TO HOLMAN PAD CO.,  
116 Hollis St., Halifax.  
GENTLEMEN, I have for many years from an impaired digestion an evil which rendered me anything but an agreeable companion. At times, during an especially bad attack, the pain in the region of the heart would be terrific, causing me to become insensible in a moment. I tried many remedies, but without any permanent benefit; by last means would be invariably worse than the first. I concluded to try one of the Holman Liver Pads. During the first two weeks of wearing it, I thought it was like the many other remedies I had tried, unable to reach my case, but then I gradually began to grow better, and in a long time without inconvenience. I continued wearing the Pad, and wore it only in day time for two months longer; at the end of which time I ceased to be troubled with indigestion altogether, and spasms at region of heart are but of very rare occurrence, and these I have no doubt, with a very early cessation. Perhaps a little further information from you on this point would hasten this desirable end. Without troubling you with further details of my complaint and sufferings, I have only to add that I can confidently recommend the Holman Liver Pad and Remedies from personal experience of the benefits derived from their use. And I consider that I am overrate their value to those similarly afflicted as I have been.  
Yours faithfully,  
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**CHRISTIAN UNITY.**

STRONGLY as we may feel with regard to our position as members of the Church, the fact that so many who, like ourselves, name the Name of Christ, and are called by that Name, and who glory in the Name, are separate from us, if not, indeed, our open enemies, must make us sad and sick at heart. We know of nothing so depressing, nothing so disheartening, as to feel that we and others whom we hope one day to meet in the abode of the Blessed, and whose voices will unite with ours in singing the praises of the Lamb before God's Throne, are here living in estrangement—living as if we had nothing in common, or so little that fellowship is undesirable, when, indeed, there is so much which is the comfort and hope of all our hearts.

Who can view the multiplied divisions of the Christianity of our day without feeling fearful for the religion of the future. With the powers of Satan combining; with infidelity and irreligion stalking in the full light of day; and with the temptations to lead a worldly and sinful life so multiform and seductive, what confidence have we for the future of Christianity while jarring Creeds spend their time and strength in combatting one another?

Seeing and feeling this as Christians must, there is a growing desire manifesting itself for a tangible, a real, a living unity among the followers of the Prince of Peace—among those whose hopes rest on the same Lord and Saviour Jesus Christ; and a growing conviction that to be divided and jarring on earth is scarcely a fitting prelude to the unity and oneness of the family of God in Heaven.

When this conviction first took shape in the minds of Protestant Christians, the attempt was made to lessen its force by claiming that the various denominations were like so many regiments of one army, under one Leader, and that while they might drill separately and dress differently, yet they were all fighting the common foe. Such an analogy clothed in flowing rhetoric seemed plausible, and was fascinating, but tried by the hard logic of experience it was found to be false and deceptive.

Do the Commanders of Regiments cast railing accusations at one another when in the presence of the enemy? Do the men in the ranks, with harsh words and bitter jealousies, turn their arms against each other? Would victory and success over a united enemy be likely to ensue upon actions such as these? Surely, no! Defeat and utter ruin would inevitably follow such a course.

So soon as this was recognized, efforts were made to promote unity by Union Prayer Meetings, and by an alliance of

the principal Protestant bodies, for united counsel and united prayer. Not an organic union, but simply the gathering together, once, or oftener, a year, of representatives from these bodies, to exchange and interchange views, not to give up but to keep in the back ground their differences, and then—to go back to their several separate organizations to live apart and to pull apart for the rest of the year.

But Protestant Christians are not satisfied. Many are saying, and the feeling is growing.—If we can come together, or one or two weeks or more for united counsel and united prayer, why can we not settle our differences so that we may unite together for united action, and, as united organized brotherhood, fulfil the Prayer of the Master "that they all may be one."

The Church of England has felt as deeply and, perhaps, more deeply, than any other Christian Body the grievance these unhappy divisions have been to the spread of the Gospel of Christ, and she has longed and prayed quite as earnestly and as devoutly as others for the union of all of Christ's followers. Christian Unity is made a subject for earnest discussion and prayer at every Church Congress and Conference, both in England and America.

At the last Provincial Synod the following resolutions were unanimously adopted:

"That this Synod, having regard to the needs of the mission field and the present aspect of the Christian world, cannot separate without expressing its strong conviction of the great dangers to which Christianity throughout the world is exposed by its unhappy divisions, and without inviting and entreating Christians everywhere to labour and pray for the restoration of unity to the rent Body of Christ."

"And further, this Synod hereby requests the several Bishops of this Ecclesiastical Province, either by themselves or with such assistance as they may call to their aid, to press this subject upon the consideration of the various Christian bodies around us, and to invite communication on this subject, either with the individual members or representatives of those bodies, with a view to promote agreement in the truth and the restoration of outward unity to the Church of Christ, that the world may see it and believe."

Recently at a Clerical Conference in Toronto the Rev. Canon Carmichael, of Hamilton, read a paper on "THE WISEST STEPS TO PROMOTE UNITY," an extract from which we give below. He said:—

"Within our own Church, and in the hearts of many leaders outside of it, there is a growing disposition to face infidelity united, to face heathenism unitedly, to march as an army rather than as independent regiments, and in some way, as yet undefined, for the love of Jesus and the good of souls, to be united. How, perhaps not one of us as yet can say. But the desire is growing, and never since East parted from West, never since England's Church was rent and torn, were such fervent prayers sent up to God for unity as reach Him now. We seem to be waiting at Jerusalem, waiting for some voice of God that will reveal a way and teach us how to walk in it. Now what steps should be taken to test our own feelings and those of others, to fathom the depth and reality of these desires? I can only see one really useful and practical move that can be made, and God's providence seems to have opened a way for it. I think it is generally conceded by all that the Church of England is the natural division of the once united Church that should make the first move towards unity. Feeling this, I would say, let the Canadian bishops, as representing the Church of England in Canada petition the Pan-Anglican Council to issue a loving, Christ-like, Christian call to the recognized leaders of the Roman, Greek, and Nonconformist divisions of faith, asking them unitedly with the Church of England to create by representation a temporary consultative body, in which the views of all might be stated as to the wisest step towards unity, without committing that body to any result beyond the result of its own natural force

and influence. God alone can tell what final results might issue from such a Convocation called together in a loving spirit; but this much would surely come from it—a knowledge of what divisions of a torn Church were really in favor of unity, an equally sure knowledge of what divisions were opposed to it, and a satisfactory idea as to how far the Anglican Church could go in promoting unity, and with whom it could first strike hands in its efforts to do so. If God would guide our Bishops to issue such a call, written, as I have said, in the spirit of the humblest, gentlest, softest love towards Christ and men; and if such a convocation could be gathered in response to it—I do not think it requires a prophetic mind to picture its constituents."

