

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

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. 19.

THURSDAY, AUGUST 19, 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 *Manx Sun* says it is in contemplation by certain persons shortly to present as a gift a portion of land in Douglas as a site for a cathedral for the Isle of Man.

The remains of a lacustrine village, rich in flint implements and other relics of the age of stone, have been discovered near Gerlafingen, on the Lake of Neuchâtel.

It may take some decades to accomplish it, but the Mormon problem is in a fair, if slow, way of being solved by the law of population. The Gentile population has been increasing at the rate of 200 per cent., while the Morians show an increase of 65 per cent.

A SLATE tablet, bearing the names of nineteen Princes of Wales, together with the dates of their birth, erected at the cost of Mr. R. Sorton Parry, High Sheriff of Carnarvonshire at the last visit of the Prince and Princess of Wales, has been placed in the old Carnarvon Castle, near the chamber where Edward II. is said to have been born.

Mr. Graham Bell has been recommended by the commission appointed in 1876 to consider the distribution of the £2,000 decreed by the French Government, to the Minister of Instruction as worthy of receiving this prize for the invention of his articulating magneto-electric telephone. M. Gramme is also recommended for a prize of £800 for his magneto-electric machine.

BATUM is said to be greatly changed for the better since its annexation by Russia. Under Turkish rule it consisted of wretched ruins, three or four hovels round the port, a barracks, and fortifications. Now the town is divided into quarters and proprietors have begun the work of building. Here and there fine stone houses may already be seen. The works for the improvement of the port and the draining of the marshes are in progress.

WHEN Colonel Syngé was captured by brigands in Macedonia, a telegram appeared in several English and Continental newspapers announcing the capture of "Colonel Syngé and his wife." The colonel is unmarried. The message as sent was "Colonel Syngé a sa femme enlevé par brigands." "A sa femme," in translation, became "et sa femme," and an English illustrated paper portrayed the colonel and the colonel's wife surrounded by the robber band.

DISTRIBUTING prizes at the Beaumaris Grammar-school, the *Bishop of Manchester* said that thoughtful men were beginning to inquire whether in school teaching quantity or quality was the best—whether it was better to have a large surface slightly scratched or a smaller surface thoroughly cultivated. For his own part, though he thought the old curriculum had been prudently widened, he felt there was danger of its running into extremes and including too many subjects.

A DESPATCH from Manila announces that another earthquake occurred there on Saturday evening, doing much damage. Manila has about 50,000 inhabitants. The total loss of life is put down as 320. Of previous shocks some accounts have arrived. The first occurred on the 13th inst. and was felt in the whole island. In Laguna and Rabacan, in the south, nearly everything was destroyed. On the 20th another violent shock was felt, and completed the work of destruction. Two natives were killed. The population fled to the fields. The troops had to camp out, all the barracks being destroyed. All the volcanoes in the island were in eruption, and in many places the earth opened, throwing up boiling water and sand. The Convent of Guadalupe, which has stood three centuries' earthquakes, is completely destroyed.

Thirteen Jewish proselytes were baptised during the year at the mission chapel in London.

ANOTHER Methodist minister in Nebraska has applied to the Bishop to be received as a Postulant. There are now already in the Diocese two candidates for Orders from the Methodists.

MR. HANCOCK, of Zeegong, Burmah, writes home to *Baptist Missionary Herald* "if he had a tank of pure water in Zeegong, there are numbers now deterred by the absence of such place, who would array themselves on the Lord's side."

At Guendlingon am Kaiserstuhl, Dr. Wagner, the Conservator of Antiquities, has opened a pre-Roman tumulus, 32 metres in diameter and 1.50 metre in height, in which were found the remains of two skeletons and a number of clay vessels, some of which are ornamented, and several articles of bronze.

THE Dusseldorf Exhibition which has proved a great success, on the 9th of May. The exhibition building, covers an area of 32,270 square yards, is about two miles from the centre of Dusseldorf, access thereto being rendered easy by three tramways. There are 2,600 exhibitors, Herr Fried. Krupp, of Essen, being the most prominent.

On Monday evening, 19th July, a crowded meeting of the parishioners and congregation was held at St. Katharine's School-house, at Clewer, in order to present a handsome clock to Canon Carter as a slight testimony of love and esteem and of deep regret at his retirement from the position of rector.

A UNITARIAN FAMILY were spending the week before Easter at an English watering-place, a few years ago. They attended the daily services of the Parish Church through the week; there was no sermon or address, but simply the full services for Morning and Evening Prayer; the result was that they shortly afterward renounced Unitarianism and sought admission into the Church of England. The impression made upon them by the collective and cumulative force of all the various testimonies of prophets, apostles and evangelists, bearing upon His Passion and death, was that Our Lord is Divine, a "very God."

THE Rev. Roland Errington, who on the resignation of Canon Carter has been appointed rector of Clewer by the Provost and Fellows of Eton College, was on Wednesday evening July 21st, formally admitted to the living by the Bishop of Oxford at a special service at the parish church. The Bishop, in an address to the congregation, commended the new vicar to their prayers, and said that he succeeded to a heritage of duty which was peculiar in its difficulty and responsibility. He mentioned in illustration the many works of benevolence and charity which had been carried by the late rector during a period of five and twenty years, which were known far and wide, and made the parish famous in the land. To continue these works would involve a peculiar responsibility. Another difficulty, he said, arose from the disagreements which had prevailed in the parish. He counselled mutual forbearance and concession, and he charged the new vicar, as he had done in private conferences he had with him, to be careful of their feelings, and even of their prejudices. He charged his people to be tender of his reputation, and to be anxious to do all they could to help him in the work to which he had set his hand, giving no occasion for disputings, and and then he might, God willing, do good service in the savings of souls in that parish. He besought them to allow all differences to pass away, and to do all they in the short life that was left to them to work together in Christian charity. Canon Carter had taken leave of his congregation on the previous Sunday.

A WONDERFUL confirmation has just been witnessed in Clifden Church, in the County of Galway, Ireland. Two hundred and fifty-five persons received the Laying on of Hands. All were well instructed, serious and earnest. At least four fifths of them were converts from Romanism, the results of the work of Irish missions to Roman Catholics. The congregation of Clifden Church numbers 600, of whom three-fourths are converts.

A LETTER from China gives the gratifying news that Bishop Schereschewsky last May in St. John's College, Shanghai, ordained three native Chinese deacons, and one native deacon, priest. The three deacons are Z. S. Yen, Chun and Yang; the priest Mr. Wu. The ordination of four persons has never before been witnessed in our mission; indeed, it is doubtful whether so many natives have ever before been admitted to orders by a bishop of the Anglican communion in China at the same time. One of the new deacons, Mr. Yang, is from Wuchang, where he has been a catechist for ten years, and has shown himself worthy of his present advancement.

THE new London docks, which, under the name of the Royal Victoria and Albert docks, have just been completed and opened, are designed upon a magnificent scale. They supply accommodations for forty vessels, of 3000 to 4000 tons each. They are the largest works of the kind in the world, and in addition to graving docks, contain dry docks, having a length of 510 feet and 120 feet respectively, and are able to dock the largest iron clad yet constructed on the Thames. A complete railway line has been laid down within the dock inclosure connecting them with the entire railroad system of the kingdom, and goods trains from the manufacturing districts run direct to the export and import sheds.

RESPONSIVE SERVICE.

It was a grand conception on the part of the English Reformers who composed the Book of Common Prayer to introduce the system of responsive services.

Responsive singing has been in use before that time. It had been previously in practice in the Greek Church, but was first introduced in the Western Church at Milan toward the close of the fourth century by Bishop Ambrose, to whom is attributed the composition of the *Te Deum*, which was then first sung responsively. Responsive services were not practicable in the Roman Church, because the Mass Book was in Latin, and still so remains in use in Church, which is a language then and long since unspoken and unknown by the mass of the people. It was, and still is, a service in an unknown tongue. But when the Bible was translated into English, and the Prayer Book was composed in the language of the people, all who could read or speak their native tongue, could join in the service understandingly, and make the prescribed responses intelligently.

The responsive part of the services is admirably adapted to awaken and retain the attention of the congregations and inspire the spirit of devotion.

When in the morning service the minister reads the Litany and the Ten Commandments, and the whole congregation with one voice joins audibly in making the prescribed responses, how sympathetic, how solemn, how impressive, is the worship.

Such was the scene on the Day of Pentecost when, as related in the fourth chapter of the Acts, at verse the twenty-fourth, the Disciples "lifted up their voice to God with one accord" and said the same words.

This was the beginning and the practical institution of liturgical worship in the Christian Church.—*The Calendar*.

TWO SCHOOLS DESIRABLE.

The mistake of the 16th and 17th centuries was the determination of those in power, on whichever side they might be, that only one school should exist, or at all events should prevail, and that the other must succumb or secede. The true principle of a Church should be that union of order and free thought of which I spoke at first, permitting within all reasonable limits differences of sentiment such as must exist where men truly think at all; not breaking unity of communion because of variety of thought or even of usage, but yet maintaining in all cases fundamental truth, and that outward order without which no human society can prevail and prosper. So permitted, variety rather contributes to strength than engenders weakness; the variety itself stirs up, not to hatred, but to emulation in good works; and the danger of stagnation, imminent where all think exactly alike, is warded off by the watchfulness of one school over the deficiencies or excesses of the other. Unhappily, in such a state of things, stagnation is too often the only home for peace, and whenever zeal revives conflict revives with it. There are, indeed, those who say that the English Church holds within its bosom two different religions, two different faiths. Surely this is untrue. If we look back on our past history, and at the tenets and practices of both schools, there may have been, perhaps, in each of them some things to deplore, *erat quod tollere vellet*, but in both of them there has been much to esteem; and though there may be at times points of important difference, surely they cannot be compared with the many points of agreement, or rather with the great fundamental agreement in the deep verities of the Christian faith. Can men be said to belong to two different religions, when both classes accept the same Scriptures as the authoritative rule of faith; both believe in the same mysterious, infinitely holy, infinitely merciful Triune God, loving Father, redeeming Saviour, sanctifying Spirit; both acknowledge the same corruption of our nature, the same redemption and restoration, through the incarnation and sacrifice of Christ; both join in the same public prayers, partake of the same appointed sacraments; both look for the same judgment, both believe in the same immortality, both expect the same rest in Paradise, both hope for the same home in Heaven? Differences doubtless exist, which zealous and sometimes designing men fan into a flame of discord; but the deep unity in those great points of common faith is infinitely greater than any differences of detail or of ceremonial can be. Is it not then wise and right to endure the diversity in subordinates, in thankfulness for unity in essentials? What can be hoped for from intolerance or extravagance? On each side of us, no doubt, there are two great human systems of doctrine and of discipline, gigantic efforts of human device. The Roman system was a masterpiece in its own way, built up gradually, almost imperceptibly; sometimes with entire honesty of purpose, from the hope of suppressing threatened dangers to the faith; sometimes with a strong desire in the master builders to aggrandize power and authority over the kingdoms and the consciences of men. The system of Calvin was also a masterpiece; a tower of strength built over against the fortress of the Papacy; meant to hold its own against the Papacy, and perhaps to destroy it. It, too, in all that was peculiar to it, was purely human; not gradually worked out in the lapse of ages, but sprung full grown in a single generation, full-armed from a single brain. The natural result to us in the Church of England of pressing our own differences to a crisis, will be to throw religious men on the one side into the arms of one human system, on the other into the arms of the opposite

systems to which we may willingly give all the credit that belongs to them, but which can never have on us the claims of our true mother, the ancient Apostolic Church of England, brought here, perhaps by Apostles in Apostolic times; growing with our national life; the source of our national growth; feeding year by year our national life; the source of our national greatness; the author of our national civilization—not untinged in times past with errors which overspread all Christendom, but waking to a sense of their evil and casting off the errors without losing historic faith or historic life. Let us remember, too, that the Ultramontane Romanism of the present day is very different from the better forms of medieval Christianity, and that we cannot recall the earnest, vigorous, severe spirit of Calvinism in its days of youth. It can be only in the most corrupt development of Romanism, and in a degenerate form of the extreme opposite, that we can find a refuge if we leave or lose the home which we have now. We need not be insensible to the desires for union, on the one hand with Continental Churches, on the other with the Non-conformist bodies at home.

If I may speak of myself—and a Bishop may surely speak heart to heart with either clergy or laity of his diocese—I believe that through life I have labored for no one thing so earnestly as for the union of the Churches of Christ. But of this I am very sure, that it will be a mistake of the most fatal character, if we attempt either corporate union, or even concession tending to union, with the Churches of Roman obedience, whilst we hold down to that obedience by the Vatican decrees, and before they have gone through internal reform and have obtained spiritual freedom, such as we ourselves did at the Reformation, or such as the old Catholics are striving for now. We may hope and pray and labor for peace but it must not be by a sacrifice of purity.

On the other hand, I cannot believe in what is called an Evangelical alliance, much as I can sympathize with the spirit that gave rise to it. The very word "alliance," seems to indicate an acknowledgment that we do not care for "unity." Independent nations, which cannot possibly unite, make treaties of alliance; but the Church should be one in Christ. Let us do all we can to remove defects in our own system, and to exhibit its excellence for satisfying all spiritual wants. Let us act with all brotherly kindness to those who do not see as we see, nor wholly walk with us.

Let us work steadily and honestly in our own fields of labor, opening the bosom of the Church wide to receive all that will take refuge in its fold; but let us not ignore our differences; let us not concede that our own position is an usurped one, that we are not the ancient Church of this land, but merely one of the many sects which sprang up two centuries ago, and so, by throwing down the ancient landmarks, make all hopes of future unity impossible.

And, as regards our action at home, if it be desirable that the great National Church should continue to hold within it two or three great schools of thought—which, when it ceases to hold, it will cease to be the National Church, and become at best but a privileged sect—then surely two things should be borne in mind. First, we must allow each school fair latitude, fair freedom of thought and action, not readily troubled even at times, especially in reactionary or exciting periods, any school should develop extreme partisans or extreme practices. But next, we must try to keep all the schools, especially our own (if we belong to one) reasonably within those limits which are absolutely needful for the preservation of order and unity among members of the same body. Free thought and united action must be constantly kept in view. Only a sect can exist without freedom, and a Church will become a wilderness if it loses order.—*Bishop of Winchester's Pastoral Letter*.

News from the Home Field.

DIocese of Fredericton.

MOVEMENTS OF THE METROPOLITAN.—His Lordship has been holding Confirmations in Charlotte County. He will leave Fredericton, we hear, the week before the meeting of the Provincial Synod; will stop a day or two at Newcastle, and will consecrate the new Church at Campbellton on Sunday, Sept. 5. The next day he will start for Montreal, arriving on Tuesday, the day before the opening of the Session.

