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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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. IV.—No. 40.]

HALIFAX. WEDNESDAY, JANUARY 31, 1883. WINNIPEG.

[One Dollar and a Half a Year.

INCONSISTENCIES.

All Christians believe that the Holy Spirit does in some enlighten and lead believers; but it is in such an indefinite ways to render us altogether unconscious of the fact. How absurdly inconsistent as well as unscriptural is such an attitude.

Here is a teacher who teaches us, and yet of whose presence we are utterly unconscious; a Guide who leads us, and yet we may not say, *I know I am being led of God*; a Helper whose help we may not confess with confidence; a Comforter who abides with us, and yet we may not *know* it; the "Spirit itself beareth witness with our spirit that we are the children of God," but we may not say, *I have that witness, and I know I am a child of God*. "Who hath also sealed us, and given the earnest of the Spirit in our hearts," but we are presumptuous if we confess to any *certainty* on this point—we are in a very "unhealthy" spiritual state if we do so. Surely a position involving such contradictions is unworthy of thoughtful men.

Ah me! how few of God's dear children appreciate their glorious privilege under this Dispensation of the Spirit. Where the Spirit of the Lord is there is liberty; there is joy; there is peace; there is victory over the world, the flesh and the Devil. And yet the vast majority of Christians are utterly unconscious of the "liberty wherewith Christ maketh his people free." They are bondage to the Letter; in bondage to Tradition; in bondage to Fear; in bondage to Sin more or less; and this, in great measure, because they have been taught not to look for confidence as to their spiritual condition not to look for an inward illumination and guidance. Doubt on this point is even exalted to a virtue—it is regarded most as a "healthy sign of reaction from emotional religion"—a praiseworthy humility. Well, doubt of one's self is indeed a virtue; but doubt—as such doubt implies—of our Lord, of his promise, his presence, his grace, his power, is most surely not a virtue, but one of the greatest sins of which a believer can be guilty.

Let us then beware how we seek to steady the ark of God by profanely touching that which alone clothes it with awful sanctity. And let us seek—as indeed we sadly need—a return to the heroic faith of the old times, when men dared to believe that God dwelt in them; when they gave themselves up with confidence—tongue and pen and feet—to the movements of the Holy Ghost; when they hesitated not, on every extremity, to throw themselves with a grand trust upon the infinite resources of Him who spake to them in the "still small voice"—"the God that answers by fire let him be God"; when the very heavens were opened to the daring inquisition of their faith, and visions of God came to the pure in heart.

Then shall there come to the Church a manhood at once beautiful and strong; then shall we be established in a glorious confidence; then shall we stand in a divine uprightness which never falters; then shall we walk erect and free of Freemen Christ and Sons of God.—*J. E. W., in Church Helper.*

CHRISTIAN EDUCATION.

The Bishop of Michigan, in delivering the second of the series of *Christian Education*, said:

It is religious education, or catechising, that our Saviour means. And it is individual disciplining, or gathering in one by one, not by tribes or nations.

More than one attempt has been made to impose Christianity on a nation. But little success has attended such efforts to evangelize, and they have resulted in inevitable reaction. In a matter in which the Church has such vital interest it cannot be indifferent, and it leads to an enquiry into the relation of Christianity to civil society in the matter of education.

There can be no question as to the right of every human being to education, for it grows out of that primal institution—marriage, which was intended not only to perpetuate but to educate. This duty rests primarily on the parents, who cannot delegate it to either civil society or to the Church.

The parents must educate the child, and on this obligation to educate their off-spring rests the indissolubility of marriage. Of course as the proper training of children affects the State, education is a public concern. But in regard to State schools, or "free schools," the question at once arises as to the duty of teaching religion, whether it belongs to the State or the Church.

If to the State, then the State has the power to determine what is religion. Education has been committed to the State as a mere conventional arrangement. It has its advantages and its disadvantages. First, it is exclusive of worship. The ideal common school is a Christian school. Is it safe, is it right to entrust to the State schools from which worship is excluded? The family should not abdicate to the schools. Christianity did not initiate the duty. It found it in existence. But the special duty of the Church is to disciple. The difficulty is a formal, unspiritual, indifferent Church. We should not fall into the error of having the clergy absorbed in secular education. They are not to be schoolmasters but ministers, to catechize, preach.