God grant that light may soon arise out of the present gloom and darkness, if it be but the faintest glimmer of the coming glory, when the Saviour's Prayer shall be answered, "that they also may be one in Us, that the world may believe that Thou hast sent Me"; and let us combine with our daily prayers the supplication, more and more earnest, that the Great Head of the Church may hasten the time when all who name His Precious Name shall "dwell in unity of spirit, in the bond of peace, and in righteousness of life."

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Unity and Concord: that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen."

"O God, our refuge and strength, Who art the Author of all Goodness; be ready to beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen."

**B. H. M. OF NOVA SCOTIA.**

HALIFAX, February 7, 1881.

THE SYNOD BOARD OF HOME MISSIONS commends the following statement and appeal to the attention of every member of the Church in the Diocese of Nova Scotia.

I. The expenditure, under the direction of the Diocesan Church Society, and latterly under the Board, has, for the past five years, exceeded the income at an average of \$1150 per annum; and a debt, after expending all surplus from former years, is incurred to the amount of \$4,000, on which interest is now paid to the Bank.

II. The estimated income for the present year is not sufficient to meet the missionary grants, (although they have been reduced) and the necessary charges, including interest on the debt.

III. That the grants for missionary purposes have not been too large is evident from the fact that there are now seven missions vacant in consequence principally of the inadequate stipend provided for the missionaries, who can obtain a more adequate support in other Dioceses. The Board is aware that more of the clergy, and those perhaps the most valuable workers, are being compelled to swell the exodus which has already taken place.

IV. The question is now before us—"What must be done?"—a question not for the Board alone, but for every member of the Church in this Province. The Board can but dispense to the best of its judgment the funds placed under its care. On the Lay members of the Church rests the responsibility of providing that more of our churches shall not be closed and many of our people shall not be left uncared for.

V. By one spasmodic effort through out the Diocese the debt could probably be paid off. This alone, however, would afford but a temporary relief. Something more is necessary. Let us therefore unite in a continued effort for a steadily increasing income, so that the present grants may at least be continued and a portion set aside yearly to reduce the debt.

VI. The Board is of opinion that the present income could be doubled without one single member of the Church having to give beyond the extent of his positive duty. Each one is in the sight of God accountable for the one talent, or the five, or the ten, entrusted to his care; and the best mode of fulfilling his obligation is to follow the Apostolic injunction, and weekly to give as God has prospered him.

VII. There are probably some parishes that are able further to make a special collection toward lessening the debt, the interest of which will be a heavy annual charge upon the income.

VIII. The Board therefore confidently appeals to the Clergy and to the Laity, in this time of great difficulty,—to the Clergy to organize their Missions for frequent and regular collections; to the Laity for a united effort, and for their influence in the common cause, and for doubled subscriptions in the future.

H. NOVA SCOTIA,  
Chairman of the Board.

**ADDENDA.**

Year.	Expenditure.	Income.	Deficit.
1875.....	\$6007.51	\$4847.18	\$1160.33
1876.....	6642.94	4973.79	1669.15
1877.....	5033.09	5216.68	716.82
1878.....	6011.13	5132.42	878.71
1879.....	6221.04	4887.77	1333.27
1880.....	5949.94	4158.89	1791.05
			\$7549.33
Balance from 1874.....		\$2705.88	
2 Deposit Receipts taken up.....		2000.00	
			\$4705.88

Debt on the General Account at the end of 1880..... 2843.45  
Since then paid for 1880, \$1170.17; yet to pay for 1880, say \$163.75..... 1333.92  
Present Debt..... \$4177.37

The above statement will serve to correct any misunderstanding relative to the financial position of the Board which may have been caused by the Secretary basing his estimate for 1880 upon subscription lists, part of which belonged to the previous year.

THE subject of the Home Mission Fund of this Diocese assumes a new phase, now that the Board has felt compelled to make a special Appeal to the members of the Church throughout the country for relief out of its present difficulties, and to give notice, that unless the people respond with promptness and liberality, the number of vacant Parishes—now, we are told, seven—will soon be further enlarged. FIVE THOUSAND DOLLARS, in round numbers, has been the average amount contributed yearly towards this Fund by the SIXTY THOUSAND CHURCH PEOPLE OF THE PROVINCE. If any one will take the trouble to look over the lists, he will discover the secret of the Board's present unsatisfactory condition. He will at once see that in some Parishes the contributors number not over a dozen or twenty names, and that, too, in old, and in some cases, large and important Parishes. The whole number of names in the Report of last year only amounted to 3,000, showing plainly how very small a proportion of the Church population had been solicited to become contributors.

The mistake made in the past in many cases, has been to look only to those who can afford to give one or more dollars in a single contribution, and in this way shutting out fully seventy-five per cent of the people who would gladly give five or ten cents, or more, a month.

We make bold to say, that the Church will never be in a position to enlarge her work until the Clergy adopt more modern and effective methods of obtaining the people's contributions. There is no use mincing matters. The exigencies of the case call for honest, straightforward speaking. Too many Parishes are worked in so unbusiness-like a manner that the only wonder is, how they succeed as well as they do. Some trouble, of course, is needed, but nothing can be accomplished without both labor and trouble.

In every Parish some organization should be in existence, whereby the thorough canvass of the whole Parish may be made possible; and if such an

organization existed, and the people were called upon for weekly or monthly contributions, the present amount would not simply be doubled, but trebled, or quadrupled, and all the Diocesan Funds would be worthily and satisfactorily maintained.

In the Appeal, which we publish to-day, the people have the whole matter placed before them plainly and in few words. There is nothing very alarming in the statement, provided the Clergy set to work at once and supplement the Board's Appeal by active efforts in its behalf. It may seem most self-sacrificing for an Incumbent to be content with a bare living in order to get along sweetly and without worrying his people, but whether he owes it to himself and his family or not, on much higher grounds he owes it to God and His Church that he exert himself to make his work a growing and an ever increasing one. And if in his easy good nature he prefers to suffer rather than to solicit aid from his people for himself, no such scruples should hinder him from asking boldly and persistently for a fair proportion of the substance which God has given His people, to be applied to the extension of the Church and Kingdom of Christ. The idea of a man in city or country town, with an Income of a thousand dollars, giving five or ten dollars a year to God; or a farmer, with his living and a hundred pounds a year, giving a couple of dollars for Church purposes, whether felt to be so or not is an insult to the ALMIGHTY, and a shame and disgrace to the man himself. And yet there are people very much better off in both these classes who give even less than the amounts we have named.