SUSSEX.—Several deaths have recently occurred in this parish. Canon Medley had a funeral on the 11th, on the evening of which day the Diocesan Meeting was to be held at Oak Point. In order to be present at this the first meeting since he has been appointed Rural Dean, The Canon drove that afternoon through the Parish of Springfield, to the St. John River, and thence went to Oak Point. We are afraid to say how many miles it is, not knowing the exact distance, but it would have considerably astonished some stout English Canon, and his sleek horse by the time they had come to the end of the journey, if they had made it.

St. STEPHEN.—His Lordship the Metropolitan held a Confirmation in Christ Church, on Wednesday, 4th ult., when thirty-two persons were partakers of the rite. The Church was beautifully decorated with flowers, the generous offerings of members of the congregation. The pulpit and lectern were adorned with wild clematis, and two chancel screens with wreaths of cedar and flowers. Around the font and in the chancel were arranged pots and vases of flowers, and on the front of the altar and pulpit were brilliant floral crosses. Even-song was sung by the Rector, and the Lessons were read by Mr. Vroom, a student for Holy Orders at King's College. After the Third Collect Hymn, 311 (A. & M.) was sung, and the Bishop's chair being moved to the entrance of the choir, the Confirmation service was begun. Just before the Laying on of Hands, Hymn 347 was sung, and then the candidates were led up in pairs and knelt before the Bishop on the Chancel steps. When the Confirmation was over, Hymn 348 was sung, after which His Lordship preached from Eph. v. 25, addressing himself at the close of the sermon, particularly to the newly confirmed. The Hymn, "Holy Offerings" was sung at the Offertory, and the service was closed with the Bishop's benediction. There was a large and attentive congregation present, and the service throughout was hearty and impressive. The singing was unusually good, and the chanting, which was from Elvey's pointing was especially worthy of notice.

UPPER MILLS.—The Church at Upper Mills, was destroyed by fire on the 31st ult. The building was old, and was not occupied, and there was no insurance. The fire was supposed to be the work of an incendiary.

This is the season for picnics. These annual treats to the S. S. children are much looked forward to and enjoyed by the children. Our idea about these is that the congregation should join heartily in the "outing," and spend one day together in the country. Too often the matter is left entirely to the Sunday School teachers. St. John's and St. Mary's Churches, St. John, held their picnic at Westfield this year; St. Paul's Portland, at Rotheray; St. George's, Moncton, went to Petitcodiac, on the lovely grounds of the Rectory, and were much indebted to the kindness of the Rev. C. and Mrs. Willis, who did all that was in their power to make it pleasant. There was a short service in the pretty Church on arrival and before departure. Most of the country Sunday Schools have held their picnics in the Parishes. Soon Christmas will be here with its children's festival. The young, these days, cannot complain of the efforts made to please them.

St. JOHN.—St. John's and St. Mary's Sunday Schools.—The joint picnic of the Sunday School in St. Mark Parish was held yesterday on the grounds of A. M. Woodman, Esq., on the river bank at the mouth of the Nepisic. The party was conveyed to the grounds by the steamer "Star," which made two trips up. On the first trip at 2.30 o'clock, she carried 90 and at 2.30 p.m. took up 409

more excursionists. The weather was delightful and the spot one of the best adapted for such a gathering along the river, consequently all enjoyed themselves to their hearts' content. Many climbed the hill to the rear of the grounds and from its summit caught a view of the river for miles up and down. Others amused themselves along the shore, and the sail and row boats were well patronized, some of the young ladies especially exhibiting their proficiency at the oar. The best of order prevailed throughout the day, and no accidents occurred. The boat which left the grounds at 4 o'clock brought down between 200 and 300 persons, but on the last trip the "Star" was packed from stern to stern, the captain estimating that fully 1,000 were on board. Though thus laden the steamer behaved splendidly and proved herself a tip-top picnic boat. It was after 8 o'clock when the party reached Indiantown.—Sun.

St. ANDREW'S.—The following named clergymen assisted the Rev. Canon Ketchum in the performance of the service in All Saints' Church on Sunday morning last, viz.—Rev. Joshua Kimber, New York, Rev. W. R. Pickman, Grace Church, Baltimore, Rev. A. W. Weeks, Rector of Queensbury, and Rev. Samuel R. Fuller of the Diocese of Western New York. The latter gentleman was the preacher of the day. He delivered a very admirable extemporaneous sermon on the Immortality of the Soul. An unusually large assemblage of worshippers were present, many of whom were strangers at present visiting the town.

Wood-Gove.—At All Saints' Church last evening a brilliant party assembled to witness the marriage of Edmund M. Wood, Esq., son of Chief Justice Wood of Manitoba, to Miss Gove, daughter of C. M. Gove, Esq., Collector of Customs at this Port. Mr. Wood is a rising young barrister—partner in the Law firm of Biggs & Wood, Winnipeg, Manitoba. He, as well as Miss G., has a number of friends and relatives here, his grandmother was a daughter of the late Hon. H. Hatch and sister of H. H. Hatch, Esq., Recorder of Wills and Deeds of this town. The Church was crowded to its utmost capacity, no doubt in consequence of the kindly feeling entertained in the town for the parties most directly interested.—Bay Pilot.

GRAND FALLS.—A correspondent of the Telegraph says:—"Rev. Dr. Mulcahey, of New York, who has so generously occupied the pulpit of the Episcopal Church during his stay of four weeks here, leaves for his home on Thursday morning. We do not often hear such a distinguished pulpit orator as the Rev. doctor. We hope to see him and his admirable lady back here next summer."

DIocese of Nova Scotia.

AMHERST.—A very large congregation assembled in Christ Church, Amherst, on Tuesday, Aug. 10th, at 4.30 p.m., to witness the marriage of J. Henderson, Civil Engineer, of Winnipeg, and Miss Stewart, eldest daughter of Col. C. J. Stewart. The ceremony was performed by the Rev. Canon Townshend, assisted by the Rev. R. J. Uniacke, D. D., the Rev. C. F. Wiggins, of Sackville, N. B., and the Rev. R. J. Uniacke, Jr. After service, the party drove to Col. Stewart's, and afterwards took the night express for Moncton, en route to Manitoba.

BAYFIELD.—There are two things connected with the consecration of St. Mary's Church which were omitted through pressure for time. 1.—The font of white marble, immediately opposite the chief "entrance" to the Church, teaching a great lesson, (as the Bishop did not fail to point out), that by Baptism alone can any one be admitted into the Church. The inscription on the font, "One Lord, One Faith, One Baptism," in very plain letters, greatly increases its instructive character. The gift was made by the Rev. G. Metzler, a former Rector, now working truly and arduously, at Sydney Mines, C. B., and is one of many proofs that the clergy do not lose interest in those portions of the Flock of Christ, over which they once bore rule, when removed to take charge of another portion. 2.—The east window is a triplet of lancets, the centre being the highest, and filled with very superior painted glass from Messrs. Wailes & Strang, of Newcastle upon Tyne, G. B. The gristly work is perfect in its kind; the central subject is admirably treated,

while the subdued tone of the coloring gives the "religious light" which is so far removed from the "garish" tawdry kaleidoscope effect, produced by those who do not understand the art of glass painting. The subject is the Ascension—the cloud is conventionally treated, and may to those who have not been used to glass, ancient or quasi ancient, be of doubtful taste, but none can fail to admire the pose and dignity with which our Ascending Lord is represented, or the graphic skill exercised in portraying those of the Apostles, for whom space could be found within the narrow limits of the lancet. St. Peter is particularly fine. Within a quatrefoil an Angel bears a scroll, with the words "I go to prepare a place for you," while below all in a plain dedication expressing the thankfulness of the donors for having been retained in the "One Faith," and of their wish thus to offer to God's house a record of their gratitude. We feel sure that all who see this window, will desire to employ the same artists, should they ever be providing windows for any of God's houses.

MANCHESTER.—Our respected Bishop has again been paying us a visit, and we have been cheered by his kind words and fatherly counsel. His Lordship arrived at Guysboro' on Saturday night, August 7th, and was entertained at the house of R. A. Tremain, Esq., during his stay, and on Sunday morning was met by the Rev. H. H. Hamilton, of Manchester, and by the Rev. Mr. Arnold, of Halfway Cove. On Sunday morning His Lordship preached and administered the Holy Communion in the Church in Guysboro'. The Church was beautifully decorated with flowers, and a beautiful floral cross was placed on the Communion Table. The Bishop gave much praise to the ladies of the congregation who had taken so much praise in decorating the Church. After dinner His Lordship was driven down to Halfway Cove by R. A. Tremain, Esq., on the south shore of the Bay. Here a large congregation was ready to meet the Bishop, and a number renewed their Baptismal vows. Mr. Arnold is now in charge of this Mission, and is doing an excellent work, and has entirely gained the good will and affections of the people, and they are doing much in testifying their regard for the Church of their fathers. On Monday morning the Bishop was driven over to Manchester by the Rev. Mr. Hamilton, a distance of six miles. Here a tolerably large congregation was assembled, though the people were very busy in their fields. A service was held in the Church, and nine persons renewed their Baptismal vows. The service began by saying the Morning Prayer, followed by an hymn. After the preface for the order of Confirmation had been read, His Lordship delivered an earnest address to the candidates, and expressed an earnest hope that their future conduct would be in accordance with the vows and promises they had now voluntarily taken upon themselves. The candidates were then presented for the reception of this Holy and Scriptural Rite. The Bishop then preached a most impressive sermon, and, it is to be hoped, it will be long remembered by those that heard it. The Church in Manchester was most tastefully adorned with flowers, and His Lordship gave the ladies much praise for the pains they had taken in showing their zeal in thus beautifying the House of God with His choicest gifts. Many improvements have been made in this Church, and the Bishop gave due praise to the persons who had so zealously made these improvements, and had beautified the Church in such a degree, that it will favorably compare with any Church in this part of the Diocese. His Lordship also gave much and deserved praise to the choir for their excellent music and singing. After service the Bishop partook of luncheon at the Parsonage, and was driven over to Bayfield by the Rev. Mr. Hamilton, a distance of twenty miles, where they arrived at six o'clock in the evening, bearing with him the good wishes of a grateful people.

TERRENCE BAY.—The diphtheria, which has prevailed to some extent all summer, has now broken out afresh, and has, in the space of two days, taken off three children in a house, occupied by two families. All the children in the house were seized with it, besides several others in the neighborhood. It has produced much alarm in the place, and it is to be hoped, that greater precaution will hereafter be taken to prevent the spread of this terrible malady.

ANTICOSTISHE.—Your correspondent, while speaking of the great improvement in the little Church here, has left to the last (and it deserves separate mention) a new piece of Chancel furniture lately provided, i. e., the Bishop's chair. The chair is as large as the limited space of the Sanctuary will allow; its form is correct and possessing considerable dignity; but its beauty is nothing compared to the fact that its donor is an humble young man, earning his daily bread as "hostler and boots" at an hotel. Though a sincere member of the English Church, (confirmed on the 3rd inst.) the home of his nation is in Africa. May the lesser go home to some who are proud of the Saxon lineage and hoarded wealth.

WOLFVILLE.—The Church in this place presented a very beautiful appearance lately, on the occasion of Miss M. I. Pineo's marriage. This lady who came into the Church from one of the denominations, has been most indefatigable in Church work. Besides acting as organist, she has for some time attended to the floral adornment of the Church, and has taught regularly in the Sunday School. Her earnest work and amiable disposition, have endeared her to every member of the community, and she will be greatly missed. On the morning of the wedding the church was thronged with spectators, and one had a pleasure, while waiting, to notice the really exquisite decorations. The Chancel arch was twined with Virginia creepers, and from the centre was suspended a large bell made of moss, studded with white lilies. On both sides of the Chancel steps were many pots of fushias, geraniums, lilies, &c. in full bloom. The step into the Chancel was bordered with moss, which was full of freshly cut flowers and ferns. The Lectern and Prayer Desk were hung with white frontals, and twined with vines and garlands of flowers. The Chancel rail was covered with moss and stuck full of bright flowers and ferns. The altar was vested in white, and the East end of the Chancel was entirely covered with moss, which made a most effective background to the floral display. On the table stood a tall cross, composed entirely of white lilies and scarlet geraniums. On either side of this cross were three bouquets, the centre one in each case being white lilies, and two side ones scarlet geraniums. The ledge over the altar was completely filled with pots, as also was the credence table. Perhaps the most beautiful piece of work was the font. From the cover rose a bank of dark green moss, terminating in a cross. Next the stone was a row of light green ferns, and above that another row of pale pink roses. From the upper part of this row to the foot of the cross was a mass of dark purple pansies. The cross itself was of some beautiful flowers. As the bride entered, the choir, a large and efficient one, sang the 350th Hymn, "The voice that breathed o'er Eden"; the usual psalm was also sung, and as the party left, the Wedding March was played. Four little girls belonging to the Sunday School, dressed in white, were stationed at the west door, and scattered flowers on the bride's path as she passed out, a type of the good wishes that follow her from this parish. The ceremony was performed by the Rev. J. O. Ruggles, Rector of the Parish. Among the presents, which were numerous and elegant was a handsome copy of the "Imitation of Christ," presented by the Sunday School.

SYDNEY, C. B.—His Lordship the Bishop arrived in this Parish from Port Mulgrave on Friday the 6th inst. After a much needed rest a Confirmation was held on Sunday morning in the Parish Church of St. George. In his address before the Confirmation, the Bishop alluded to the several changes which had taken place since his last visit, the most important being the retirement of the Rector, the Rev. Dr. Uniacke, after a long and faithful incumbency; and the next, the erection of a handsome tower and spire to the Parish Church, which had entirely altered the appearance of the edifice. He also faithfully and affectionately pointed out several things that were wanting in the parish, in which he could not but feel a special interest, having been born in it sixty-one years ago, but very weak. After a few earnest and impressive words of warning and of encouragement to the candidates, twenty in number, he administered to them, kneeling at the entrance of the Chancel, the Apostolic rite of the Laying on of

Hands, and afterwards addressed them from the pulpit. In the afternoon a large congregation assembled at the chapel of St. Mark's, Coxheath, to meet his Lordship, who confirmed nine candidates, and preached an eloquent and stirring sermon. In his address he expressed his pleasure at the improvement which had lately been made in the tower and porch of the Chapel. An arduous days labors were concluded by a sermon in the evening in the Parish Church, which, as in the morning was well filled. On Tuesday the Bishop left for the Mission of Louisburg and Glace Bay, intending to return on Friday, and on the next day proceed to Sydney Mines and North Sydney.

LIVERPOOL.—An address was presented on the 14th ult., to Rev. Mr. Parkinson, Curate of Liverpool, to which the Rev. gentleman made a suitable reply. A purse of \$60.00 dollars accompanied the address. The address and reply we give below.