THE TITHE QUESTION.

I quote the following from *The Interior*, "Our contributors are debating the tithe question. It is a very Banquo's ghost in the Church life. It gets its chief interest from human meanness. It is interesting because it keeps prominent the question, how little can we give to the Lord and do our whole duty." Now I know you don't mean this. Why? Because it is not like you, nor like *The Interior*, to place the stigma of "meanness" upon the motives of perhaps one-fifth of the pastors of the Presbyterian church, and a large and constantly increasing number of its membership. You say "it keeps prominent the question how little we can give to the Lord." The fact is, there is no "giving" about it. It is payment. A man don't give his tithe, he pays it, and pays it because he owes it. He "gives" only after the tenth has been paid. The obligation of a debt rests upon him until the tenth has been paid, then he is free to give.

I do not need to criticise your illustrations. They don't fit, or if they fit anybody, they apply to those who reject God's claim for any definite proportion of their income, and insist on calling everything they do for Christ or his cause a "gift," and then gauging the gift by their own selfishness. Ask pastors the chief objection their people make to paying the tenth. They will tell you that at least nine-tenths claim that they "cannot afford it." Statistics may show, as they do show, exactly the contrary. They show that those who tithed their income, without exception, state that after trying it they found that they were more prosperous than

before. In short, they learn by experience that God's promise on this subject are literally true; yet no matter, they refuse to be convinced.

MORE FREEDOM.

In an article with reference to the condition and prospects of the Church of England, the *Times* has the following:

"The fact is Disestablishment has for all practical purposes been effected, and it has now become an absolute necessity to remove the lingering accidents of the old arrangements which remain to burden and oppress the Church. These are chiefly four—(1) the legal right of persons who have repudiated their religious duties and have excommunicated themselves, to claim the privileges which belong only to the Churchmen of good standing; (2) the claim of the Crown to appoint Bishops, deans and canons; (3) the impediments which are put in the way of enforcing so much discipline as would enable the Church to exclude persons who are leading from her altars scandalous lives; and (4) the impediments put by the State in the way of exercising synodical rights. There are two ways in which these wrongs can be yet righted. One which would have become inevitable if the Church Association had not been defeated, would have been by the confiscation of all ecclesiastical property, or a least of all that had been inherited from the past. The other is by the gradual revindication of rights of which the Church has been deprived; and this mode can be adopted now that the cause of strife between schools of thought has been taken away. We have nothing to do but to perfect the system of Diocesan Conferences, and make it clear that the central Council is entitled to speak the mind of Churchmen and the thing will be done. He would be a bold minister that would gratuitously disoblige the Wesleyan Conference; and the Central Council, when it has fairly won its spurs, will be a very different kind of champion to attack."

UNITARIAN CHANGE OF BASE.

The dismay which pervaded the ranks of the Unitarians through the statements of one of their Ministers, Dr. Ellis, has not yet been allayed.

Dr. Ellis publicly stated in writing that "Scripture, Exegesis, Logic and argument are on the side of the Orthodox, and that the Bible, strictly interpreted, yields what is called the Orthodox Creed."

Twelve Unitarian Ministers protested against this statement. But its author has re-iterated, and in doing so, takes the opportunity of 'returning my grateful appreciation to the multitude of brethren and friends who have written to me such earnest expressions of full accordance with my address before the Unitarian Club, without raising any exception to any part of it.' And now the *Christian Register*, the organ of the Denomination, states the present position of the discussion in these very plain terms: "Unitarianism has abandoned the Biblical defence, and take higher and more comprehensive ground. Formerly, the Bible was the test of truth; now, Truth must be the test of the Bible." Dr. Ellis says, "the Bible is against us." Then says the *Register*, so much the worst for the Bible.

This a sad development of unbelief. But what would Channing have said?

News from the Home Field.

DIOCESE OF HURON.

From our own Correspondent.

PERSONAL.—The Lord Bishop of Huron, who has been in England for some months past, has announced his intention of returning to the Diocese early in March. The Rev. Jeffery Hill, has resigned his position as Rector of the Parish of Seaforth.