In the great majority of cases we feel convinced this state of things is due not so much to an unwillingness on the part of the people to give, but from their not being impressed with the necessity and duty of giving. Now that the necessity has been made manifest, let us see to it that as clergy and people we are doing our duty, and let no obstacle be placed in the way of any who might be inclined to contribute.

**A BLUNDER.**

WE had supposed that the Honorary Secretary of the Provincial Synod had lived long enough in this country to know the Geography of the Lower Provinces. We presume he is responsible for the amusing and yet mortifying error in the Report of the Provincial Synod just to hand. In the roll of Clerical Delegates from the Diocese of Fredericton, the Rectors of Sussex, Woodstock, Moncton, St. Andrews, Newcastle, and Chatham, are described as connected with St. John in some mysterious manner. For instance, the Rector of Chatham, 165 miles from St. John, is described as follows:—Rev. D. Forsyth, B. A., Chatham, St. John, N. B. And in the case of all the others, the words *St. John* are inserted after the names of their Parishes, which makes the addresses quite unintelligible. We are somewhat proud of the fact that the delegation from Nova Scotia and Fredericton represented all parts of these Dioceses. Three only were taken from St. John, and three from Halifax, while the City of Montreal furnished eight out of twelve of the Clerical delegation from that Diocese. We invite the Secretary of the Synod to visit this Diocese before the next Provincial Synod, and he will then discover that St. John is only a small part of the Diocese of Fredericton.

We thank Mr. Gray for his timely communication; and also for his kind words. We mean to continue our articles on the "Historical Church," and had one prepared for this issue, but it has been crowded out.



A MARITIME CHURCH CONGRESS.

No one in these days of successful Congresses and Conferences of Clergy and Laity will doubt the wisdom or utility of a Congress of Representative Clergy and Laity from Nova Scotia and New Brunswick to hear papers and discussion on the practical living issues before the Church of England to-day.

CHRISTIAN GIVING.

PROFESSOR ROE'S sermon, which will be found on page two, is of so practical a nature, and yet, as he has shown, the subject is of such vital importance to the development of the Christian character in every one, that we cannot do better than by giving it in extenso allow him to bring his views in his own language before our readers; and we ask for what he says the thoughtful consideration of our Clergy and Laity.

While the Professor's sermon will have brought the subject of Christian Giving before the laity in a new light, let us hope that it will make them more conscientious and systematic in their offerings; and it ought to give the clergy fresh courage and energy as they see how necessary a position Giving occupies in the religious training of their people.

If both Clergy and Laity will take the sermon to heart, the Professor may hope to see much fruit from it as the result of his earnest and practical treatment of the subject.

THE Christian Visitor makes the following most erroneous statement in its editorial columns:—

"The Bishop of Manchester, who is a Ritualist, said in a recent sermon, that—'after the consecration of the elements (in the communion) by the priest, every crumb in the paten, and every drop in the chalice, is the whole body, soul, spirit and divinity of Jesus Christ.'"

The Bishop, who is about as little of a "Ritualist" in the popular acceptance of the term as a man can be, never made such a statement as the expression of his own sentiments. We quite agree with our correspondent "H. H. N." that the Visitor should be more careful.

If we profess to be members of the true Church of Christ, it is our duty to "Search the Scriptures" habitually and daily, with fervent prayer for the help of the Holy Spirit. The command is express, the obligation universal, and the benefit immense.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome. (Continued.)

The names of very many, who fear persecution, are withdrawn from publication.

Rev. Michael McCartan, Priest, Diocese of Dromore, Province of Armagh, Ireland.

Rev. Murtagh M'Sweeney, Priest, Diocese of Kildare and Leighlin, Province of Dublin, Ireland.

Rev. John Madden, Priest; Curate of Roscommon, Diocese of Elphin, Province of Tuam, Ireland.

Rev. Signor Mariani, Priest, Italy.

Rev. Paul Marre, Parish Priest of Haravilliers, Seine-et-Oise, France.

Rev. Don Jose Perez Martimon, Priest, Cordova, Andalusia, Spain.

Rev. Ambrose Martin, Priest and Professor, Liverpool, Diocese of Liverpool.

Rev. Abbé C. Massiot, Priest; Vicar of the Parish of l'Abbaye aux Bois, Paris.

Rev. Ramon Monsalvatge, O. S. F., Priest and Friar, Order of the Capuchins, Besancon.

Rev. John Moran, Priest, Diocese and Province of Tuam, Ireland.

Rev. Laurence Morissy, Priest, The Penitentiary, Dublin, Diocese and Province of Dublin, Ireland.

Rev. Fr. Mulholland, Priest.

Rev. Joseph D. Mulkerns, M. R., B. Priest; Missionary Rector of Widness Dock, Lancashire, Diocese of Liverpool, England.

Rev. Jeremiah Murphy, Parish Priest of Castlemaine, Diocese of Cloyne, Province of Cashel, Ireland.

Rev. Fr. Murray, Priest, Diocese and Province of Tuam, Ireland (late of Milltown, County Clare, Ireland).

Rev. Francisco Da Paula G. Nigil, D. Priest, Lima, Peru. (Declined the Roman Archbishopric of Lima, and other Peruvian Sees.)

Rev. Fr. Nowotny, Priest, Bohemia.

Rev. Louis Naud, Priest; Curé of St. John Baptist, Canada.

Rev. M. Nevan, Priest, Paturages, Province of Hainault, Netherlands.

(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.

THE HISTORICAL CHURCH.

(To the Editors of the Church Guardian.)

Sirs,—Apropos, and as a fitting sequel to your concise and timely papers on "The Historical Church," I append some thoughts suggested by a conversation with, and private letter from, one of the most diligent students of Holy Writ and ancient authors of this or any age. You are at liberty to publish them if you see fit. May I be allowed to suggest that you now favour your readers with a paper or two on the causes, or circumstances, (more civil than ecclesiastical), between the date of Augustine's death and the reign of the vacillating King John, by which the influence of the Bishop of Rome in England was gradually strengthened, till at last the galling yoke of a foreign oppressor was placed upon the neck of a free and independent Church? I congratulate you most heartily on the success of the GUARDIAN, which delights me by its weekly visits, and is one of the five Church papers of our time. Go on and prosper.

ANDREW GRAY, Chelsea, Mass., Feb. 4th, 1881.

"ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

By these four marks or notes a true Church can always be distinguished from a mere human society. The genuine always possesses all of them; the counterfeit in every case is without some of them. By a reference to the 2nd chap. of the Acts of the Apostles, we find that the Church possessed these four notes—Unity, Sanctity, Catholicity and Apostolicity—at her birth, the day of Pentecost: (1) Unity. "They were all together with one accord in one place." (2) Sanctity. "They were all filled with

the Holy Ghost." (3) Catholicity. There were devout men out of every nation under heaven," &c. (4) Apostolicity. All the Apostles were there.

So much for the beginning; now for the end. In the Revelation the exile of Patmos gives us a picture of what the Church will be in her triumphant condition, and in that picture these four notes or marks appear even more emphatically.

1. Unity. "All are before the great white throne" with one accord, animated with one purpose. 2. Sanctity. They are all clothed in fine linen, clean and white; for the fine linen is the righteousness of Saints." 3. Catholicity. Besides the 144,000 St. John "saw a great multitude, which no man could number, of all nations, and kindreds, and people and tongues." (7: 9) or as the idea is expressed elsewhere, (5: 9) "Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred, and tongue, and people and nation." 4. Apostolicity. The Apostles are all there on their thrones, and their names are on the foundation stones of the New Jerusalem. If, then, the Church has these notes, features, or marks, at her birth, and in the end, does she lose them during the intervening ages? I say, emphatically, No, and let others do as they may, I must find my place in the Church which has these features. I believe the Anglican Branch has vital union with the "One Holy, Catholic and Apostolic Church," and therefore she is my mother. And I desire to imitate those early Christians who "continued steadfast in the Apostles' doctrine and fellowship, and in breaking bread and in prayers."

THE POLICY OF NEGATION.

(To the Editors of the Church Guardian.)

Sirs,—The "School of thought," usually termed Evangelical, is undergoing a strange transmutation.

"By faith ye are saved" was their motto which, intentionally or otherwise, make some think that works were excluded.

Now, it would be consistent with the notions of some of them if they declared "by faith ye are not saved."

"Such ornaments shall be retained" is read "such ornaments shall not be retained." And now this policy is exhibited by a paper ostentatiously called "Evangelical." The admission into the body of Christ by baptism is denied its Gospel power and grace. The Church Catechism says of baptism, "wherewith I was made a member of Christ a child of God and an inheritor of the Kingdom of Heaven. This wonderful 'Churchman' par excellence "Evangelical," says, "Do outward baptism make us members of Christ? No."

I need say no more, I hope, than "CAVE."

P. S.—On second thoughts I will add a quotation from the Rev. Chas. Simeon from whom the term "Simeonitis" was applied to Evangelicals (so called): "In the Baptismal Service we thank God for having regenerated the baptized infant by His Holy Spirit. Now it appears that in the opinion of the reformers, regeneration and the remission of sins did accompany baptism."

BISHOP OF MANCHESTER A RITUALIST!

N. B., Feb. 5th, 1881.

(To the Editors of the Church Guardian.)

Sirs,—I enclose herewith a short paragraph, copied from the Christian Visitor (Baptist) of the 2nd of February. This statement is so clearly untrue that I think it should not be allowed to pass unchallenged.

1. The Bishop of Manchester is notoriously not a Ritualist.

2. Where and when did the Bishop utter the words thus attributed to him? The assertion is probably as untrue as that declaring Bishop Fraser a Ritualist, the words being by themselves, without explanatory context, an assertion of the doctrine of Transubstantiation, which is denied by the Prayer Book quite plainly.

3. The Ritualists certainly do not claim to be a part of a Protestant brotherhood, but a part of the Holy Catholic Church of Christ.

If the Visitor would be at the pains of acquiring a little knowledge concerning the Bishops, and in fact the Church generally, it would avoid placing itself in the ridiculous position which such statements cause it to hold in the eyes of all well-informed persons.

If our sectarian brethren must attack

the Church, we surely have a right to demand a little adherence to the truth.

Yours, H. H. N.

"The Bishop of Manchester, who is a Ritualist, said in a recent sermon, that—'after the consecration of the elements (in the communion) by the priest, every crumb in the paten, and every drop in the chalice is the whole body, soul, spirit, and Divinity of Jesus Christ.' And yet, after all this wholesale surrender to Rome, Ritualists wish to be considered part of a Protestant Brotherhood. Romanists are much more consistent and logical than many professed members of the Church of England."

COLLEGE GRANTS.

(To the Editors of the Church Guardian.)

Sirs,—On March 16, 1876, the Church Chronicle had a leading article of which I copy a part as a good answer to the proposals of Professor MacGregor of Dalhousie College.

"Of course if the friends of religious education could be brought to adopt the views of the secularists if the various boards and faculties could be coaxed or urged into performing upon themselves 'the happy despatch,' then it would be very different.

But he must be a very sanguine secularist who would persuade himself that this is at all likely to happen. Unless we greatly misread the signs of the times, the Secularism in education has reached its height, and the ebb has set in. Thoughtful educationists are looking with more and more disfavor upon a system which (if it has not produced) is at least contemporaneous with the fearful irreligion and infidelity in Germany, and which has educated the United States in such a way that they are at present the most politically corrupt civilized nation on the face of the earth.

Thirty or forty years ago we were told that secular education was to purify, elevate, do everything. Canal Rings, Whiskey Rings, Credit Mobilier Frauds, the most widespread political corruption in the new world are some of its results. In the old world, the most highly educated country has passed a law, no longer making religious services necessary at marriages, and separating registration from Baptism. A harmless law in many countries, one that has been for some time in operation in England, but in highly educated Prussia, in the birth-land of Protestantism the effect of it has certainly been marked and peculiar. The German Protestant Pastor's salary is very small. It was from marriage and baptismal fees he got his living. Now that the Pastors are not compelled to go to their Pastors they stay away from them, and they are starving. Scarcely any one is coming forward for the ministry. In short, to use a colloquial but descriptive phrase, "the bottom has dropped out" of the Evangelical Church of Prussia, and the country seems to have been given over to unbelief.

Perhaps the Secularists would listen to one of their own prophets, Herbert Spencer, who certainly does not expect as much from secular education as do some of his admirers. "Few," he says, "I suppose will deliberately assert that information is important and character relatively unimportant. Every one observes from time to time, how much more valuable to himself and others is the workman who, though unable to read, is diligent, sober and honest, than is the well taught workman who breaks his engagements, spends days in drinking and neglects his family. And comparing members of the upper classes, no one doubts that the spendthrift or the gambler, however good his intellectual training, is inferior as a social unit to the man who not having passed the approved curriculum, nevertheless prospers by performing well the work he undertakes and provides for his children, instead of leaving them in poverty to the care of his relations. That is to say, looking at the matter in the concrete, all see that for social welfare, good character is more important than great knowledge. And yet the manifest corollary is not drawn. What effect will be produced by artificial appliances for spreading knowledge is not asked. Of the ends to be kept in view by the legislator all are unimportant compared with the end of character making, and yet character making is an end wholly unrecognized."—Study of Sociology, Chap. XV.