To the Rev. J. R. S. Parkinson,
REV. AND DEAR SIR:—In view of your approaching removal from Liverpool, we the Church Wardens, Vestry and other members of the congregation of Trinity Church, desire to place on record our grateful sense of the services rendered by you during your residence amongst us, and our regret that any circumstances could have arisen to compel the severance of a connexion so highly and so justly appreciated.

The ties that have been more than six years in forming are not easily broken, and we need not assure you that only an imperative necessity arising out of the long continued financial depression of the community has led to this result.

It has long been a subject for regret that we have been unable to provide as we would have desired for services which we know have on your part been cheerfully and assiduously rendered from a singleness of purpose in promoting the cause of Christ and His Church.

Uncompromising in preaching the truth; unselfish in ministering to the necessities, temporal and spiritual, of the poor; untiring in your efforts on behalf of our youth unceasing; in your labors in sustaining the schools, and in your endeavors to promote the efficiency of the choir; we shall long have cause to hold in grateful remembrance your faithful discharge of every duty appertaining to the high office of a Priest in the Church of God.

And we may also add our belief that by the uniform consistency of your life and conversation you have not only enforced by your example the holy truths which you have taught, but have also ensured the respect of the community at large.

We would also have you convey to Mrs. Parkinson our grateful acknowledgments of the services she so long and so efficiently discharged as our principal organist, and to ask her acceptance of the accompanying purse as a slight token of our esteem.

Praying that the Divine blessing may continue to rest upon your labors in your new sphere of duty, and that we may always have a place in your remembrance when offering up the memorial of His dying love,

We remain your faithful friends,
[Signed by Church Wardens, Vestry, and members of Congregation.]

REPLY.

To the Rev. the Rector, the church-Wardens, Vestry, and other members of the Church in Liverpool.

Rev. and dear Sir, and others my kind friends, and dear Brethren,—Your kind address with its hearty expressions of regard, is one not easy to reply to. I do indeed desire to assure you that I cannot as fully as I would, express the very sincere and deep attachment which I hold to you all, and to the Church in this place, and further I would say it is such that time or distance can never lessen. You have been pleased in the kindest way to refer to some few labors I have by God's blessing been able to enter upon in this Parish. I feel how little I have accomplished, and how kindly you have spoken of that little, and I would say to you that I have been helped more than I can possibly speak of, by my most dear friend and Rev. brother the Rector of this Parish. It has been a true and real blessing and privilege to work with and under one who has few equals, and no superior in any Diocese of the Catholic Church. May God grant

him His blessing forever. To you my brethren of the laity I wish to say that I have deeply felt your goodness towards me, the way you have ever received me and strengthened my hands is past any words of mine to show, your place in my prayers and affection will always be a very chief one, and most especially will those prayers be made, and that affection remembered when in the Blessed Sacrament of the Altar of the Holy Church are nearest of all times on earth to each other and to our Lord.

I cannot trust myself to say much more, but I desire to offer you on behalf of my dear wife as well as on my own, most sincere thanks for the kind and hearty way in which you have assured us of your remembrances of us both, and for the very useful present you have given her. The remembrance of your kindly feeling will always be a lively and true pleasure.

May He Whose we are, and Whom we serve, without Whom nothing is strong nothing is holy, keep and bless you all always, and by all means, for the merits sake of Our Lord Jesus Christ.

I am your friend and brother in Christ. JOHN R. S. PARKINSON, Mission Priest.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—The Rev. Professor Wilson of King's College has taken charge of St. Peter's during the last four weeks. The Rev. gentleman has gained many friends, and we hope has been the means of impelling many to think more and more of the deep workings of God. His sermons have been rich with original ideas, and were delivered with solemnity and grace. It is gratifying to find that the high standing of the Rev. gentleman in the department of Classics has not overshadowed his power as a learned preacher.

CHARLOTTETOWN.—St. Paul's Sunday School Picnic.—On Wednesday, 4th inst., the teachers and children of St. Paul's Sunday School left the ferry wharf in the steamer Southport at 11.30 a. m., for Shaw's wharf, West River. After a pleasant passage of an hour and a-half up the beautiful river, the landing place was reached. The band of the 82d Battalion, engaged for the occasion, accompanied the party, and returned to town in the boat to bring up the second load, principally friends left behind in the morning. The teachers prepared the table, and soon all were thoroughly busy with the good things provided. After dinner, the children were amused with swings, skittles, and races. The management of the picnic was in the hands of Messrs. E. Welsh and W. Ba nall and the arrangements were all that could be desired. A refreshment table was provided for visitors, managed by Misses Lewis, M. Lewis, Jane Stewart, Kate Davies, Carrie and Louise Palmer. Three Sunday School scholars, Del. DesBrisay, Ed. Braeken, and Robt. Palmer, undertook a table, and did their work well. Everybody thoroughly enjoyed themselves, and the only unpleasant part of the day's enjoyment was the return home through a heavy down-pour. The respected superintendent, Chas. Palmer, Esq., unfortunately, was not able to attend, being confined to his house by illness. The band added very much to the day's pleasure.

DIOCESE OF ONTARIO.

OXFORD MILLS.—St. John's Church.—By the division of Kemptville Parish, St. John's Church, Oxford Mills, has risen to the rank of a Parish Church, built some twelve years ago. It was not so churchly, internally, as some of the other churches since erected by the Rev. John Stannage. The parishioners thought it well to mark its new character by bringing it more into accordance with the rule and spirit of the Book of Common Prayer. Through the energy of Mrs. McCann and Mrs. Wolfe, the work has been successfully carried out, every family belonging to the congregation assisting with a right good will. The walls have been nicely tinted, the floor covered with cocoa matting, and a quasi chancel erected internally at the east end. The whole appearance of the interior of the building has been very much improved. The chancel has been made as nearly as possible as they were in times past, while the seating capacity has not been decreased. By the will of the late Rector, the present incumbent holds in trust a quantity of Church ornaments, of which Kempt-

vill and Oxford Mills are to have the first offer, and to whom they will be given, on condition of being duly used. Oxford Mills has now received its share, and they were used at the quasi-re-opening, which took place on the last Sunday in July. The special gifts includes a magnificent Altar Cloth, elaborately worked by Mrs. G. J. Brydone, of Petworth, England, who also gave the banner for the Lectern. Upon the east wall hangs a crimson hanging, once used in the historic Church of Bishopsbourne, near Canterbury, and renewed by Mrs. Hersley, of Dover, England. The beautiful Fede mats are the gift of the Misses Ingles, of Henstridge. The late Rector had provided part of the legal furniture for the Holy Table, a desk, and a pair of flower vases, which the present incumbent gave the alms dish—all these are of highly polished brass. In accordance with the law decisions the vases stood not on the Holy Table, but on a ledge at the back. On Sunday they were filled with choice flowers from the gardens of two prominent laymen, Mr. W. B. Jones and Mr. Wm. Johnston. Upon entering the little fane it is evident to all that an attempt, successful as far as it goes, has been made to carry out loyally the rules of the Church of England. It is a most satisfactory point to notice that it is the people who have been the means of thus beautifying their new Parish Church. It was accomplished with the consent, but not at the suggestion of the Parson—Laus Deo.

KEMPTVILLE.—The Ven. Archdeacon Parnell has been appointed Rector of this important parish. We hope to hear shortly of work being begun on the memorial Church.

BURRITT'S RAPIDS.—Extensive improvements are in progress at Christ Church, full particulars later on.

[These interesting items of news should have appeared last week. We shall be glad to hear from our correspondent again.—Ers].

MALARIAL.

The main cause of nervousness is indigestion, and that is caused by weakness of the stomach. No one can have sound nerves and good health without using Hop Bitters to strengthen the stomach, purify the blood, and to keep the liver and kidneys active, to carry off all the poisonous and waste matter of the system. See other column.

If you are a man of business, weakened by the strain of your duties, avoid stimulants, and take HOP BITTERS. If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take HOP BITTERS. If you are young and suffering from any indigestion or illness, take HOP BITTERS. If you are married or single, old or young, suffering from poor health, or languishing on a bed of sickness, take HOP BITTERS. Whoever you are, wherever you are, whenever you feel that your system needs cleansing, cooling or stimulating, without intoxicating, take HOP BITTERS. Have you dyspepsia, kidney or urinary complaint, disease of the stomach, bowels, blood, liver, or nerves? You will be cured if you take HOP BITTERS. If you are simply ailing, are weak and low spirited, try it! Buy it. Insist upon it. Your druggist keeps it. HOP BITTERS. It may save your life. It has saved hundreds.

Cambridge House, 25 and 27 Tobin Street, Halifax, N. S. Principal, MRS. DASHWOOD, (Formerly Miss STUBBS, for Ten Years Principal of Rolleston House, Toronto,) assisted by Dr. Dashwood, Two Resident Governesses, and a Complete Staff of Daily Visiting Masters. Terms begin September 3rd, November 10th, February 9th, April 30th.

LIGHT BRAHMA FOWLS, Eggs for Hatching.

THE Advertiser offers to supply EGGS for Hatching, from Pullets and Hens mated with Cocker from the celebrated "Peas" strain, from Pennsylvania, imported by him this winter. These fowls are not exceeded in weight or excellence in beauty by any in the Province. Farmers and others should improve their poultry stock, by getting Eggs from this popular breed. The Advertiser reserves the special price for the late Halifax Poultry Show for Hatched Cocker, any variety. Price \$2.50 per pair, and \$4.00 per 3 Eggs, carefully packed, and sent to any part of the Dominion. Eggs from pure stock Brown Leghorns, same price. Cash must be in every case accompanied with order, which will be executed in time. Address J. PENNINGTON, 22 Bishop Street, Halifax, N. S.

PURE SPICES BROWN & WEBB, (LATE AVERY, BROWN & CO.) WHOLESALE DRUGGISTS,

Spice Merchants, HALIFAX,

Invite the attention of readers of the Church Guardian to the

UNRIVALLED EXCELLENCE

of the Spices ground and sold by them. For more than Twenty-Five years, our House has made

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. The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

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

BROWN & WEBB'S SPICES

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

The Best is Always the Cheapest.

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Be it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, On Our Own Premises, packed in tin-foil packets of 2 ounce and quarter pound FULL WEIGHT, and labelled with OUR NAME. They may be had at all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them. Convinced that their own merits will secure their continuous use.

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

Brown & Webb, WHOLESALE DRUG AND SPICE MERCHANTS, Halifax.

British American Book & Tract Depository, 133 GRANVILLE STREET, HALIFAX, N. S.

The Society keep constantly on hand a large assortment of BIBLES, RELIGIOUS BOOKS, S. BROWN, LIBRARIAN COMMENTARIES and other helps for S. S. Teachers; HYMN BOOKS, REWARD CARDS, TRACTS, ETC., ETC. Schools supplied with Libraries from the London Religious Tract Society's Publications at a small advance on half catalogue prices. ALSO—A large number of ILLUSTRATED PRACTICALS for Families and Sabbath Schools;—THE BOY'S OWN PAPER, an illustrated weekly Journal, comprising TALKS, SPORTS, PASTIMES, TRAVEL, AMUSEMENT, and a variety of AMUSEMENT AND INTERESTING.

Conducted by the Editor of the "Leisure Hour." LONDON: The Religious Tract Society.

THE GIRL'S OWN PAPER, a new illustrated magazine for girls. The want of a pure, elevating Magazine for the Girl has long been felt, and in response to many suggestions on the part of those interested in the welfare of the girls of this country, the publishers of the Girl's Own Paper have succeeded in issuing a new and interesting Magazine, to be called the GIRL'S OWN PAPER. This new Magazine will, as far as it is possible, be to its readers a Counsellor, a Friend, a Guardian, an Instructor, a Companion, and a Friend. It will help to train them in moral and domestic virtues, and prepare them for the responsibilities of womanhood and a heavenly home.

Sunday at Home; Leisure Hour; Sunday Magazine; Christian Herald; The Crusade; Home Visitor; Day of Days; Cottage and Artisan; British Workman; British Messenger; Child's Companion; British Workwoman; Children's Friend; Hand of Hope; Child's Paper; Children's Paper; Children's Messenger; The Sunday School World, containing notes, etc., on International Sunday School Lessons; International Sunday School Lessons Papers for Primary, Intermediate and Advanced Classes. Circulars and Price Lists sent on application by Post and.

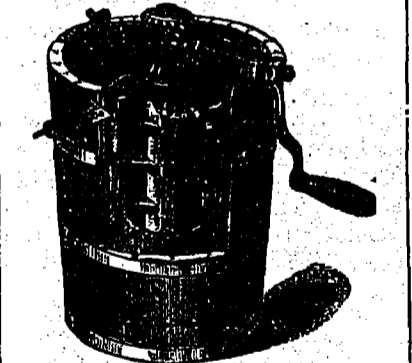
Orders for any of the above will be received by The Society's Collectors or at the Depository.

Advertisement for HOLMAN'S CURE FOR DYSPEPSIA, featuring a portrait of a man and the text 'HOLMAN'S CURE FOR DYSPEPSIA. CURES WITH OIL OF SING.' The text describes the cure's effectiveness for various ailments related to the stomach and digestion.

MR. JAMES LOCKHART, MINISTERS. Dr. BENNETT'S MARVELOUS SUCCESS in the absorptive treatment during the past two years as witnessed by hundreds of testimonials from grateful patients in every part of the country, render further recommendation to the confidence of the public unnecessary. The Holman Pad Company are prepared to undertake the cure of persons suffering from internal hemorrhages, or other old standing diseases, on the principle of "NO CURE, NO PAY." They hold out this inducement to all who suffer because there are so many who have failed to get relief from any other source, and are consequently discouraged. Advice free at the office, or by letter. References given to parties cured in town and country. Special Pads, \$3.50; Regular, \$2.50; Absorption Pasters (body and foot), 50 cts each; Absorptive Bath, 15 cts each. Healey's Building, 118 Hollis Street, Halifax.

"AT THE CORNER."

- Ice Cream Freezers. Ice Cream and Jolly Moulds, Ice Picks, Water Coolers, Sitz and Sponge Baths, Hanging Baskets, Flower Pot Trellises, Wire Dish Covers, Fly Traps, Watering Pots, Rubber Hose.



SOMETHING NEW IN ICE CREAM FREEZERS REILLY & DAVIDSON, 95 BARRINGTON ST., HALIFAX, N.S.

COLLEGIATE SCHOOL, WINDSOR, N. S.

Head Master: REV. C. E. WILLETTS, M.A. Graduate and formerly Scholar of Corpus Christi College, Cambridge. The next Term will begin SATURDAY Sept. 4. 2m-14

PRIVATE TUITION.

A CLERGYMAN WHO IS EDUCATING HIS OWN SONS, is prepared to receive two other boys as pupils. The Rectory is pleasantly situated in a very healthy locality. Home comforts, and the elements of a liberal education imparted at a moderate cost. Special attention given to backward boys. REV. L. M. WILKINS, Rectory, Bridgetown, N. S.