BRANTFORD.—This is one of the most prettiest and most prosperous of the towns in Western Ontario. We have but two Churches, Grace Church, of which Rev. G. C. Mackenzie is Rector, and St. Jude's, of which Rev. W. A. Young is Rector. In the former improvements have recently been made making it an exceedingly convenient and well appointed Church. The annual missionary meetings were held here on Monday and Tuesday evenings, the 15th and 16th insts. At Grove Church the Rector presided and missionary addresses were given by the Rev. J. Ridley, of Onondago, Rev. Alfred Brown, of London, and by the Missionary Agent, Rev. F. W. Campbell. At St. Jude's on Tuesday night, the same speakers were present and enlarged on missionary topics. The attendance at both meetings was good, and the collections liberal. Since the appointment of the Missionary Agent, Rev. F. W. Campbell, who is in every way well adapted to his work, the attendance and contributions at our annual parochial Missionary Meetings have largely increased.

KANYANGA.—Near the city of Brantford is an extensive Indian Reservation on which live the descendants of the Six Nation Indians. Among them for many years has been carried on a good Church work. Since his ordination in 1829, Ven. Archdeacon Nelles has labored among them as a missionary of the New England Society, assisted by other clergymen and school teachers, some of whom are Indians. Under the direction of Mr. Nelles, the Book of Common Prayer in English and Mohawk, was published in 1842, and was printed at Hamilton, Canada West. It is the only Canadian edition of the Prayer Book that has yet been published. Though advanced in years the Archdeacon still continues his work among the Indians by whom he is greatly beloved, and he is also held in high esteem in the city of Brantford, of which he is one of the oldest residents. The missionary of St. Paul's Church, Kanyanga, is Rev. C. D. Martin. The Church was well filled with an Indian congregation on the afternoon of Tuesday, the 15th inst, on the occasion of the annual missionary meeting. The singing of a hymn in the Mohawk language by the Indians, was most plaintive and touching. Short missionary addresses were made by Reverend Messrs. Mackenzie, Rydley, Brown, Campbell, and by Mr. Aston, the Reserve Superintendent. The Indians listened most attentively to the addresses, and showed their interest in missionary operations by contributing ten dollars in the collection. The visiting clergyman were most hospitably entertained by Rev. C. D. and Mrs. Martin at the Parsonage. The Church is a very pretty Gothic edifice built at the expense of the New England Company.

HESPELER.—In Hespeler, where Church life had been long regarded as extinct a happy revival of it is now, thank God, going on. Last summer the rector of Galt, established a Sunday afternoon service in the village, and so far the result has been very promising indeed. The attendance is large and steady, the worship most hearty, and there are other grateful evidences of true Christian zeal. On Christmas Day the little congregation presented their clergyman with a token of their regard and appreciation of his labors in the shape of a handsome dressing case. As Hespeler is regaining its commercial importance, the prospect of Church growth there is very good.

DIOCESE OF MONTREAL.

[From our own Correspondents.]

MONTREAL.—The Parochial Annual Missionary meetings in and around the city have all been held. All of them have been characterized by very good attendance on the part of the congregation in each parish, notwithstanding that some of the evenings were the coldest we have had this winter. To each meeting his Lordship the Bishop forcibly put the needs of the diocese, in the way of men and money. He gave some personal experiences gained by him in his visits through country parts long before as well as since his consecration. He illustrated how the money expended in supporting poor parishes is well spent and how from these parishes men are raised up by the leading of Providence through the instructions they receive, to devote themselves to the ministry. And these in more than one case he pointed out turn out to be some of the best men we have. Canon Carmichael in his speech delivered at St. Martin's Church pointed out that the work of collecting for the Mission Fund is even now imperfectly done, a large number of young people of the Church remaining unapplied to. This is very true. There are numbers of Church people in Montreal, young men in stores and offices who give to collectors of Bible Societies and other like companies but who have never yet seen a collector for any specific Church purpose, except indeed in some cases for some special want of the particular congregation to which they belong. On the whole the meetings are growing in importance, although from the very necessities of the case the burden of the speeches must run over the same ground from year to year. But as it is with the old, old story of the Gospel, so with this that has to do with its spread and maintenance it has to be told and told again.

An Ordination was held on the 26th in Trinity Church, Montreal, one of the best churches for such an interesting ceremonial. The names of the candidates have already appeared. One of them is the son of Rev. Canon DuVernet, of whom it is said that at the early age of seventeen he, Whitfield like, manifested his Evangelistic faculty, preaching to large audiences in the Town Hall of his father's former parish of Clarenceville. He will now, however, preach under Episcopal license which he had not then.