In view of such facts and opinions as are given above, it is most unlikely that the cause of Secularism will be any

stronger ten years hence than it is to-day. It is well in discussing this College Grant matter to go to the root of the subject. The real question at issue is Secular Instruction versus Religious education, and on this line it should be fought, though doubtless the Secularists would like to take another."

I will only add VERR. SAP. SAT.

MAGNA CHARTA.

(To the Editors of the Church Guardian.)

Sirs,—Enquiry is sometimes made, what has Magna Charta to do with the Church? Did such enquirers ever read the great Charter?

Clause 1 guarantees "That the Church of England shall be free and enjoy her whole rights and privileges inviolable, naming specially 'freedom of elections, which is reckoned not necessary for the Church of England.'"

Clause 78 begins, "Wherefore we will and firmly enjoin that the Church of England be free," &c.

Clause 79 runs thus—"It is also sworn as well on our part as on the part of the barons, that all things aforesaid shall faithfully and sincerely be observed."

King John, we are told, was not a very estimable individual, but his barons "made him believe" (thus far, Baron Penzance, and a few other Victorian Barons might be better employed than they are if they would be better remembered.

RUNNYMEDE.

EPISCOPAL.

(To the Editors of the Church Guardian.)

Sirs,—Some time ago a correspondent, "Hoboken," wrote in your columns of the pity he had for those of the Church of England who were not content with their own legal definition, but went out of their way to borrow from his country the title Episcopal.

At the time I was glad to see the letter and have remembered it, and now write to give you an extract from a letter in the English Guardian, signed John A. Greaves, Ivy Depot, Virginia, written with reference to the Bishop of Lang Island's recent address in England. Mr. Greaves says:—

"The second point in Bishop Littlejohn's address is that 'thousands who emigrate to America are ignorant that there is in their new country the same Church, the same priesthood, the same sacraments, the same worship that had been known at home by their fathers and by themselves.'

It is a sad fact (he continues), and Bishop Littlejohn deserves our best thanks for calling attention to it, and I hope the clergy may lay it well to heart. But here again the Church in America is not wholly free from blame either. "Neither Romanism nor Dissent has been chargeable with such an oversight," says the Bishop. No; but they have not changed their name (the italics are those of Mr. Greaves). The Roman Catholics and Methodists and Baptists find their churches by their old familiar name, but not so in our case. The illiterate English labourer or servant-maid would hardly at first recognize the Church of their Fathers under the novel and circuitous name of "Protestant Episcopal," whilst almost every service in the Prayer Book has alterations, of a minor character it is true, but enough to make the uneducated (J. A. G.) doubt whether it is not a similar church rather than the same. In a colonizing age this change of name is a misfortune where the churches are so absolutely one; but it was America and not England made the change. The Methodists, too (C. of E. M.) they call themselves "Methodist Episcopal Church." "Semper ubique et ab omnibus" is well applied to the Church's name as well as to her faith."

Your readers may not have heard a story very current in the United States of a newly-arrived emigrant seeking the Church, which he was told was called Episcopal there. He enquired at a log hut if there were any Episcopalians in that part of the country. "No not as I know on" was the answer; "but," added the old woman, "step in—here's a curious animal our Jim shot to-day, may be it's what ye're seeking." The emigrant stayed the night, and prayers were said out of the Book of Common Prayer of the Church of England. The good old woman had not been out long herself and never heard the (to her at least) new-fangled name.

A CHURCH OF ENGLAND MAN.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

To the Clergy of the Diocese of Nova Scotia:

REV. AND DEAR BRETHREN,—Having regard to the difficulties with which the Imperial Government has now to contend, both at home and in distant parts of the Empire, and considering that the future welfare of our country must depend upon the measures that may be adopted by the High Court of Parliament, I authorize and recommend you, during the continuance of the present distress, to substitute in the Prayer for the Parliament of Canada as commonly used, for "this Dominion of Canada and the Parliament thereof," the words "the Imperial Parliament and the Parliament of this Dominion," and in the 6th line, for "this Dominion" "Her Dominions. When we use the Petition in the Litany that the Lords of the Council may be endued with grace, wisdom and understanding, let us bear in mind more especially Her Majesty's Ministers, by whose counsels the Realm is governed.

H. NOVA SCOTIA.

Feb. 10th, 1881.

We are requested by the Bishop to publish the following extract from the 16th Canon of the Provincial Synod, enacted at the Session of 1880:

"A printed copy of the Table of Prohibited Degrees shall be placed in the Vestry room, or near the entrance, of every Church in this Ecclesiastical Province, at the charge of the Parish, in some place where it may conveniently be read."

Copies of this Table have already been distributed by his Lordship, and any clergymen requiring additional copies can obtain them on application to him.

CHESTER.—We were favoured here with an unusual treat, on the evening of Monday, 7th inst., in the shape of a very interesting and instructive lecture from Rev. W. E. Gelling, Rector of Bridgetown, on the "Moral and Religious Bearings of Shakespeare." The lecturer occupied about an hour and a quarter, and was listened to by a large and attentive audience. A collection was taken up at the close of the lecture, which, though not so large as we could have wished, will be a very acceptable help towards the purchase of a new Sunday School Library, of which we are much in need. Mr. Gelling had kindly exchanged duties with our Incumbent, who is only in Deacon's orders, for the Sunday previous, in order to hold a celebration of Holy Communion at the Parish Church. It is almost too late to speak of New Year's Service, but I would mention, by the way, that we had a very interesting Service at that time, at which Rev. F. Skinner, of Lunenburg, preached, and held a celebration. The Service began with evensong and the sermon, and after midnight, the office for Holy Communion followed. Mr. Skinner's text was—"Let us now go even to Bethlohem," and the day was treated of as the octave of Christmas. The special Psalms and Lessons for Christmas evening being used, and hymns suitable for the Christmas season. We have been fortunate so far, in procuring a priest for a celebration about once a month in the Parish Church, but cannot provide so well for the out-stations as we could wish. The Parish Church looks very well in its Christmas garb, the prettiest part of the decorations being a triple arch over the chancel rail, which gives the Church somewhat the appearance of having a real chancel, which is its greatest want. Our evening congregations continue good, numbering, in fine weather, from three to four hundred, but the morning congregations, I am sorry to say, are not so good.