THE ORIGINAL AND GENUINE MENELY BELL-FOUNDRY, Established 1826. Bells for all purposes. Warrented satisfactory and durable. MENELY & CO., WEST TROY, N. Y.

L. & F. Burpee & Co.

IRON, STEEL, TINPLATE AND

General Metal MERCHANTS,

ST. JOHN, N. B. BUCKLEY & ALLEN, 124 Granville Street.

BOOKS

In every Department of Literature, Bibles, Church Services and Prayers, Poetical Works, Juveniles, Catalogs and School Books, Sentinels Librarians, Magazines.

STATIONERY.

Writing, Printing and Wrapping Papers, Note, Letter and Official Envelopes, Blank Ledgers Day Books, &c. Fashionable Stationery, Pens, Inks and Mucilage, Gold Pens and Pencils.

FANCY GOODS.

Photographs, Autograph and Scrap Albums, Pocket Books, Wallets and Purse, Card Cases and Opera Glasses, Writing Desks and Cases, Ladies' Fans, Games.

WHOLESALE AND RETAIL At Lowest Possible Prices

BUCKLEY & ALLEN, 124 Granville Street, Halifax.

EDWARD ALBRO, 101 GRANVILLE ST., 101 HALIFAX, N. S.

Keeps constantly on hand, imported from the best English, American and Canadian Manufacturers, and offers for sale, amongst others, the unmentioned goods, viz: Ivory and Bone Handled Knives, Electro Plate and German Silver Forks, G. S. and Flated Tea and Table Spoons, Stag Ivory and Pearl Handle Pocket Knives, Ladies' and Gentlemen's Superior Cut-throats Fearless Ice Cream Freezers, Enamelled and Granite Iron Preserver Kettles, Enamelled and Tinned Saucepans, Mrs. Pett's N. P. Sad Irons, Double Pointed Knives, Tinned and Blued, "Enterprise" Tobacco Cutters and Shavers, Agricultural Tools, Ladies' and Boys' Garden Tools in Sets, Chinese Razors and "Emerson's" Straps, Brushes of every description, Vulcanite and Horn Dressing Combs, 14b and 28b - alters Family Balances, Green Wire Cloth for Windows &c Green and Gold Flower Stands and Baskets Wellington Knife Polish and Knife Boards, Gilt and Silver Plated Needles, H. Walker's Silver Beaded Pointed Pins, Turner's Improved Needle Pointed Pins, Ready Cleaner, Prepared Emery, Synthetic Scythes and Stones, Hay Bakes and Forks, Hay Cutters, &c. A complete list in Catalogue, alphabetically arranged, mailed free to any address, on application. Goods in stock at lowest cash prices. 5 per cent. allowed all Clergymen. EDWARD ALBRO. 11. 6ms.

NOW READY

Issued August 1st. American Newspaper Directory FOR 1880.

Twelfth Annual Volume. ONE THOUSAND AND FIFTY PAGES. Price, Five Dollars.

This work is the recognized source of information on the Statistics of American Newspapers. Advertisers, Advertising Agents, Editors, Politicians and the Departments of the Government rely upon its statements as the only recognized authority.

It gives the Name of all Newspapers and other Periodicals. It gives the Politics, Religion, Class or Characteristic. It gives the days of Issue. It gives the Editor's Name. It gives the Publisher's Name. It gives the size of the Paper. It gives the Subscription Price. It gives the Date of the Establishment, and the best obtainable information about the circulation, and several valuable tables and illustrations. Sent annually, and information brought down to the latest date. Sent to any address on receipt of the price. Address GEO. F. ROWELL & CO., Publishers, (Newspaper Advertising Bureau) 10 Spruce St., New York.

The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN. IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America.

Address THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

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, (upstairs), directly over the Church of England Institute and next door to the office of the Clerical Secretary.

COLLEGE GRANTS.

The Halifax Herald has copied into its columns some remarks of the King's College Record, upon the subject of the Synod's application for the continuance of the Government Grant.

The Record is conducted, we believe, by the undergraduates of King's College, and in no way represents or reflects the Professorial views or opinions; indeed, we are given to understand, the paper is not in any way under the surveillance or censorship of those in authority, being simply the work of the students themselves.

Much of what the Record has said we can endorse, while we doubt the force and wisdom of other parts of it; but it has failed to present the subject in the light which must commend it to the favorable consideration of the Government.

What Church people can do, what they ought to do, and what they have not done, are questions not to the point. The Synod's resolution draws attention, as it should, to the existing state of things, and to the serious consequences which must ensue upon a sudden withdrawal of the Grant now made.

Your petitioners respectfully submit that inasmuch as no provision can be made for the religious instruction of the young men of the Province, except through the agency of the several religious Bodies, it is of great importance to the welfare of the country that public aid should be afforded in this way.

We shall reserve what we have to say upon the first of these clauses of the Petition, until another occasion, contenting ourselves now with the statement that it is a sound and important plea.

As to the other. It is not our purpose to speak either in praise or disparagement of our public schools. They have had the support of the great mass of Churchmen as well as of Protestants generally, and they have doubtless ac-

complished much in enlarging the opportunities for obtaining a good practical education. That the system is not so warmly endorsed now as it was at the first, either by educationists or by parents, is capable of demonstration. However, whether it has lost in some degree public favor or not, one thing is certain; every thoughtful man of Christian views cannot fail to see that secular ideas are preponderating, and that society is losing much of that moral perception which Christianity gives it.

How far religious teaching should be combined with a common school education, if at all, may not be clearly recognized; but we can very safely assert that the Christian Bodies representing the great mass of the people, do not wish religion to be divorced from education altogether. They do not believe that boys should be trained so as to become godless men, or that a lack of training should lead to this result.

Whatever differences of opinion exist as to the Common School education, which is intended for the benefit of the masses, but one view can be held with regard to higher education. If it be desirable that society should lose no part of its Christian belief and Christian life, how absolutely necessary is it that those who are being trained to occupy the positions of influence and responsibility, as leaders of society and in the State, should be instructed from a Christian standpoint in the Christian's view of life.

"MILK AND WATER."

We have heard that somebody (perhaps it was mischievous nobody) has spoken of the CHURCH GUARDIAN as "milk and water," "Thanks" to whomsoever they apply.

"The sincere milk of the Word" is what we wish to see Christian people take. "Milk" is the Scriptural food for babes. And with the "milk of human kindness" we will try to treat "all our enemies, persecutors and slanderers."

The washing of "pure water" is the initiatory Sacrament of the Church. "Willows by the water courses" are they whom the Lord thus blesses. And the "Water of Life" is that to which all are invited who would be refreshed in this earthly wilderness. So that whether the speaker meant it or no, we receive the compliment as such.

We trust that instead of recommending "the sincere milk of the Word," or

treating all with "the milk of human kindness," we may never be tempted to serve out "sour milk," or give either the "curd" or the "whey" separately.

We prefer water as a beverage, at the same time we would not be amongst those who, while taking water into the mouth, let an evil spirit out. "Cleansed by the washing of the water by the Word" we would not care to defile our paper by a spirit of bitter partizanship; or while holding to, and advocating the "Apostolic Church," forget the "Apostolic Injunction, "Little children love one another."

THE FREDERICTON TEMPERANCE QUESTION.

We can find no fault with Mr. Hoyt in his endeavour to clear himself from the charge of being opposed to Sunday Schools, if he thinks it a reflection upon him, and we are happy in being able to assist him in doing so.

As to his speech on the Temperance Question before the Synod, Mr. Hoyt will pardon us if we express ourselves as wishing he could as easily satisfy his brother Churchmen that he was not both imprudent and unfortunate, either in what we charged him with saying, or with what he now claims to have said.

We trust our brother will hesitate before giving expression in the future to language at once so unguarded and unwise, so that we may be able to speak of him in this matter, as we have done for his self-sacrificing and successful work in Victoria County, in terms of hearty praise.

THE PROVINCIAL SYNOD.

The Lord Bishop of Nova Scotia will be the preacher before the Provincial Synod, at Christ Church Cathedral, Montreal, Sept. 8th. The Clergy and Lay Delegates will meet in the Synod Hall, at 10 a.m., and will walk in procession to the Cathedral for Divine Service, which will begin at 10.30 a.m. After the Litany, the Sermon will be preached, and the Holy Communion celebrated. The Offertory will be given to Missions in Algoma.

Among the notices of motion to be proposed for adoption, the most important are an admirable Canon by the Bishop of Quebec, relating to the admission of Candidates for Holy Orders, and the Reception of Ministers from other Bodies. A motion by Thomas White, M. P., commending the Church of England Temperance Society to the cordial support of the Clergy and Laity. A proposal to mark the Centenary of Sunday Schools, by the establishment of a general depository for the publications of the S. P. C. K., and the Church of England S. S. Institute. A plan to bring the growing work in Manitoba and the North West before the whole Church. The reduction of the Delegates to eight of each order. The organization of a Board of Domestic and Foreign Missions for the Ecclesiastical Province. And to provide for the meeting of the Synod in different centres.

REFORMED "BISHOP" NICHOLSON, EXTINGUISHES REFORMED "BISHOP" GREGG, D. D., AND M. D.

The following curious document appears in a last number of the Liverpool (England) Albion:—

DEPOSITION OF "BISHOP" GREGG BY THE GENERAL COMMITTEE OF THE REFORMED EPISCOPAL CHURCH.

The following paper from the Reformed Episcopal Church has been addressed to all whom it may concern.

At the meeting of the general committee of the Reformed Episcopal Church held in the city of New York, May 19th,

1880, the following preamble and resolutions were passed; to-wit:

Whereas, Bishop Gregg applied for Letters Dismissory, and said application was refused by the then presiding bishop; and

Whereas, The last General Council approved such refusal; and

Whereas, Such General Council asked Bishop Gregg, with all our brethren in Great Britain, to meet in General Synod and adjust their differences; and

Whereas, Bishop Gregg has practically withdrawn from our communion, and established an independent church, with an altered declaration of principles, and which does not recognize the authority of this Church, and has thus accomplished a virtual secession from this communion; therefore,

Resolved, That this General Committee advise and request the presiding Bishop and the secretary of the General Council to erase Bishop Gregg's name from the roll of the clergy of this Church.

Resolved, That a copy of this resolution be transmitted to Bishop Gregg, and to the presiding Bishop of our Church in Great Britain.

The above preamble and resolution are a true copy from the minutes of the general committee.

(Attest:) CHAS. D. KELLOGG, Sec.

And now in view of the facts recited in the above preamble and after the fullest consideration, I am clear in the conviction that it is my solemn duty to comply with the "advice and request" expressed in the first of the above resolutions.

Be it known, therefore, that on this the (27th) twenty seventh day of May, 1880, I have erased the name of Bishop T. Huband Gregg, D. D. and M. D., from the roll of the clergy of the Reformed Episcopal Church. And accordingly I have directed the Secretary of the General Council of the Reformed Episcopal Church to erase the said name from the roll of the clergy in his possession.

Wm. R. NICHOLSON, Presiding Bishop of the Reformed Episcopal Church PHILADELPHIA, May 27, 1880.

N.B.—The General Committee of the Reformed Episcopal Church consists of all the Bishops, the various Church officers elected for the year, the Secretary of the General Council, and the trustees of the Sustentation Fund. These together form the executive of the whole Church.—(See Tit. II. Can. I. sect. vii.)

Thus schism has begotten schism. Harmless excommunications are thundering in the air, while in the midst of it all that great gun of the Reformers, Rev. P. B. Morgan "has settled down to the practice of medicine." It may interest our readers to know that last year we received a document stamped with a mitre and signed by "T. Huband Gregg M.D. and D.D., primate of the Reformed Episcopal Church of Great Britain," threatening us with an action of libel. And now to have his name "erased" from the roll of the clergy of the Reformed Episcopal Church, "This was the unkindest cut of all." Of course Gregg will go on his own way, and there will still be in England a "Primate" and a "Presiding Bishop" each claiming to be the true "Reformed" each with a handful of followers, looking askance at one another, a spectacle of division which is well for restive people to note.

But men will not learn, will-worship is the order of the day. The latest thing in sects is the formation in the South of a new kind of Methodists with Nine Ministers. Their reasons for leaving were probably utterly absurd and unscriptural. But Scripture, reason or common sense seldom enter into the calculation of these schismatics.

CATECHISM ON CONFIRMATION.

(Continued)

What particular preparation is necessary before Confirmation?

The persons to be confirmed ought to examine themselves concerning those sins of omission or commission they have been guilty of in thought, word and deed, and to confess them to God, declaring their hearty sorrow and repentance for them, and earnestly begging God's pardon and forgiveness to which

they must add serious resolutions of living answerable to their Christian profession; and that their prayers and holy purposes may be effectual, they may do well to join fasting to them, that they may be better disposed to receive the influences of God's Holy Spirit.

Since you mention the necessity of making serious resolutions of living answerable to the Christian profession when you receive Confirmation, pray what do you resolve in relation to those enemies that oppose your salvation, the Devil, the World, and the Flesh?

I resolve, by the Grace of God, to be always upon the watch against those various ways in which each of them is likely to endanger my salvation, I resolve to use all fit and proper means to secure me against those dangers, and particularly to fortify those weak places of my mind which my temper or circumstances of life render most exposed to them.

What do you resolve in relation to the Devil?

I resolve, by God's assistance, never to give my consent to any of those wicked thoughts which he may throw into my mind, nor to comply with any of those temptations whereby he solicits me to sin, neither will I make use of those ways of consulting him which ungodly men have taken, and I particularly resolve to avoid all pride, malice and envy, all treachery, lying, revenge, and cruelty which are most properly the works of the Devil.

What do you resolve in relation to the World?

I resolve, by the help of God, not to do anything unlawful to procure honor, riches, or treasure, neither will I set my affections immoderately upon any lawful enjoyment; I resolve to contradict the evil maxims and customs, to avoid the bad company of a vain and wicked world, and to forego all worldly comforts and possessions, all my natural relations and my own life whenever they stand in competition with my duty.

What do you resolve in relation to the Flesh?

I resolve by God's help to resist the unlawful desires of my own corrupt nature, to suppress all lascivious and wanton thoughts, to avoid all filthy and obscene discourse, and never to gratify my fleshly appetites but with temperance and sobriety, and only in such a manner as is allowed by the Law of God, and in order to this purpose I will shun sloth and idleness which are common inventions to our carnal minds.

What do you resolve in relation to your Faith?