CLARENCEVILLE.—You will doubtless be pleased to receive a word from Clarenceville, as you have many readers of your paper here. On Friday 12th inst, the Rectory of St. George's Church was enlivened by a kind and loving number of parishioners from the two parishes of St. George's and St. Thomas, taking their Rector and family, by storm, and making these their temporary guests, the mistress of the house herself being at the complete mercy of the ladies, who sat her by the side of her husband and other guests, *volens volens*, and waited upon her also in queenly style. This was a parochial raid of what is called a "Donation Party," given with the best of feelings and purposes of good-will towards the Rector and his household. About one hundred persons diversified ages sat down to a sumptuous repast furnished by the baskets and boxes, &c., of the good people. The donation produced Oats, Beef, Pork, Potatoes, Butter, Lard, Turkeys, &c., and sundry delicacies; besides last though not least over fifty (\$50) dollars in good cash. These manifestations of love, peace and goodwill at this blessed season of the Festivals of our beloved Church, *et* powerfully for good in many ways. However beneficial the intrinsic value, the feeling is still more precious to a loving Pastor's heart. Many were disappointed at not having received due notice of this party and keenly regretted their absence. The Wardens and other friends whose business it is to give notice of these things should exercise a little more skill and foresight. On Thursday evening, 18th inst, an extremely interesting gathering took place called "The St. Thomas Church Sociable." All of either Parish were invited and those who assented themselves, lost much enjoyment at the Rectory, where the number present was about one hundred persons of all ages. The entertainment was carried with some excellent tableaux, an admirable recitation "The May-side Cross," by Miss Alice Allen, music, dialogues, conversation games, etc. Everybody seemed to have their pleasure intensified on these occasions by the return from Paris-bault, Minnesota of Mrs. Allen, and from Fort Corrington & Huntingdon of Miss Allen, the Rector's wife and eldest daughter. The roads were bad; but the beautiful moon and the brilliant silvery moon, gave a peculiar keen test and pleasure so the homeward drive of crowds who had spent happy hours in the delights of friendly and social intercourse. Doubtless the feast of reason and flow of soul that accompany these "sociables" (of refined "animals" who *mus* be fed) does good to mind, soul and body of both minister and people. Besides all the above, wood and coal were brought by "bees" of men to the Rectory with much kindness. May God return into their own bosoms, the love and goodwill they show to their Pastor and family. And God Grant mercifully grant, that the time may at last come, when all will meet to be happy forever together, in our Heavenly Father's House, where are prepared mansions of glory for all who love the Lord Jesus Christ.

DIOCESE OF ONTARIO.

[From our Diocesan Correspondent.]

KINGSTON.—Paradise.—On Sunday the 14th January, after morning prayer at St. George's Cathedral, the Rev. Henry Wilson, D.D., assistant minister, and one of the bishop's Chaplains, preached the sermon, taking the transfiguration for his subject and referred to the newspaper controversy which has been in progress in Kingston, during the preceding week upon Paradise. He said that after the expenditure of a large amount of rhetoric and a small amount of logic upon the matter, not a single argument advanced by him had been refuted. The following is a concise summary of these arguments:—

1. No text of scripture states that people go to heaven when they die; consequently it is idle to quote texts containing such expressions as "to depart," "to be with Christ," because they prove what all admit, viz., that Christ is with the sense second only to that in which He is with them in heaven.
2. Christ went to Paradise with the penitent thief; therefore that place is not heaven, for the Lord did not ascend to heaven till forty days after the resurrection. See St. John. xx.; Acts, i.
3. David did not go to heaven when he died, for 1,940 years after his death Peter said in Jerusalem that David had not ascended to heaven. Acts, ii., 3 and 4.
4. The state of the dead between death and judgment referred to continually in scripture, especially in the Epistles, is not called heaven. This cannot be disproved.
5. As far as the Bible record goes, two only of our race, other than Christ, have yet ascended to heaven, viz., Enoch and Elijah, though Paul and John had visions thereof. Until these Bible facts are refuted we must either believe in Paradise as a state of rest for the soul between death and judgment as distinguished from heaven, or deny the authority of the Bible. Dr. Wilson advised his hearers to read Sadler's "Church Doctrine Bible Truth."