PORT MEDWAY.—I notice that, probably on account of the lengthy description of our decorations for Christmas in this Parish, the part referring to Port Medway is omitted. As the Church here was more extensively and prettily decorated, the people say, than ever before, allow me to give them the credit due for working indefatigably to "beautify the place of its sanctuary." Amongst the floral offerings for Christmas, was a calla, in bloom, the gift of Miss Dunphy, who, though confined to her home for months past through illness, never neglects floral offerings for the altar.

PRINCE-EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—At the Examination on the Book of Common Prayer, it was decided to give a sixth prize to W. Smeaton, as he was but one mark behind the fifth of the successful competitors.

The organ will be new throughout, except the wind chest of the old organ, at a cost of \$925, and the old organ. The Committee for carrying out the improvement are H. J. Cundall, Esq., and Louis H. Davies, Esq., and the contract has been signed with W. C. Greenwood, organ builder. Specification as follows:

Specification of New Organ for St. Paul's, Charlottetown.—Compass C C 1/2 G, 56 notes.—GREAT ORGAN.—1, Open Diapason, metal, 8 ft., 56 pipes; 2, Dulciana, metal, 8 ft., 44 pipes; 3, Molodia, wood, 8 ft., 44 pipes; 4, Unison Bass, wood, 8 ft., 12 pipes; 5, Octave, metal, 4 ft., 56 pipes; 6, Fifteenth, metal, 2 ft., 56 pipes; 7, Clarionette, metal, 8 ft., 44 do. SWELL ORGAN, C C to G, 56 notes.—8, Viola, metal, 8 ft., 44 pipes; 9, Salicional, metal, 8 ft., 44 pipes; 10, Stopped Diapason, wood, 8 ft., 12 pipes; 11, Unison Bass, wood, 8 ft., 12 pipes; 12, Flute Harmonic, metal, 4 ft., 56 pipes; 13, Obro, metal, 8 ft., 44 pipes. PEDAL ORGAN.—14, Bourdon, 16 ft. COUPLERS.—15, Swell to Great; 16, Swell to Pedal; 17, Great to Pedal; 18, Tremolo to Swell; Balance Swell Pedal Height about 17 ft.; width, 10 ft.; depth, 9 ft. The front pipes to be richly decorated in gold and colours.

DIOCESE OF FREDERICTON.

In a notice of the election of Mr. Kingdon in the Living Church, published at Chicago, this passage occurs—"The writer of this notice had the pleasure, some years ago, of meeting Mr. Kingdon, at the time that he was senior curate to the Rev. Mr. Webb, Vicar of St. Andrew's, Wells Street, London; and the impression left upon his mind, of the reverend gentleman's ability and earnestness, is still fresh in his memory."

PERSONAL.—We regret to hear of a serious accident to Mr. Geo. Whitney, of St. John, who injured himself severely, by a fall.

St. JOHN.—Funeral of the Late Francis L. Ruddock, Esq.—A large concourse of citizens attended the funeral of the late Francis L. Ruddock, which took place Feb'y 9th, from Douglas Road, Portland. The services at the house were conducted by the Rev. G. M. Armstrong, after which the procession moved to St. Luke's Church, where the burial service was read by the Rector, Rev. I. G. Stevens. The hymns, "Hush, blessed are the Dead," and "How sweet the Closing Day" were sung by the choir with much pathos. The interior of the Church was draped in mourning in respect to the deceased gentleman, who was an old and esteemed citizen of the town, as well as an untiring supporter of the Church of England, having been connected with Grace Church as a vestryman from 1835 to 1841, when St. Luke's Church was erected. At its first Easter meeting on April 12th, 1841, Mr. Ruddock was elected a vestryman and in the year 1855 he was elected Church Warden, which position he filled up to the time of his decease. The remains were interred in the Rural Cemetery.

At a meeting of the Corporation of St. Luke's Church, on Tuesday evening, the following resolutions were passed:—

"Whereas, It has pleased God to remove from among us our esteemed and valuable friend, the late Francis L. Ruddock, Esq., who has for 40 years been a faithful member of St. Luke's Church, 26 years of which he has filled the position of warden in the vestry of said Church in a most satisfactory manner, with great advantage to the Church, in which he has ever showed a great interest and with honor to himself in the faithful manner he filled the position; therefore

"Resolved, That we, the vestry of St. Luke's Church, deeply regret the loss of our worthy and esteemed friend, and hereby wish to tender to Mrs. Ruddock and family our sincere sympathy in their bereavement"

C. of E. Institute.—At the annual meeting of the Church of England Institute the following officers were chosen: Canon Briggs, president; Hurd Peters, vice president. Council—Rev. F. S. Still, M. Chamberlain, Dr. Walker, W. C. Drury, R. P. Starr, W.

A. Maclauchlin, Chas. A. Macdonald, W. D. Mills, H. W. Frith, and Geo. A. Schofield.

DORCHESTER.—The remains of the late Joshua Chandler, Esq., son of the late Lieut. Gov. Chandler, were buried Feb. 10th. The funeral services were conducted by Rev. Rural Dean Simonds, Rector. The deceased, who was in his 36th year, was of a very amiable disposition, and was much esteemed. He held the position at one time of Private Secretary to the late Governor. It is a singular fact that he was buried on the first anniversary of his father's funeral.

THE Rev. John D. H. Browne wishes to obtain, for a special object, a dozen or fifteen copies of the Frederick D. C. S. Report. Will any clergyman or layman, having copies to spare, please forward them to his address, Halifax.

St. JOHN.—The Church of England Institute have been debating, whether the present troubles in Ireland have been brought on by England or not. The Telegraph gives currency to a report, which, it says, appears well founded, that a new Parish is to be organized within that of St. Paul's Portland, and that the site has been chosen, and several large subscriptions promised. This matter is not new, it has been talked over for a long time.

WESTFIELD.—The past week has been one of unusual interest to the Church people of this Parish. A very large and handsome stone font has been gifted in St. Peter's Church. It is the gift of St. Paul's (Valley) Church, Portland. It is of special interest to this Parish, as it was originally given to St. Paul's Church by the late Canon Lee. The wooden font which was in the church, given some years ago by the Metropolitan, is, with his approval, to be removed to the Church at Land's End.

St. James' Church has undergone more extensive renewal and improvements. A very handsome wooden font, made by Mr. George Hazen, of Fredericton, the gift of a lady, whose name is not made known, has been placed in the church. A brass plate on the pedestal bears this inscription:

In memory of EDWARD SEYMOUR WOODMAN, Rector of Westfield, Died March 13, 1880.