I resolve to be steadfast in the belief of the being of a God, which is evident from his making and preserving all things; I resolve steadfastly to believe that in this one glorious Godhead there are three persons, the Father, the Son, and the Holy Ghost; that the Second Person in the blessed Trinity, God the Son, took upon Him human nature was born of a Virgin and died upon a Cross, as a Sacrifice for the Sins of the World, that He rose again the Third Day from the Dead, ascended into Heaven, and sitteth on the right hand of God, and that He will come again to judge the quick and dead; that this Son of God, our Lord Jesus, planted a Church while He was upon earth, and committed the care of it to His Apostles, with a power to ordain others to succeed them in their office; that the Holy Ghost bestowed miraculous gifts upon the Apostles to fit them to convert the world, and to bring all mankind into the Christian Church in which forgiveness of sins and eternal life after the resurrection of the body are always to be obtained.

Why do you resolve to believe this? Because these and all other points of my creed are revealed in the Holy Scriptures by God Himself, who, is infinite truth and cannot lie, who is infinite love and will not deceive me.

What do you resolve in relation to your practice?

I resolve, by the help of divine grace, to observe all those precepts which relate to God, my neighbor, and myself.

What do you resolve in relation to God?

I resolve to pay my obedience to Him in a due and devout attendance on prayers both in public and private, and on the Holy Sacrament; I resolve to own His bounty in all the good things I receive, and to submit patiently to His wisdom in all the afflictions I suffer; I resolve to reverence His holy name, never to use it lightly, nor to profane it by customary swearing, much less by false and faithless oaths; I resolve to

reverence his Holy Word, constantly to resort to his worship, and to observe His day particularly set apart for it, and to show a due regard to all things and persons devoted to Him and commissioned by Him.

What do you resolve in relation to your Neighbour?

I resolve, by the grace of God, to be just in all my dealings; never to deprive him of his right by fraud or force, to be sincere in my expressions, and to be true to my promises; I resolve to relieve his necessities according to my ability, and to be candid in interpreting his words and actions; never to slander him by false reports, or unnecessarily to publish his faults by evil speaking; I resolve to be meek and patient under all provocations, and to be ready to forgive all affronts and injuries, and to study to promote peace among all men; I resolve to love, reverence and obey my natural parents, and to perform the several duties I owe to all my governors in Church and State.

What do you resolve in relation to yourself?

I resolve, by the grace of God, to humble myself under a just sense of my own faults and defects, not to be puffed up with a vain conceit of myself, or with a contempt of others; I resolve to be chaste in all my thoughts, words and actions, and to avoid everything that may in the least have a tendency to uncleanness; to be temperate in the use of meats, drinks and all other enjoyments, and to fly from all temptations to drunkenness; I resolve to deny myself, to keep my body under by fasting and abstinence, and to mortify my affections to the things of this world, and to be ready to part with any of the conveniences of life rather than forsake the wings of truth and righteousness.

From whence appears the necessity of being sincere in these resolutions?

Because God who knows our hearts will reject our pretended dedication of ourselves to his service, if we engage only out of custom and in compliance with the fashion of the world, and consequently will withhold His grace from us since we render ourselves unworthy of the influences of it by never really designing what we openly profess.

(To be Continued)

VARIATIONS OF ROME.

No. 2.

"NEITHER will I ever take or interpret the Scriptures otherwise than according to the unanimous consent of the Fathers." This is a clause in the creed of Pope Pius IV. published by the Council of Trent. Let us notice a variation. In 1854, on his own responsibility Pius IX. added a new article to the Roman Catholic Creed, viz., that of the Immaculate Conception. This doctrine, is not only not in the Bible nor in any ancient writer, but is actually denied by St. Augustine, St. Bernard, and by the Great Roman Doctor St Thomas Aquinas.

The fourth Rule of the Congregation of the Index of Prohibited Books, which was approved by Pius IV., and still in force, is this:—"Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises. . . . The parish priest or the confessor may grant permission to read translations, made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of piety from such reading. . . . But whosoever shall presume to read these Bibles, or have them in possession without such faculty, shall not be capable of receiving absolution of their sins, unless they have first given up the Bibles to the Ordinary." Pope Clement XI. in 1713 condemned the following out of the 101 propositions of Queneau as "false, scandalous, pernicious, seditious, blasphemous, and heretical." Proposition 80. The reading of Holy Scripture is for all. Proposition 85. To forbid Christians the reading of Holy Scriptures, especially the Gospels, is to

forbid the use of light to the children of light."

What a Variation this is, from the Bible, and from the Fathers! These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up"—(Deut. v. 1.) Our Blessed Lord says:—"Do ye not therefore err because ye know not the Scriptures, neither the Power of God." (St Mark xii. 24.) St. Paul adds:—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." St. Basil the Great:—"For practical purposes it is useful and necessary that every one should thoroughly learn out of the Divinely inspired Scriptures, both for the fulfilment of piety and also in order not to become habituated to human traditions." And St. Chrysostom tells us:—"The reading of the Scriptures is a powerful safeguard against sin, and ignorance of the Scriptures is a dangerous abyss. It is greatly to risk one's salvation to know nothing of Holy Writ; this is the source of many heresies and corruptions which have introduced themselves into the Church." Before concluding this part of the subject, it is well to touch on the subject of the "Breviary" the Roman book of devotions. This contained the Clerical religion; for the laity could not read the book in the Latin tongue. Recently, a private translator issued an unofficial version of the work in English. In this edition he shows the greatest aptitude for variation; for with remarkable liberty (and we, as English Churchmen, may add) he with good taste, has rejected both the Vulgate and the Douay Versions of Scripture, and made use of others from our own English Bible. He has likewise taken the Collects from our own Prayer book. Here too, we find hymns borrowed from Mant, notes on Isaiah from Lowth, and on Daniel from Pusey. More than this, in one part he has actually rejected the Antiphons for the day, and has substituted for them, the well known hymn of Bishop Heber. "Holy, holy, holy, Lord God Almighty." This little variation may be the beginning of great things. A remarkable hungering of her laity for the best—for certainly our formularies are as perfect and beautiful as compositions can be—And as her people seek to know more and to think more for themselves, we may hope that they may be impelled, by very thirst, to cry out for that cup of the Lord's Supper refused them, and that even in our days we may be permitted to hear "The crying for wine in her street."

WM. CHAS. WILSON.

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.

A COUNTRYMAN'S IDEES.

To the Editors of the Church Guardian.

MUSTER EDITERS,—I believe I promised to finish up in this here letter all I had to say, but I am so digestive so fond of intelopin and as our Parson says flying off at a target, I'm not quite sure I'll get through this time. Howsumedever I in due time arrived at the Hotel, a very decent sort of a place, and as I walks up the stairs I meets a venerable old party as I has knowed these thirty years, Says I, Mr. Blank, are you agoin to Montreal this Fall me, says he, no, I don't belong to that click. What in natur he could mean by a click I couldn't tell, but I knowed our Parson could tell me, so I says looking as wise as any owl, ah yes, so I've heard, and off I walks to the dinen room. That dinen room Muster Editors was strewed with Clergy as thick as leaves, as strews the stream in "Vallumbrosa," (thats poetry) among the rest I spied our Parson, says I, what's a click t Well, said he, a liffin did you ever see a hen with a flock of chickens, it don't matter how like them chickens may be to the other chickens round her, she will beat all the other off and give the tit bits to her own blood, them happy little chicks belongs to a click, and o my shew they do clap

their wings and crows. That's all right Parson says I, but how is it that you and all these young fledgelings of your cloth has to be at a Hotel. Why, says he, don't you know that Halifax have all been ruined by Confederation and that the people is economising, when you want to economize, it is always safe to begin with the Church. Now this was kinder hard of the Parson, because he knowed well he was a striking me on a very sore spot. Some years ago times was terrible hard. I got sick, and I had to hire a boy at one dollar a week to keep store and board him. So me and Sarah Jane (that's my wife) agreed that we must economize. We used to give two dollars to the D. C. S. and two dollars for a Church paper, and seven dollars towards the Ministers pay, so we strikes off D. C. S. and two dollars off the Minister's pay, and church paper. The reason why we didn't cut the Parson off altogether was he was so kind, and I liked him so much, I could not do without him, and I was afeared he would not come if he didn't get his pay. That very same winter we bought a organ, and Mary Ann took lessons and it was beautiful to hear her. But one day when I was just a gettin' well, the Parson brakes out just awful, Says he, do you know you have been robbin' God—he said them very words—taken the money that should have gone to his service and given it for a bag of pipes, as isn't any use but to set ones teeth on edge, the country is bein' organized to death. Do you know what will be the fate of that poor girl, says he, she will marry Tom, Stokes, have a family of children which she cant take care of, give Tom burnt meat and boiled bullets for dinner and then he will become cross and stubborn like, for the only way to get at a man's heart is then his stomach, and then ten years from this that bright pretty creatur, will be poor, forlorn, hopeless, faded, slattern, all because you'll always keep her strummin' at that organ instead of sendin' her to the kitchen. Wasn't that awful language for a Minister to use.

But this is a digestion. I'm very fond of digestions, but to come back to the pint. I seed the Parson was a kinder nettled about somethin', and I invited him to come with me to the missionary meetin' hopin' that it would a kinder soothe him. As we was a walkin' along says he to me says he, did you ever hear such a howl as these here folks in Halifax is a settin' up about Confederation. They is a talkin' like as of somethin' that happened some time before the flood could affect the prosperity of the town. But the truth is says he, the people haint got no more energy nor a flock of geese on a hot day. They all squals down in the middle of the road and every now and then a big gander puts up his neck and a screams out Confederation. Why dont they go to work. Do you suppose if I was starved out, as is uncommon likely, and had to turn drummer that I would let any mortal drummer get a head of me? No sir, in three months that drummer would be a walkin' shadder and wish I was buried. While we was talkin' we comes to the buildin'. I'm uncommon fond of missionary meetin's, and I likes hearin' from "Greenland's Icy Mountains", but the Parson he reaches over and says, says he what uncommon stuff people will sing in hymns and think they is doin' all right. Is it a physical possibility for any man livin' to call from Greenland's Icy Mountains? Parson, says I, I'm ashamed of you. Well the speakin' was rafe good, and I began to feel so warm like, I was just on the pint of substitutin' twenty-five cents for five for the collection. When I seen the Parson a liffin like anything, thinks I to myself he's a liffin at them folks about somethin', so I concluded to give nothin' at all, and say, if asked, it was the Parson's fault. When we gets out in the open air, I says right up, your conduct Parson, says I, was scandilas. Why says he, I like a farce above all things, the Parson often makes my flesh creep by the shockin' things he says, but this time I turned quite sick. What says I do you attend them profane things. Yes, says he, I has attended them in Europe and America, but the best one I has ever seed is the one I witnessed to night. Hows that says I? Why says he, there was a missionary meetin' and not a real simple missionary there a speakin'. The men were well enough, good men and true men, men whose eloquence would be admired in any assembly in the world, but I ask you was there a single true missionary among them? And this farce has gone on for years. Why, says

he, I am a backwoodsman who has been a true missionary for a quarter of a century, and I've never been asked but once to speak before a Halifax audience, and that time they comes and they tells me that my name was put on by mistake, and had been taken off. Think of that, says he. Yet, says he, I could tell such tales of my life and work as would move the hearts of these, and noble hearts they has these people of Halifax, as the heart of one man. But the Rector of This, That and the Other gets up and each tells a flatterin' tale, when it is known that some of them at least has been a retardin' missionary work in the diocese for years, and wished as how we might be staved on the barren mountains. (Shakespeare.) Oh, says he, I never saw so plain a case of "lucous not luccundo," that means "shinin' lights not shinin'," but you're a most uncommon conceited man, says I. Says he a luffin'. Mr. P what does you think about a keepin' a country store. Well, I'm proud of my store, so says I, I should like to see the man as could beat me at sellin' small notions. He'd only set a trap for me, then why said he is it conceit in me to say I know my trade, and can tell all about it. I was a kinder flabbergasted, so I changed the subject. Parson says I what do you think the Bishop did to-day. I dont know says he, but I love, honor and revere my Bishop, and I wont hear one word of abuse of him. Well I didn't like that because next to worrien a Parson to death, the best fun I knows of is abusin' the Bishop. Parson, says I, you want somethin'. No, says he, I dont want nothin' from no man but fair play, and that I dont always get. But I've been a watchin' the Bishop for years, and his great ability, patience under misrepresentation, unflinching zeal and extreme fairness has compelled my warmest love and gratitude. He was the only true missionary on the platform to night. Says I, a firen up, he hasn't drawn the people round him as he might of done. That's partly true says he, but it may be due to causes over which he has had no control.

I didn't have time to give him a partin dig before he says it's time to go to bed, and off he walked as meek as he could be. Muster Editors, did you ever know any man talk such twaddle as our Parson. He talks all the time and won't let me get a word edge wise, so you must let me fire away onst more, if you don't I'll give up your paper.

I remain, A COUNTRYMAN.

N. B.—Which means between ourselves, I'm mad at the Parson. He told me, M. P., that he belonged to the long-eared tribe because I voted for the D. D. S. Act. I'll give it to him.

A. C.

"WE HAVE AN ALTAR."

(To the Editors of the Church Guardian)

Sirs,—One of the most striking passages upon our subject occurs Mal. I. The prophet is foretelling the future rejection of the Jews, and of their carnal offerings, and the calling in of the Gentiles and the substitution of a purer kind of worship. The passage is this—"I have no pleasure in you saith the Lord of Hosts, neither will I accept an offering at your hand; for from the rising of the sun unto the going down of the same my name shall be great among the gentiles; and in every place incense shall be offered in my name and a pure offering."

Now the terms here are used as well connected with the idea of sacrifice, and universal antiquity seems to have agreed in referring this passage to the Blessed Sacrament, and understood the pure offering to be that of the Body and Blood of Christ, sacramentally present and offered up in that service. Nor is the testimony of this passage to be got over by saying, as some have said, that the prophet is here speaking of the sacrifice of the Cross offered up by the faith and devotion of the people. For this "pure offering" is to take the place of, and to correspond to the offerings under the Jewish Law. Now Christ's death upon the cross cannot be regarded as the substitute for the Jewish sacrifices. The Jewish sacrifices were types of the sacrifice of the death of Christ, they foreshadowed and pointed to it; but people cannot mean to say that the Jews were saved up to the death of Christ, by their carnal sacrifices, by the blood of bulls and of goats. Christ was the lamb slain from the foundation of the world.

The Jewish sacrifices were simply means appointed by God for the Jews to participate in that death, and to plead its merits with God; and they correspond to the Eucharistic sacrifice which is offered up in the Christian Church by the celebration of the Holy Communion, which is the means appointed by Christ Himself, whereby His people may participate in His death, and plead His merits before the throne of Grace.

Another passage which deserves to be quoted, as bearing on this subject is in the 19th of Isaiah. The prophet is foretelling the calling of Egypt into the Church of Christ and the worship which should then be offered by them; he does so in the following terms. "There shall be an altar unto the Lord in the midst of the land of Egypt" "and the Egyptians shall know the Lord in that day, and shall do sacrifices and oblation."