OTTAWA.—The Missionary Deputations of the Diocese, are now doing their work. The subscriptions are reported to be liberal, so far as heard by your correspondent.

BELLEVILLE.—Mr. H. G. Parker, Divinity Student, left on the 5th January, for Trinity College, Toronto, where he will take the position of Lecturer in Education, and where he will continue his studies.

SOUTH MARCH.—The Church at South March, of which the Rev. W. Fleming is incumbent, is now undergoing repairs. The walls are to be tinted of a grey color, and the ceiling a sky blue. The chancel will also be arranged so that the choir will sit on each side; *decani a d. cantori*, as the former seats are insufficient for their accommodation. Miss Boacher has collected the sum of \$17.50 from the members of the congregation at Dunrobin, for a surplice for Mr. Fleming, for use at the services for place.

NAPANEE.—The services at the Church of Saint Mary Magdalen, will, until further notice, begin at 11 a. m. A numerously signed requisition was recently presented to the venerable Archdeacon Jones, requesting him to make this change. The Archdeacon at once signified his readiness to comply, while at the same times he expressed his regret that

the congregation cannot meet at the same hour, as all other religious communities in the town. He also hopes that some of the gentlemen whose names are attached to the requisition will now feel morally bound to attend Morning Prayer on Sundays from which hitherto they have been habitually absent. Your correspondent thinks the Archdeacon had them there.

KEMPTVILLE.—The Patton Memorial Church presents a somewhat different appearance now, from what it did a few months ago, as extensive improvements have been made. The Ladies Aid Society has been most indefatigable during the past year, having collected over \$100.00 in aid of the Church. \$6000 have also been raised and expended on the Church within the last few months, so that the only debt now standing against the Church is the mortgage of \$4000 payable in about two years, to meet which great efforts are now making when it matures. The congregation has increased very considerably, as is evidenced in the increased offertory, which now averages something over \$1,100 yearly. The Churchman of Kemptville evidently feel a new impulse stirring within them.

KINGSTON.—It is intended to place an illuminated window in Saint Paul's Church, in memory of Master John Spencer, (son of the Rev. A. Spencer, Clerical Secretary to the Diocesan Synod,) who was drowned while skating near the *Tete Du Pont* barracks, on the 16th of December last.

OTTAWA.—St. Alban's—Missionary Meeting.—The Annual Missionary Meeting was held at St. Alban's on Sunday evening, the 14th inst. The delegation to this part of the Diocese consists of Rev. Messrs. Emery, Rector, of Kemptville, Missionary at Rockingham. The Rev. J. Bogart said the service assisted by M. Emery, after which Mr. Bogart introduced the delegation.

Rev. Mr. Mackay first addressed the congregation, giving a description of his mission to which he was appointed in September last. Though he has been there such a short time he has already opened up four stations, and has travelled over 1000 miles in the performance of his duties. When he first went there he found the people very ignorant on religious matters, and at one station there was only one man who was able to respond at all, and at another settlement, on telling the people who he was, he was asked if the Church of England clergy had got so poor as to have travel in the backwoods, for nothing else was considered likely to take them there. However, the people were all glad to see him, as they were without religious instruction of any sort, and the services were well attended.

Hymn 326 H. A. M. was then sung, and afterwards the Rev. Mr. Emery delivered address, chiefly consisting of statistics showing the growth of the Church in the Diocese during the last twenty years. The collection, which amounted to \$48, was then taken up, and the service was concluded by singing Hymn 215.

The Rev. gentlemen were at Archville on Monday evening, but owing to the cold there were very few present. Mission services have been held at the other City and suburban churches during the past week.

DIOCESE OF TORONTO.

(From our own correspondent.)

PERSONAL.—We regret to learn that the Incumbent of Manvers and Bethany, the Rev. E. F. Burges, is still in very bad health and unable for duty. Mr. Burges took an ocean voyage last summer, but is not yet restored to health, though we believe there has been some improvement recently.

CLERICAL CHANGES.—The Rev. W. Bates has resigned the mission of North Essa, and accepted Thornhill and Richmond Hill. The Rev. W. H. Clarke, it is reported, has returned from British Columbia, and is desirous of resuming work in the Diocese; he will be heartily welcomed by his brethren. The Rev. C. H. Marsh has been appointed temporarily to the mission of Mulmur, vacant by the resignation of Mr. Sibbald.