And although engraven in brass, it can hardly be more enduring than in the hearts of those to whom he so long and faithfully ministered. A new altar, lectern, prayer desk and chairs, made of black ash and walnut—the gift of the Rev. A. V. Wiggins—add greatly to the appearance of the chancel. The prayer desk is provided with a handsomely worked kneeling cushion, made by a young lady in Fredericton. Mr. H. Burgess and Mr. Northrup have provided the church with kneeling stools, and made changes in the seats for greater convenience in kneeling. A new communion rail is being made and will be placed in the church next week; and further improvements are to be made in the spring.

Church Work is to be localized next month. Already there are over fifty subscribers, and it is expected that it will find its way to nearly every household in the Parish and to many beyond its limits.

WESTFIELD, N. B., Feb. 11th, 1881.

The Missionary and Church Wardens of St. Peter's Church, on behalf of the congregation, desire to tender their most sincere thanks to the corporation of St. Paul's (Valley) Church, Portland, N. B., for their very handsome present of a stone font.

A. V. WIGGINS, Missionary. A. M. WOODMAN, W. BURGESS, Wardens.

DIOCESE OF NEWFOUNDLAND.

BELLORAM.—The people of Belloram, Fortune Bay, Newfoundland, have just completed a very handsome Church, with about \$4,800 (four thousand eight hundred dollars) With their Pastor as leader, they have accomplished this work themselves, without the aid of a tradesman or architect. They received some assistance in the way of money and purchase material, an account of which will hereafter be seen. The people have

given money and free labour, in some instances amounting to thirty pounds. It was truly a gratifying sight to see those men go to the work from day to day and from week to week, as if their Church was the only work they had to do, and to look in at the door, to see every day, on an average, about 30 men for the past two months working away so eagerly and so earnestly, as if they were receiving the highest wages. The building just completed is one of the finest in the Diocese. The Nave measures 80x45 feet, and the Chancel 18x20. The Xmas of 1880 has been indeed a happy one for this place, and the people of Belloram may well feel proud of the great work they have just accomplished. But not being content to keep all the joy to themselves, they endeavoured to impart some to their Pastor also, and, with this intent, placed at his door, as a "Xmas Box," a barrel of choice apples, a choice ham, weighing about 25 lbs., and a whole suit of rubber clothing, from head to feet; this was to protect him from the salt water rain when he went out driving in his boat. With the present was a note, enclosing a beautiful Xmas card, upon which was a very significant motto, implying a desire that the love and sympathy, which had hitherto been mutual, should never cease. The note was as follows:—

"REV. AND DEAR SIR,—With this note you will please find at your door a present which we hope will give you as much pleasure in receiving as it gives us in giving it. The enclosed card expresses our sentiments.

"YOUR LOVING PARISHIONERS."

DIOCESE OF MONTREAL.

FRELIGHSBURG, QUE.—The Founder's Festival in connection with the Bishop Stewart Memorial Church was a marked success. Old Trinity was built in 1808, and of its opening we have the following account—"Early in the year 1809 a new Church was completed in the Eastern part of the Seignory, and when Divine Service was performed in it for the first time on a fine day in January, there was a congregation of a thousand persons." The anniversary of this historical event, falling this year on Saturday, for manifest reasons, the anachronism was committed of celebrating the day following—Sunday, Jan. 30th. While the severe weather forbade the hope of the vast concourse of thousands which witnessed the laying of the Corner Stone in June last, it did not prevent the attendance of a large congregation on the Lord's Day, to take possession of the splendid Lecture Hall, which will hereafter afford a commodious, convenient and comfortable home for devotional, philanthropic and Parochial purposes of the Church of England. It proved itself all that could be desired in the healthfulness, warmth and lightness of its attractive surroundings. The morning Service was rendered in an appropriate and warm-hearted manner by the choir and congregation, the sermon being delivered by the Rector, Rev. J. Burrows Davidson, followed by the Holy Communion, at which there was a large number of communicants. The Rev. J. C. Davidson took part in the services. In the evening, after an earnest service of Praise, the sermon was preached by the Rev. Homer White, M. A., Rector at Enosburg, Vt., admirably suited in its instructive and eloquent features and kindly references to the occasion, and exacting the appreciation of his auditors. On the next evening, Monday, the Re-union of all friends was one long to be remembered, and one eminently cheering to all concerned. The bonneties of the ladies in supplying every attraction to appetite and taste were overflowing, and their attendance unceasing, until all were satisfied. Then came a characteristic speech of eloquence and wit from one of the chief workers in the enterprise, S. N. Hunt, Esq., which secured the attention and earned the applause of all. Subsequently the assemblage, after hymn and prayer, were addressed by the Rector, the Rev. J. Smith, the Rev. George Forneret, the Rev. Mr. Richardson, the Rev. J. C. Davidson, and the Rev. F. M. English.—Local Paper.

UNITED STATES.

THE Rev. Dr. Norton, of Louisville, Kentucky, one of the most prominent of the American clergy, and the author of several volumes of Sermons for Lay Readers, &c., died January 14th. For nearly forty years, he has been a prominent factor in the Church's growth.

BROWN & WEBB, WHOLESALE DRUGGISTS, Spice Merchants, —AND— DRYSALETERS, HALIFAX, N. S. Warehouse and Counting-Rooms, COR. DUKE AND HOLLIS STREETS. Steam Mills and Stores, TOBIN'S WHARF.

Avery's Balsamic Syrup Can be confidently recommended as a most pleasant and efficacious remedy for recent Coughs, Colds, &c. This preparation compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Continued by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised before the public. Once known it is always used as the FAMILY COUGH MEDICINE, being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists. Price, 25 cents per Bottle, Of Druggists and General Dealers throughout the Provinces.

BROWN & WEBB, Proprietors.

Brown's Universal Pills. Sugar-Coated. Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs. The proprietors claim for these pills a superiority over every other of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, biliary glands, &c., so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced. They are not a quick medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists. Prepared by Brown & Webb, And sold by Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE. No "Painkiller," however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used. For Cramps and Pains in the Stomach, Bowels or Side, Sore Throat, Rheumatism, Lumbago, Sciatica, Neuralgia, Chilblains, Frost Bites, Cholera, Diarrhoea, &c., &c. It is an unfailing relief and frequent cure. Its stimulant, rebricent, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable Family Medicine. Prepared by BROWN & WEBB, And sold by Druggists and Medicine Dealers. PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops. PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!