Hear again surely the idea of Christian worship, as it was suggested to the mind of the prophet is that of sacrifice. He is speaking of an open public act of worship to be done publicly in the midst of the land of Egypt, of an altar to be set up. What will answer as the fulfillment of this prophecy? Not mere heart religion, not pious aspirations and devotional feeling. There are, of course, other instances, in the prophetic Scriptures, in which allusion is made to the worship of the Messiah's Kingdom, and in which it is presented under the same idea of a sacrifice. These, however, must suffice at least for the present.

J. H.

A DISCLAIMER.

(To the Editors of the Church Guardian.)

ANDOVER, Aug. 6th. 1880.

Sirs,—In yesterday's issue of the GUARDIAN, you refer to "one gentleman, who is also opposed, we believe, to Sunday Schools," who "characterized such a Society" i.e. a Diocesan Temperance Society "as barbarous." Had you confided yourselves to truth, I should not have troubled you, as I should have considered it only to much honor to have received the anathemata of the CHURCH GUARDIAN in company with my Diocesan. But the character of your statements, together with the fact that the reports of the daily papers at the time point to me as the person attacked, call for a few words in reply. In the first place, upon what authority do you found your statement of my opposition to Sunday Schools? I shall make no statement of my connection with Sunday Schools in this Diocese, in the capacity of pupil, teacher, librarian, superintendent, and Parish Priest during the last thirty-five years. As I have no desire to boast of my labors, I owe it, however, to my friends, who remember me as a member of their schools in St. John, Sussex, Albert County, Fredericton, and Douglas, to assure them that I have not deserted them, nor their cause. I can only do justice to your second statement, by characterizing it as simply and utterly false. This word has no need of quotations marks as the word "barbarous" seems to have. What did occur was this. Two gentlemen, one of whom was the Associate Editor of the CHURCH GUARDIAN introduced a resolution which would practically compel every clergyman in the Diocese to adopt their peculiar line of combatting the great evil of Intemperance in Spirituous Liquors. This attempt to tamper with the liberties of the subject and to introduce a new element of discord into the Parishes of the Diocese, I said was barbarous. And I still feel, that to attempt, or even sympathize with such an act of despotism, is to read history backwards to the days of feudalism. I might have added which I did not, that to make long rambling temperance speeches, and therein imply that every one opposed to this act of tyranny, was opposed to temperance, and thus lose sight of the real question at issue was barbarous in a logical sense.

The conduct of the GUARDIAN is, of course, a matter with which I have nothing to do, it is nothing to me if it choose to make itself a laughing stock by upholding, in one column, the Church, as the great reforming agent of the world and in another sneering at "the stale assertion" respecting the sufficiency of the Baptismal vows. But I should like to suggest, that if the GUARDIAN expects any amount of success it would be well to attend a little more closely to accuracy of statement. LEO A. HORN

Family Department.

A PLEA FOR THE DUMB ANIMALS.

Ye call them dumb, and deem it well, How'er their bursting hearts may swell, They have no voice their woes to tell, As fabled beasts have dreamed.

Yet are they silent? need they speech His holy sympathies to reach, Who by their lips could prophets teach, And for their sakes would spare;

Have they no language? Angels know, Who take account of every blow; And there are angel hearts below On whom the Eternal Dove

O, hark are they the creatures bless! And yet that wealth of tenderness, In look, in gesture, in caress, By which our hearts they touch,

They may be silent as ye say, But woe to them who, day by day, Unthinking for what boon they pray, Repeat, "Thy kingdom come."

PROMISED BLESSINGS.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—GEN. viii. 22.

How apt we are to forget the daily blessings that the hand of our heavenly Father bountifully bestows upon us! Many centuries have elapsed since the promise which heads this paper was given, and to many it doubtless appears an idle word.

But who can admire the bright and beautiful blossoms of spring, the full and varied tints of summer, the waving fields of golden corn, the fruits of autumn, the frosts and snows of winter, without exclaiming, "All Thy works praise Thee, O Lord!"—Ps. cxlv. 10.

For ages past the seasons have continued to roll round, bringing innumerable blessings in their train, confirming the faithful promise of Jehovah, that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." I. We may here learn a proof of God's goodness.

Though we have rebelled against God and incurred His displeasure, yet He showers down His blessings upon us; He still gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness." When our fields are planted with corn, His care preserves the seed in the ground, and in process of time it shoots forth a slender blade; genial rains descend; the sun, that mighty principle of light, sheds his warm rays; and at the return of autumn we behold the fields waving with golden crops, and our numerous wants once more supplied. Let us endeavour to recognize God's goodness in a greater and higher degree, remembering that "His goodness shall not depart, neither shall the covenant of His peace be removed."—Isa. liv. 10.

II. But there is also a proof of God's faithfulness.

God ever remembers His promise, and mindful of His grace and truth, gives us richly all things to enjoy. In every returning harvest we have a fresh convincing proof of His faithfulness, that His promise He will not break, but that while the earth remaineth these blessings shall not cease.

May we always thank the Giver of all good gifts for His daily mercies and blessings vouchsafed unto us, and for all the precious fruits of the earth which He has provided for our sustenance and support, and entreat Him in the words of the General Thanksgiving, "to give us that due sense of all His mercies, that our hearts may be unfeignedly thankful, and that we shew forth His praise, not only with our lips, but in our lives; by giv-

ing up ourselves to His service, and by walking before Him in holiness and righteousness all our days."—A. B. B.

UNJUSTIFIABLE CONCESSIONS TO ROME.

We ought never to allow ourselves to speak as if we admitted that the Church of England had separated from the Church of Rome. It is one of the strong bulwarks of Romanism so to represent the matter, and hence to charge us with the novelty of our religion. Now, the ground on which every true Churchman will be satisfied to rest the validity of the claims of his Church is its antiquity. He will willingly yield, that if what is essential to the Church of Rome be of greater antiquity than what is essential to the Church of England, then the position of the latter is unjustifiable. To speak of the Church of England, then, as if it were a mere offshoot from the Church of Rome—as if it were a mere offshoot from the Church of Rome in the sixteenth century—is to betray our own cause. I repent what is so essential in these days for every Churchman to remember, that THE CHURCH OF ENGLAND NEVER SEPARATED FROM THE CHURCH OF ROME. It was originally an Independent Church, founded not by emissaries from Rome, but at a period not far removed from Apostolic times, if not by an Apostle himself. Afterwards, it must be admitted that the English nation was greatly indebted to the Church of Rome for the missionaries sent over under Augustine to the Saxons; and from this time an intercourse subsisted between the two Churches; but it was not until the period of the conquest, in the middle of the eleventh century, that Rome assumed anything like an ascendancy over the ancient British Church, and then it was not without a long and arduous struggle that she established it. So that the real fact of the case is this:—That out of EIGHTEEN CENTURIES, during which the Church of England has existed, somewhat less than FOUR CENTURIES AND A HALF were passed under the usurped domination of the see of Rome; so great is the absurdity, and palpable ignorance of historical facts, evinced by those who represent the Church of England as a separated branch of the Romish communion. Let it ever be remembered, that all which the English reformers aimed at, and which they so happily accomplished, was to bring back the Church of England to the same state of purity which it enjoyed previous to the imposition of the Papal yoke. They put forth no new doctrines; they only divested the old ones of the corruptions which had been fastened on them. In all essential points—in doctrine, in the sacraments, in the unbroken succession of its ministers,—the Church of England is at this day the same which it was in primitive times.

This is another point of duty incumbent upon us as Churchmen, which I think not too insignificant to mention. I mean, that we ought rigidly to abstain from yielding to the name of Romanists the name of Catholics. I admit that names are in themselves of very little importance; but not so when a very important and influential use may be made of them. There are instances on record of those, high in authority in that Church, condescending to abuse the ignorance of the uneducated, by making them believe that the term "Catholic," in our creeds, is intended exclusively to designate their communion. And certainly, in a general point of view, it is of no small importance especially considering the use of this term in the authorized standards of the Church, that we should avoid speaking in a way which, strictly understood, is an implicit admission that we ourselves are guilty of the sin of schism.—E.

SOME EXCELLENCIES OF THE JAPANESE.

The Japanese rules of politeness, which were formulated in the seventh century of our era by the three brothers Ogasawara, are taught very carefully to all good Japanese. One or two of them, as we find them translated in the Tokio Times, we commend to our correspondents: "It is better to ask another to write for you if your orthography is bad." We are glad Joachim Miller says that rule. "Use suitable paper." Suitable paper has only one side to it. Avoid too many rhetorical expressions. That includes all exordiums and per-

ations. Another rule we do not care anything about: Write superscriptions as far as possible in a learned character, and sign your own name in the more vulgar hand, and rather carelessly, otherwise you may be considered too polite to yourself." Other rules will commend themselves to all. "Do not talk with a toothpick in the mouth." "In company do not monopolize the fire." "Don't look at letters intended for others." "Don't stare at other people's wives." "Don't ride too near a picnic party or before windows." "In company, if another makes a jest or tells a story, don't correct him in matters of fact, as by exclaiming, 'why that happened on Wednesday or Thursday.'" "If looking at a game of chequers, do not advise the players." And finally, "Do not give too expensive presents." It was a really delicate sense of politeness that dictates that rule.—Independent.

MORNING PRAYER.

"All things are naked and open unto the eyes of Him with whom we have to do." Heb. iv. 13.

Grant that I may always live and act as having Thee, O God, the constant witness of my conduct for Jesus Christ's sake.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Matt. vi. 33.

In this word, O Blessed Jesus, is my trust; I do cheerfully leave my temporal concerns to the good Providence of God, to order what He judges to be most convenient for me. That which I humbly desire is, that I may serve Him without distraction, be content with my condition; not desire by unjust ways to better or secure it; that I may do good to such as are in misery, and, by a temperance in all things, be ever prepared patiently to endure what His Providence shall bring forth; that so among the sundry and manifold changes of the world my heart may surely there be fixed, where true joys are to be found. Amen.

"Whatsoever thy hand findeth to do, do it with thy might," for "the night cometh when no man can work." Eccles. ix. 10.

Masa me, O God, ever sensible of the great evil of delaying the work in its season, which Thou hast appointed, lest the night surprise me unawares."

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." 1 John v. 14.

That it may be unto Thy servant according to this word, I beseech Thee to hear me in the full importance of that holy prayer which Thy Blessed Son hath taught us: "Our Father, which art in Heaven"; in whom we live and move and have our being; grant that I and all Christians may live worthy of this glorious relation; and that we may not sin, knowing that we are accounted Thine. We are Thine by adoption; O make us Thine by the choice of our will. "Hallowed be Thy Name." O God, whose Name is great, wonderful and holy, grant that I and all Thy children may glorify Thee, not only with our lips, but in our lives; that others, seeing our good works, may glorify our Father which is in Heaven. "Thy Kingdom come." May the kingdoms of the world become the kingdoms of the Lord and of His Christ. And may all that own Thee for their King become Thy faithful subjects, and obey Thy laws. Dethrone O God and destroy Satan and his kingdoms, and enlarge the kingdoms of grace. "Thy will be done in earth as it is in Heaven." We adore Thy goodness, O God, in making Thy will known to us in Thy Holy Word. May this Thy Word be the rule our will, of our desires, of our lives and actions. May we ever sacrifice our will to Thine; be pleased with all Thy choices for ourselves and others; and adore Thy Providence in the government of this world.—From Bishop Wilson's Sacra Privata.

ADMIRABLE ADVICE FROM BISHOP TUTTLE.

The beauty of the Church Services, and their value in inciting real devotion, depend largely upon the earnestness and heartiness with which the congregation take their part in them. I think it would be well if each clergyman, in some way to be decided on by him, would instruct his people in this matter of making responses. Show them how, by responding loudly and slowly enough, and es-

pecially by minding the pause that is somewhere about the middle of every verse of the Psalter, they can easily keep together; and then how their united voices are encouraging and inspiring to the entire service. Point out to the children that it is for them to join also in the Creed, the Lord's Prayer, and the other parts. Disabuse reverent and religious folks who may not be fully of us, of the mistaken idea that it is not proper for them to read aloud God's Holy Word with us—for this is really what responding is. Ah! how the chilling objections, that the Church Liturgy is awkward and formal, would vanish before the sun-warmth of such a service audibly read and heartily felt and unitedly rendered, by the Minister and the whole congregation!

In preparing candidates for Confirmation, do not think it is of no consequence to give counsel on the little things that make for fulness of participation and reverence of manner, in the Holy Communion. Such as every communicant should make it a rule always on occasions of Holy Communion, to deposit his or her own gift in the alms-basin, for a portion of the "Alms and Oblations," to be offered on God's Holy Altar. At such times, husbands should not give for wives, nor brothers for sisters, nor parents for children. Each one should make sure to give his or her own gift. This much at least always should be done. Even beyond this, more and more as we can, we of the clergy should teach all our people that offerings in Church, so far from being rightly called "collections," as if a spoiling of the world's goods, are really our humble gifts of gratitude to God and for the use of his work, as solemn and proper a part of Divine Worship, whenever we are assembled together as in prayer.

In matters of detail of reverent worship, of parochial life and diocesan life, and work of general missions, all of which, as members of the one great Church, we ought to keep ourselves informed about and interested in. A good Church paper, taken in each and every household, would be of invaluable service. Brethren of the Clergy, if you would vigorously make the effort to get lists of subscribers for a Church paper among your people, besides all other good done, you would be more than repaid by getting such an earnestness of interest and thoroughness of intelligence about Church matters disseminated through your parishes as never you had before.

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began ever failed. Oh, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty, obscure, toil some unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God.—F. W. Farrar.

A correspondent from Italy says:—"Demolition is fast going on. That which in England is apparently being built up, in Italy is in rapid process of destruction. A few more years and there will be no such as she now is. As it is, she is in the mind of the majority of the good in Italy a church fast passing away. What presses much more upon the minds of Italians than the prospect of demolition, is that of reconstruction, and the basis and principles on which it should proceed. Here it is that they want direction. I wished I could place in the hands of some of the eminent men whom I am acquainted with

in Rome and Florence a copy of our own Book of Common Prayer in Italian."

Children's Department.

A GENTLEMAN.

"Step lightly, Arthur, don't make so much noise when you come in," said a little boy's mother one day, as he burst open the door and sprang into the room where she was sitting.

"O, mamma, why must I always be so still? It's a great deal nicer to make as much rumpus as you've a mind to." And Arthur didn't speak very pleasantly either, when he said this.

"Because," said mamma, in a quiet tone, "if you are a gentle boy I shall hope to see you some day a gentle man."

"I'm sure I never thought of that. Why, is that what gentleman means?" exclaimed Arthur in surprise.

THE POVERTY OF JESUS.

A LITTLE boy between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, and at last he stopped reading, and sobbed aloud.

His mother asked him what was the matter, but for some time he could not answer her. At length he said, as well as his sobs would let him, "I'm sure, mamma, if I had been there, I would have given him my pillow."

Little reader, do you ever think as you go to your warm, nice bed, and lie down on the soft pillow that mamma likes so nicely for you, that Jesus, God's dear Son, had often no pillow for his head and no place to sleep in.

Ask some one to find for you these words in the Bible: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through His poverty, might be rich."

"I love Them that love Me, and They that seek Me early shall find Me."

BOOK NOTICES, &c.

The August number of the American Church Eclectic is more than ordinarily interesting, which is saying a great deal, for we know of no magazine that contains so many good things month after month. Its contents are decidedly of a strong Church tone, but its articles are of profound interest to every intelligent Churchman, whether "high" or "low."

We venture to say that no clergyman once subscribing for it will fail to renew his subscription another year. Price \$3. To Missionaries and Candidates for Orders. \$2. Address—Pott, Young & Co., Cooper Union, N. Y.

The following are among the valuable contents of The Preacher and Homiletic Monthly for August:

Sermonic—"Our Brother's Blood," by Henry C. Potter, D. D.; "Cosmogony of Moses," by Rev. T. C. Coit; "Religion and Politics," by Canon Farrar; "The Unknowable God," by Joseph Parker, D. D.; "Elisha's Prayer," by Rev. William Arthur; "The Preciousness of Christ," by Jas. M. Buckley, D. D.; "What is it to be a Christian?" by Rev. George F. Pentecost; "The Perfect Home," by Rev. G. C. Noyes; "Acquaintance with God," by Rev. W. F. Chalmers; "The Glory of the Cross," by Rev. W. H. Wardell; "The Christian Reconstruction of Utah," by Rev. R. G. McNiece; "The Savor of Earthiness," by Rev. John Gaston; "Christian Ethics," by George B. Safford, D. D.; S. S. Anniversary Services:—"The Sabbath-school a Defence of Christianity and the Republic," "Religious Education the Safeguard of Civil Liberty," by J. P. Newman, D. D.

In addition to the above, we have the following interesting articles: "The Prayer-meeting Service," by Rev. Lewis O. Thompson; "Suggestive Scripture for Revival Service," by J. O. Peck, D. D.; "International S. S. Lessons," by Rev. D. C. Hughes; and much more of value to the Bible student in the way of Sermonic Criticism, Ministers Exchanging Views, etc. Subscriptions, \$2.50 per year; single number, 25 cents. I. K. Funk & Co., 10 and 12 Dey Street, New York.

The Week.

HOME NEWS.

The Hon. M. H. Phelan, a prominent candidate for the Lieutenant-Governorship of Missouri, is a native of Cape Breton.

The Grand Trunk Railway's earnings for the week ending August 7, show an increase of \$55,702. The aggregate increase for the past thirty-two weeks foots up \$1,813,000.

Toronto, Aug. 13.—The Globe this morning contains the following special cable:

London, Aug. 13.—Sir John Macdonald's Pacific Railway negotiations are within a few hours of completion.

Digby, August 14.—The Governor-General arrived at half past four yesterday by special train from Yarmouth. The town was beautifully and generally illuminated last evening and presented a very handsome appearance.

Dr. B. D. Fraser, Windsor, has received news of the death of his fifth son, Harry, aged 19, who left England some time ago in a ship bound to the Fiji Islands. The whole community sympathize deeply with the Doctor in his sad loss.

We are informed that Lovell's Advanced Geography (148 pages) will be published on the 20th inst. It will contain 45 Colored Maps, 210 Illustrations, a number of Statistical Tables, and a Pronouncing Vocabulary. Price \$1 50.

The Herald and Gazette are jubilant over the success of the Grand Trunk on issuing £1,000,000 5 per cent debentures, stock at 5 per cent premium, to supplant six and seven per cent bonds, — a saving of £25,000 a year; an immediate saving of £14,000; and an actual profit £50,000.

Ottawa, Aug. 13.—The Citizen says: "We learn by telegraph that Sir John Macdonald, Sir C. Tupper and Hon. Mr. Pope have bespoken passages on the coming steamer from Liverpool on the 2nd of Sept. It is probable that several of the negotiating capitalists for the Canada Pacific Railway will take passage at the same time."

Halifax, Aug. 11.—Messrs. George W. Stewart and Rose brought to town to-day a bar of gold weighing 800 ounces, 5 drachms and 5 grains—the product of 14 men's labor for six weeks. The brick is worth over \$16,000, and is as remarkable for its purity as for its size. This result was never equalled in the history of the world's gold mining.

Yarmouth, Aug. 12.—The Governor General arrived a few minutes before seven o'clock and was welcomed at the railway station by a large crowd of citizens, who cheered him enthusiastically. The display of hunting was the largest and grandest ever witnessed in Yarmouth, numerous lines of flags spanning the streets. The town is brilliantly illuminated.

NEWS FROM ABROAD.

London, Aug. 16.—Lady Dufferin is quite ill, suffering from a fever.

Jagdalak, Aug. 15.—Gen. Stewart's force reached Schaba in the Ghilzai County. The Ameer will enter Bala Hissar in state to-day. Cabul quiet.

London, Aug. 11.—A despatch from Canton says that news has been received there of the destruction of a large town on the north river, above that city by an inundation, in which 4,000 people are said to have perished.

Glasgow, Aug. 16.—Serious rioting occurred in this city to-day, occasioned by motions of the Home Rulers, in which many persons were hurt. Twelve policemen were wounded during the fighting, several of them very seriously. The Times says so hurried have shipments been made that there are said to be large quantities of American grain here unsold. The present magnificent weather enhances the value of the home crop, and lessens the demand for foreign supplies.

The World's Commerce.—The total number of steamships engaged in the foreign carrying trade of the world, last year, is estimated by the Manchester Guardian to have been 5,900, representing a capacity of 8,000,000 tons, of which one half belonged to Great Britain; 600,000 tons to the United States; 350,000 tons to the France; 270,000 tons to Germany. Next in the order of rank are Spain, Russia and Holland (tonnage not given), and Italy is credited with but 73,000 tons.

ADLAIDE NELSON died suddenly at Paris Aug. 15th. She had been preparing on an extensive scale for a visit to America.

Catholic demonstrations were made in various parts of Ireland, in connection with the 15th of August Lady-Day celebration.

London, Aug. 14.—Mr. Gladstone was present at the Cabinet Council to-day, to attend which he returned from Windsor. The crisis is so serious that Mr. Gladstone, although not in a condition physically to resume his functions in full, feels that the need of his supervision and influence demands the risk.

New York, Aug. 14.—The third of a series of matches between the American and Canadian teams is in progress this afternoon at Creedmoor. Teams of six are shooting, Messrs. Hollon and Webb being held in reserve by the Americans; Messrs. Adams and Frothingale by the Canadians. Score at 800 yards, Americans, 439; Canadians, 427.

Births.

At the Rectory, Clinton, Ont., on the 3rd inst. the wife of Rev. C. R. Matthew of a daughter.

On Tuesday the 10th inst., at the Rectory, Dalhousie, N.B., the wife of the Rev. J. H. Sweet, prematurely of a son, surviving its birth for a few hours.

At Dartmouth, on the 12th inst., the wife of A. C. Johnstone, of a son.

Marriages.

At Christ Church, Amherst, on Tuesday, the 10th Aug., by the Rev. Canon Townshend, uncle of the bride, assisted by the Rev. Dr. Unwin and the Rev. Cecil Wiggin, Rector of Sackville, N.S., Mary, daughter of Lieut-Col. C. J. Stewart of Willowdale, to W. A. Henderson, of Winnipeg, Manitoba.

At Westport House, Portrush, County Antrim, Ireland, by special licence, on the 21st ult., by the Rev. Mr. Cooper, Rector of Agherton, Sewel Hamilton, Esq., to Helena, youngest daughter of the late Rev. Wm. Robinson, Rector of Bovevagh, and Precentor of Christ's Church, Dublin, granddaughter of the Rev. Sir John Robinson Bart, Archbishop of Armagh, and Prebend of Kildare, and of the Right Hon. Henry Jeffery Flower Viscount Ashbrook, and sister of Captain Henry Jeffery Robinson, late of Fredericton.

At Ottawa, 18th inst., at St. Alban's Church, by Rev. Dr. Jones, Herbert C. Burchell, Esq., Civil Engineer, to Ellen Burtha, eldest daughter of F. N. Gisborne, Esq., of Ottawa.

Deaths.

At Annapolis, Aug. 1st, 1880, Ellen Stewart, eldest daughter of George E. and Kate Corbett, aged 4 years and 4 months.

July 27, at Stellarton, John David Wadden, aged ten months.

Aug. 4, at New Glasgow, Marcus Lee Mason, aged 10 1/2 months.

Aug. 9, at Westville, Mary Elizabeth Chapel, aged five months.

At Terrance Bay, on Monday, the 9th inst., of diphtheria, Theresa, aged six years, and Frederick aged one year and six months, children of John and Leah Jolimore. (Suffer little children to come unto Me, for of such is the Kingdom of God.)

At Dorchester, N. B., on the morning of the 9th inst., Ruth C., wife of Philip Palmer Esq., and daughter of the late Priestly Wells, of Jollicore, in her 28th year, leaving a disconsolate husband, relatives and friends to mourn her loss.

On August 11, at Truro, James Foster Bradshaw, infant son of Rev. J. A. Kauback.

At Halifax on Sunday afternoon, 15th inst. Margaret Yeomans, widow of the late Edward Cunnard, Esq.

In St. John, on the 13th inst., Henry Parker Sturdee, Esq., aged 72 years.

Wanted--LAY READER

IMMEDIATELY, until Sept. 30th. House in Rectory, 1. remun for Services. Assistance in Reading, if required.

Address at once--RECTOR, French Village, St. Margaret's Bay.

STAMMERING,

Stuttering, Hesitancy, Lipping, Loss of Voice, &c., cured for life at the HALIFAX Branch of the Loudon Stammering Institute. Hundreds in Halifax and in several places in the Province. New Brunswick and P. E. I., know that I am cured of Stammering, and as mine was one of the worst possible cases, no others need have any doubts about being cured.

Mr. Green has forwarded on application I intend to open a Class about 1st September, and will be glad to give any further information.

R. B. MACGREGOR, Lecturer, 83 Upper Water Street, Halifax.

In Press--To be published in July, 1881.

LOVELL'S

Gazetteer of British North America.

Containing the latest and most authentic descriptions of over 5,000 Cities, Towns and Villages in the Provinces of Ontario, Quebec, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Manitoba, British Columbia, and the North West Territories, and other general information; drawn from official sources, as to the names, locality, extent, population, &c., of the several Provinces; showing the position of the Railroad, Street, &c., and Sea, Lake and River Ports, to the Cities, Towns, &c., &c., in the several Provinces; (this Table will be found invaluable); and a neat Colored Map of the Dominion of Canada; Edited by F. J. C. GOSSEL, assisted by a Corps of Writers. Subscribers' Names respectfully solicited. Agents wanted.

Price \$2.50. Published by JOHN S. LOVELL & SON, Publishers, Montreal, Aug. 1880.

BRYAN'S ELECTRIC BELT. THE ONLY GENUINE. A SELF CURE WITHOUT MEDICINES. A Marvellous Remedy. Intelligently Applied. PATENTED 1874 & 1877. Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration. It Gives New Life and Strength to the Waning Organism. HEAD THE TESTIMONY. D. WRIGHT KING, Esq., Albany, N. Y., says: "I feel that it has cured my life." G. A. PRESTON, Esq., N. Y., says: "It has stopped the principal trouble." EDW. WILKINS, Esq., Newark, N. J., says: "It acted soothingly and removed the debility." WM. F. GITCHER, Esq., Union, N. Y., says: "It has made a new man of me." MISS M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good, and enabled me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed. Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

SUBSTITUTES! The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," but have another article in the good, if not better, which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the vilest and cheapest drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine. For CHOLERA MORBUS, CRAMPS, AND ALL SUMMER OR BOWEL COMPLAINTS PERRY DAVIS' PAIN-KILLER IS UNEQUALLED. IT CURES ALMOST INSTANTLY. The PAIN-KILLER is put up in 25c. and 50c. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest. SOLD BY ALL MEDICINE DEALERS.

Mail Contract. TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon on Friday, the 10th September, for the conveyance of Her Majesty's Mail six times per week each way, during six months of the year, and the other times per week each way, during the other six months, between PARRSBOROUGH AND THREE SISTERS, under a proposed contract for three years and eleven months from the 1st November next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Parrsborough, Adams Harbour, and Three Sisters, or at the office of the Subcontractor, J. D. STORY, Asst. Post Office Inspector. Post Office Inspector's Office, Halifax, 30th July, 1880. 31-10 Canadian Pacific Railway.

TENDERS FOR ROLLING STOCK. TIME for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 26th July, 1880. 17 01

BROWN BROTHERS & CO. Beg to tender their sincere thanks to those who have favored them with their patronage in the past. They are gratified to find that their endeavours to give satisfaction, by dispensing the best Medicine in the best manner, have been highly successful. The Chemicals kept in stock are the best the London Market affords.

Physicians Families. Who wish to use the best quality of DRUGS, will find it to their advantage to apply to BROWN BROTHERS & CO. Families residing in Town or Country, who have not the advantage of being supplied by them, would do well to give them a trial, as every care is taken to secure accuracy, and only experienced hands are entrusted with the compounding and dispensing of Medicines. The whole business is under the charge of MR. W. H. SIMSON, who is a graduate of the Philadelphia College of Pharmacy, and who is assisted by a staff of competent Clerks.