Our London Letter.

(From our own Correspondent.)

Frost and snow are the two things that have made themselves most prominent the last few days...

The release of Mr. Dale and Mr. Enraget from prison is welcomed by nearly all persons, as it will enable both parties to review the situation calmly and dispassionately...

Some heavy returns of gold are recorded in some of the New Zealand gold fields. One company at Reefton near Greymouth, got 950 oz. gold from 780 tons of stone...

IRELAND STILL ENGROSSES MUCH ATTENTION both in Parliament and out of it. Paramount in importance is the putting down of terrorism, intimidation, and "Boy-

cotting," the establishment of law and order, the restitution of the power of recovering rents and just debts from those who have the power of paying, and extending protection to those who are still disposed to meet their obligations.

The debates this week have been singularly dull, although Irishmen have taken the chief part in them, for the present Irishmen in the House of Commons possess none of the eloquence of the Plunketts, Curran and O'Connell, whose shadows still linger about the Speaker's chair.

"Eudymion" has proved very dull reading, and is by no means a popular novel. It is something extraordinary the number of copies that have been returned to the libraries with the leave-out in the second and third volumes.

WHEN a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies, the most wonderful medicine was produced...

A VERY valuable and remarkable instrument is the MECHANICAL ORGANETTE, an Automatic Reed Organ. It is said to be excellent in tone, simple, strong and durable...

IRELAND STILL ENGROSSES MUCH ATTENTION both in Parliament and out of it. Paramount in importance is the putting down of terrorism, intimidation, and "Boy-

The Week.

HOME NEWS.

A Victoria, British Columbia despatch says that official returns place the yield of the gold mines for 1880 at \$1,012,827.

Ottawa, Feb. 11.—It has not yet been decided by the Government whether camps of military instruction will be established this year or not.

The roof of the Canadian Pacific railroad shed at Winnipeg fell its entire length of over 200 feet on Wednesday week from the weight of snow. No one was injured.

Ottawa, Feb. 11.—The cost of the printing service of Parliament for the year ending Dec. 31st, 1880, was \$50,275, being a decrease of \$11,216.86 compared with the previous year.

Work has been suspended on the first 100 miles of the Canadian Pacific railroad, and most of the men have returned to Montreal. It is believed that the suspension will be temporary.

The new Temperance paper, the Watchman, gives promise of being a much more useful publication than its predecessor proved itself to be. It is neatly printed, and we wish it success.

New Glasgow, Feb. 12.—The Secretary of the Blue Nose Curling Club has received a telegram from Colonel De Winton, announcing that the Blue Nose Curling Club is one of the two successful competitors for His Excellency the Governor-General's prize...

NEWS FROM ABROAD.

London, Feb. 12.—The Baroness Bartlett Couets and William L. Ashmead Bartlett, were married this morning at Christ Church, Piccadilly.

James Anthony Froude announces that Mr. Carlyle left many valuable papers, MSS. etc., and that they will be published apart from the biography of Mr. Carlyle.

London, Feb. 12.—The news says it is rumored that there is a plot to blow up Windsor Castle. Precautions have been taken and the Queen has delayed her return from Osborne.

London, Feb. 14.—A despatch from Durban says General Colley is isolated at Mount Prospect, and that the Boers surrounded his camp. Gen. Sir Evelyn Wood has arrived.

London, Feb. 13.—The War Office has decided to send a regiment of Hussars, 160 artillery, 700 infantry and 100 men, with a considerable number of extra officers, to supply the places of those killed by the Boers.

St. Petersburg, Feb. 12.—Advices from Hami to the 8th inst. state that, having left detachment at Askabad and Geok Tepe, General Shoboleff, with his staff and the bulk of the army, was returning to Hami, which he expected to reach on Saturday.

New York, Feb. 12.—The tank of the Standard Oil Co., at Bergen Point, containing 9,000 barrels of naphtha, exploded this morning, shattering the buildings and breaking the glass in a radius of ten miles.

New Orleans, La., Feb. 12.—There is no material change in the condition of the water in the overflowed districts. Ten thousand persons were supplied with food yesterday by the relief committee. There was heavy rain yesterday morning with a strong wind.

London, Feb. 14.—An immense mass meeting of Radicals and Irishmen was held at Hyde Park yesterday. Six platforms were occupied and the crowd surged around each of them to listen to remarks of the speakers.

Durban, Feb. 12.—It is reported that a large party of Free State Boers are encamped in Natal territory at a point commanding the road between Ladysmith and Newcastle.

London, Feb. 14.—Large crowds of people assembled on the banks of the Thames to witness the Hanlan Laycock race despite the wretched weather.

London, Feb. 12.—A story is current that the Government has intercepted Land League correspondence, and opened many of its letters. It is also freely asserted that schemes fraught with the greatest danger to the peace of the country have been discovered.

BOOK NOTICES, &c.

W. K. Crawford, King Street, St. John, N. B., has sent us Harper's Magazine for March 1881, which contains the following interesting matter, with the usual amount of admirable illustrations.

Editor's Boy Chair: A Plea for the Past—Washington Etiquette. American Cliches—The Late Dr. Chapin—George East—Editor's Literary Record: Scott's man's Hiss—Blackie's Life of Livingstone—Meyer's Wordsworth—Tenyson's Ballads and Other Poems—Condage's Verses—God's All Round the Year—Wallace's Island Life—Bird's Unbroken Tracks in Japan—Recent Novels, Elliot's Historical Record: Political Intelligence—Dieters—Orinway, Editor's Drawer: Anecdote of J. C. Beckingridge—Another of Mr. Travers—An emphatic Witness—Judicial Humors—Waving the Question (Duck on)—Artemus Ward's Monument—Quaker Remorse—A Gallant Judge—Good Things from Mr. Lasswell's First Book—An Epistle from Dr. O. W. Holmes—The Mormon Sabbath—A Bush at the Derby, but not exciting (Illustration)—A Permanent Situation wanted—Ve mane of the Stage (Illustration)—The Marchion's Request—Salem and Lynn—It's a long Lane that takes Plenty of Turning (Illustration).

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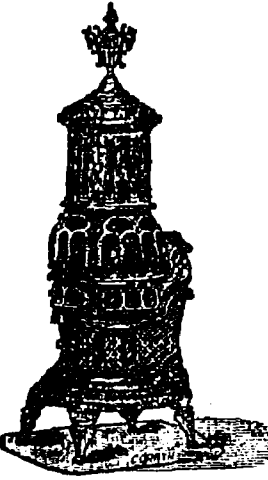
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