Weekly Markets. FISH. The prices of fish are asking prices from vessel, when sold from store are more, say from 25 to 50 cents per barrel or quintal. Babba. St. John. Large Cod, hard, pr qt. new 3.35 to 3.50 " now 2.00 to 3.00 Small, Store, " " 3.00 to 3.25 Archa, " " new 2.00 to 3.00 Bank, " " 2.00 to 3.00 Labrador, " " none Lake, " " 1.75 to 2.00 Haddock, Archa, " " 2.00 to 2.25 Western Shore, " " 2.00 Pollock, " " none Herring (Store): Labrador, per bbl. none Shore Split, No. 1. 4.00 No. 1 Fat Shore 4.25 to 4.50 Shore Round, " 3.75 B. of Islands Split 3.00 Boone Bay Round split 3.00 to 3.25 George's Bay, " 2.00 to 2.50 Alewives, No. 1 new 2.50 to 3.00 No. 2 new 1.25 to 2.00 Mackerel (Store) No. 1, per bbl. none No. 2, large, " none No. 3, " " none No. 3, large new 3.75 to 4.00 No. 3, med new 3.25 Small, new " 2 50 Salmon - Store - No. 1, per bbl. 10 to 20 No. 2, " " 17 to 18 No. 3, " " 18 to 15 Salmon - Newfoundland and Labrador, so far heard from, is a failure, and very few coming to market. Flour - Canada Sup. Extra 6.85 to 6.50 Extra " 6.10 to 6.20 Strong Bakers " 5.75 to 6.00 Spring Extra " very scarce. Extra State " Rye Flour, Am. Cornmeal - Kiln Dried choice 3.10 to 3.22 Fresh Ground 3.00 Oatmeal - Nova Scotian, per bbl 5.00 Canada " 5.00 to 5.25 Barley, per bush Oats - P. E. I. Black, 7 bush 5.1 to 6.0 Canadian Mixed " none N. S. and N. B. " none Bran " Beans, per bush 1.00 to 2.00 Peas, round, per bbl 4.00 to 4.40 Peas, split, " 5.00 Provisions - Beef, Am. Mess, bond 14.00 Ex Mess 12.00 Beef, N. Scotia Mess 5.00 to 8.00 " Am Plate 14.00 to 16.00 " Extra Prime " Extra Plate in bond 13.00 to 14.00 In bond, " P. E. I. Extra 15.00 to 16.00 " Mess 15.00 to 16.00 " Pr. Mess 13.50 to 14.00 " N. Scotia Mess 14.00 to 15.00 " Prime 10.00 to 11.00 Lard " 12 to 13 Bacon, roll " 13 to 14 Ham, " 11 to 13 Shoulders " 9 to 12 Eggs, per doz " 16 to 18 SALT from store - Liverpool, per bbl 1.40 to 1.50 Turk's Island " none Cadiz " 1.60 to 1.00 Inguin " 1.00 to 1.25 Liverpool, bags store 6 to 7 Tea - Congou, com & dusty 25 to 30 fair " 28 to 31 choice " 35 to 37 superior " 3 to 40 Oolong " 40 to 42 Soap, Candles, &c - Domestic Brown 4 Pale " 4 Family " 5 Extra " 6 B. Mottled 6 Crown " 6 Laundry " 7 Canada Laundry 5 to 7 Candles, 6's and 8's 13 Molasses - Demerara, per gal. 38 to 40 Cienfuegos " 30 to 40 Trinidad " 35 to 40 Sugars - Porto Rico, ch. grey 8 Vac. Rico, duty paid 10 to 10 Yellow C. " 9 Extra C. " 10 Scotch refined, No. 20 Crushed " 12 Granulated " 10 Porto Rico " 7 " fair " 7 " choice " 8 Cuba, dark " 7 Country Produce - Butter, in firkins 15 to 17 " small tbs. 17 to 19 Cheese, per lb. (dairy) 8 Cheese " (factory) 12 to 13 Beef " 6 to 12 Mutton " 5 to 6 Lamb " 10 Veal " 7 to 8 Pork " 7 to 8 Turkey " 15 to 17 Ducks, per pair " 10 Chickens, " 10 to 100 Potatoes, per bush (old) 25 to 35 (new) 50 Carrots " 10 to 15 Hay, per ton " 14 to 15 Apples " 2.00 to 2.50

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

The Right Rev. the Lord Bishop of Nova Scotia, Principal. The Rev. John Padfield, Visitor. This School will Re-Open January 11. Classes will be formed at once for the University Examinations.

St. Margaret's Hall, HALIFAX, N. S. DIOCESAN SEMINARY FOR YOUNG LADIES.

Visitor. The Right Rev. the Lord Bishop of Nova Scotia, Principal. The Rev. John Padfield, Visitor.

This School will Re-Open January 11. Classes will be formed at once for the University Examinations.

Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a specialty of Arts and Belles Lettres.

There is a Preparatory Department for young Pupils.

THE REV. J. PADFIELD, MISS WATKINS, MADAME DELAMARE, MISS COCHRAN, MISS MARIE PAULÉ PAROT, VISITING MISTRESS.

BOOKS LATELY RECEIVED.

- Hodge's Manuals for the People—Morning and Evening Prayer, Plain Teaching on Church Principles, The Church and the Bible in their relation to each other, Manual of Christian Doctrine for Confirmation Candidates, Sacramental Teaching, Gieble's Life of Christ, one large Svo. vol., 2 00

J. & A. McMILLAN, 98 PRINCE WILLIAM STREET, ST. JOHN, N. B.

ARTHUR FORDHAM, IMPORTER AND DEALER IN LEATHER AND SHOE FINDINGS.

132 Upper Water Street, HALIFAX, N. S.

PROVINCIAL BOOKSTORE, 195 HOLLIS STREET.

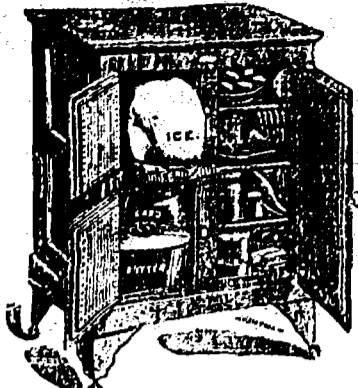
BIBLES. CHURCH SERVICES' PRAYER BOOKS. CHURCH HYMNS, HYMNS, Ancient and Modern; Steps to the Altar, Earnest Communicant, Eucharistical and other Altar MANUALS in various bindings.

STATIONERY, Of all descriptions. SCHOOL BOOKS, SLATES.

Subscriptions received for all English and American Newspapers and Magazines. Price List mailed free on application.

Latest Books, Newspapers and Periodicals always in stock. C. C. MORTON.

RENT'S Stove and Kitchen Furnishing Depot 31 BARRINGTON STREET, HALIFAX N. S.



Refer to stars just received another lot of the well known "North Star" Refrigerator, and a full line of ice of the celebrated WHITE MOUNTAIN Triple Motion Ice Cream Freezers the best in the world.

THE MANHATTAN FEED, A NUTRITIOUS CONDIMENT FOR Horses, Cattle, Milch Cows, Sheep, Pigs and Poultry.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed.

Directions for Feeding. Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats.

Cows.—At each time of feeding mix at the rate of six pints for every dozen cows, with their usual feed.

Calves and Lambs.—At each time of feeding mix half pint of the Feed with the usual quantity of milk or oatmeal for every four animals.

Poultry.—Mix half a pint of the Feed in a peck of their usual food.

Prepared only by MARSDEN & CO. 698 Craig Street, Montreal.

General Agent for Maritime Provinces—GEO. FRASER, 28 Bedford Row, Halifax, N. S.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS.

GEO. W. JONES, Manufacturers' Agent, HALIFAX, N. S. DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER & C.

New Drug Store, Kentville, N.S. WEBSTER ST., Near the Railway Station. CHAS. F. COCHRAN, Druggist and Apothecary.

A Complete Assortment of Drugs, Medicines, and Perfumery, at reasonable prices. Sole agent in King's County for Manhattan Feed for all kinds of Stock. Circulars on application. CHAS. F. COCHRAN.

BOARD OF FOREIGN MISSIONS. DIOCESE OF NOVA SCOTIA. President, - - - THE LORD BISHOP.

Collections—Offeratories earnestly asked Funds Greatly Needed.

Treasurer—Wm. Goslip, Esq., Granville St., Halifax Secretary—Rev. R. Wainwright, P. O. Box 494, Halifax.

WORCESTER'S THE STANDARD. The best English writers and the most particular American writers use WORCESTER as their authority.

WORCESTER'S POCKET DICTIONARY. Profusely Illustrated. With Valuable Tables and Rules. 310 pages. 24mo. Cloth. 63 cents.

WORCESTER'S COMPREHENSIVE DICTIONARY. Profusely Illustrated. With Valuable Appendices. 608 pages. 12mo. Half Roan. \$1.75.

WORCESTER'S QUARTO DICTIONARY. Fully Illustrated and Unabridged. 1854 pages. Library Sheep, Marbled Edges. \$10.00.



NEW AND BEAUTIFUL STYLES. One to Twenty-one Stops, \$24, \$36, \$48, \$59, \$105 to \$200 and upward.

SPRING AND SUMMER STOCK COMPLETE! At the Popular Dry Goods & Millinery Stores, 273 & 275 BARRINGTON STREET, Corner of Jacob Street.

McMURRAY & CO. Are showing this season, in every department, a LARGER, RICHER, and MORE VARIED Assortment than usual.

30,000 Yards DRESS GOODS! at all prices from 10c. up. In all the new Styles and Fabrics, comprising POMPADOURS, Jacquard Fes, Plain, Striped and Damask Satin Cloths, Delaines, Melanges, Amers, Oatmeal Cloths, &c.

Our Dress-Making Department, Which continues to give the fullest satisfaction in Fitting, Style, Finish and Charges. FASHION PAPERS NOW READY.

Costumes and Mantles, Fashionable Promenade Suits from \$2.50 up. DOLMANS & BERLIN SACQUES Some Ver Handsome.

Ladies' and Children's Jackets, Black and Coloured, Etc. STRAW GOODS. Fine Milan, Tuscan, Chip, Leghorn, &c., White, Black, Colored & Fancy.

ALL THE NOVELTIES! With a large assortment of CHILDREN'S HATS. Trimming Silks, Flowers & Feathers, Ribbons and Laces, &c.

PATTERN BONNETS & HATS And an Extensive Stock of Elegant Trimmed Millinery.

McMURRAY & CO. The Cheapest Dry Goods House, 273 & 275 Barrington Street, Corner Jacob Street.

BRADBURY PIANOS LEAD THE WORLD.

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks.

Over 16,000 in Use.

From personal acquaintance with this firm, we can endorse them as worthy of the fullest confidence of the public. We are using the Bradbury Pianos in our families, and they give entire satisfaction.

- Bishop Peck, Syracuse. Bishop Ames, Baltimore. Bishop Jones, (decd.) Bishop Foster, Boston. Bishop Harris, N. Y. Bishop Wiley, Cincinnati. Bishop Haven, Atlanta, Ga. Bishop Merrill, Chicago. Rev. G. H. Whitney, D.D. Mrs. U. S. Grant, Wash'ton. Admiral D. D. Porter. Rev. O. H. Tiffany, Grand Central Hotel, N. Y. St. Nicholas Hotel, N. Y. Rev. John F. Hurst, D.D. Gen. O. O. Howard, Oregon. Dr. Joseph Cummings, Ct. T. S. Arthur, Phila. Rev. J. M. Wadlen, Cin., O. Rev. R. M. Hatfield, Phila. Dr. J. M. Reid, New York. Dr. C. N. Sims, Brooklyn. Dr. H. B. Ridgeway, Cin. O. W. G. Fischer, Phila. Chaplain Mc'Nabe, Phila. Rev. A. J. Kynett, D.D. Rev. Daniel Curry, D.D. Rev. W. H. De Puy, D.D. Dr. Daniel Wise, N. J. Sands St. Church, Br'klyn. Rev. J. S. Inskip, Phila. Rev. L. Hitchcock, Chicago.

Dr. T. De Witt Talmage: "Friend Smith is a Methodist, but his pianos are all orthodox; you ought to hear mine talk and sing. It is adapted to family prayers and the gayest parties who visit my home."

Dr. E. O. Haven says: "My Bradbury Piano continues to grow better every day, and myself and family more and more in love with it. All our friends admire it."

Bishop Simpson says: "After a trial in my family for years, for beauty of finish and workmanship, and splendid quality of tone, your Bradbury Piano cannot be equalled."

Dr. J. H. Vincent says: "For family worship, social gatherings, the Sabbath-schools, and all kinds of musical entertainments, give me, in preference to all others, the sweet toned Bradbury Piano. It excels in singing qualities."

Dr. C. H. Fowler, Editor of The Christian Advocate, says: "In preference to any Piano made, we bought and use the Bradbury in my family. We all vote solid that it has no equal in workmanship, sweet tone, and every thing desired. May you always win!"

The peculiar charm of this Piano is its adaptation to the human voice as an accompaniment, owing to its sympathetic, mellow, yet rich and powerful singing tones.

The best manufactured; warranted for six years. Pianos to let, and rent applied if purchased, monthly installments received for the same. Old pianos taken in exchange: cash paid for the same. Second-hand pianos at great bargains, from \$50 to \$200. Pianos tuned and repaired. Organs and Melodeons to Sabbath-schools and Churches supplied at a liberal discount. Send for illustrated price list.

FREEBORN GARRETSON SMITH Late Supt. for and Successor to Wm. B. Bradbury. WAREROOMS. New York: No. 14 E. 14th Street, bet. Broadway and 5th Av. Brooklyn: Music Hall, Junction of Fulton & Flatbush Aves. Brooklyn: 338 Fulton Street, near City Hall. Jersey City: Montgomery Street, Cor. Greene. Washington, D. C.: 1103 Pennsylvania Avenue.

FACTORY: Raymond St., corner Willoughby, Brooklyn. 84

W. & C. SILVER, 11 to 17 George St., cor. of Hollis, Are now showing a Stock of Carpets, Floor-Cloths, AND DRUGGETS,

Second to none in the Maritime Provinces. Hair-Cloths, Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of Rich Lace Curtains,

RUGS, Cornices, Stair Rods, &c. TABLE DAMASKS of all widths and qualities. FAMILY SHIRTINGS and SHEETINGS in all the favorite makes. One Case Rich Black SILKS from best makers

CLOTHING. Entrance, 11 George St. 500 Men's Suits, Well-made; 250 Boys' do. } Sound materials; 40 dozen Fine Dress SHIRTS; Gloves, Braces, Handkerchiefs, Underwear, &c. Prices in every department the very LOWEST current in the city.

MODERN & CORRECT STYLES In Chalice, Paten, and WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at M. S. BROWN & CO'S (ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths, 128 GRANVILLE STREET, HALIFAX, N. S. 1

MACDONALD & CO., HALIFAX N. S. Steam and Hot Water ENGINEERS, Importers of Cast and Wrought Iron Pipe with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters'

BRASS GOODS and the heavier classes of Brass and Copper Work. Also, Vessels' Fastenings and Fittings.

PUBLIC BUILDINGS, RESIDENCES, AND FACTORIES supplied with Warming Apparatus and Plumbing Fixtures

With all the modern improvements, fitted by Engineers thoroughly acquainted with our climate. Sole Agents for the Sale and Application of WARREN'S FELT ROOFING, And Roofing Materials, in and for the Province of Nova Scotia.

162 to 175, Also 306 BARRINGTON STREET. FITZPATRICK'S PREMIUM STAINED GLASS for Churches

Costs no more than inferior Works. Received Prizes, London, England, 1871. Centennial, Philadelphia, 1876. Address—Box 226, Stapleton, Richmond County, N. Y.

THIS PAPER may be found on file at Geo Advertising Bureau (10 Spruce St.), where advertisements contracts may be made for it IN NEW YORK.

1880 1880 Army and Navy HAT STORE. THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers, MASONIC OUTFITS Always on hand. Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St. CORNER OF SACKVILLE