VACANT PARISHES.—North Essa is vacant by the removal of Rev. W. W. Bates. There are here two Churches and a parsonage, with a few acres of land. The stipend is about \$700. Bobcaygeon is also vacant thro the death of the former Incumbent. There is here a very pretty church and parsonage in the village, besides two other small churches, one at a distance of five, the other 12 miles. The parish is in excellent order and free from debt.

CAVAN.—Missionary Meetings have been held in this large and flourishing parish through the week. The Rector, Rev. Rural Dean Allen is assisted by the Rev. J. W. Foster as Curate, and has regular services in four churches. The total receipts for all church purposes for the year ending 30th April last, exclusive of the endowment, amounted to \$1800, of this sum nearly \$350 were subscribed for Missions and the Widows and Orphans Fund—this being the largest sum ever sent from the parish in one year. The balance was expended on local improvements, purchase of organs and the curate's stipend. All the meetings were very fairly attended, and the collections were about the ordinary. Revs. W. T. Smith, W. C. Bradshaw and J. Farncomb comprised the deputation, and delivered very telling and effective speeches in favour of aiding more heartily and earnestly the great mission cause.

TORONTO.—S. John's. In connection with the church there is a Young Men's Guild, which held their annual meeting a few nights ago. The following were elected office-bearers for the current year:—John Ashlee, Assistant

Warden; P. J. Harrocks, Secretary; H. Mumford; Treasurer; Jas. Catto, Librarian. The Guild has been in existence some six years, and has accomplished a great deal in the way of church work during that period.

HASTINGS.—A Missionary Meeting took place in St. Georges Church recently, and was well attended. The mission is under the care of the Rev. John McCleary, who is an efficient and painstaking parish priest. The parish is a poor one, being aided by an annual grant of \$300 from the Mission Fund, but it is growing, and recently by the exertions of the Incumbent, it has obtained some accessions from dissent. The Missionary Meeting was very successful, the speeches being in every way admirable, and the collections good.

TORONTO.—*S. Matthew's Church.* A Choral Service was held here lately, the music being furnished by All Saints' Church Choir. A sum of nearly \$15 was collected by means of the offertory, to fence the church grounds. Mr. J. Scott Howard, Deacon, has charge of the mission.

S. P. C. ALMANACS.—These admirable almanacs have had deservedly a very large sale. It is therefore the more to be regretted that any inaccuracies should crop into the publication. The penny and 6d. editions of the *Churchman's Almanac* this year have errors which may lead some of our clergy astray. They at least are misleading with regard to two of the Sunday lessons, viz., the fifth and tenth Sundays after Trinity. In the former the first morning lesson should be I Samue. v. 24, instead of I. Sam. v. 15 to v. 24. In the latter the letter *v.* should be omitted in recording the first morning lesson. It reads in the Almanac I. Kings v. 12, while according to the calendar in the Prayer Book, the entire chapter should be read. As it is essential that so important a guide should be accurate, your correspondent ventures to call attention to the errors mentioned. Probably a closer inspection will reveal other mistakes.

DIOCESE OF NIAGARA.

(From our own Correspondent).

RURAL DEANERY OF WENTWORTH AND HALDIMAND.—The Chapter of this Deanery met in the Parish of Rev. Rural Dean Bull-Holy Trinity, Barton. After Litany and Celebration of the Holy Communion, the Chapter passed some hours in convention at the Parsonage. The meeting closed with a special missionary service at Holy Trinity Church.

HAMILTON.—*St. Thomas' Literary Society.*—The members of this flourishing organization had their annual dinner during the holidays, when a most happy and enjoyable evening was passed.

LENT SERVICES.—There is every indication that Lenten Services will be more freely offered, and therefore we feel sure more fully attended by devout worshippers, during the coming season. The Church is not content to invite her children to a Week of Prayer; she asks of them, for their souls' good, forty days of Prayer and Fasting.

W. FLAMBORO.—A very successful concert was given in the Town Hall, Bullock's Corners, in aid of the Organ Fund. Mr. Canovan, of Toronto, was good enough to give some of his excellent Readings and Recitations.

DIOCESE OF NOVA SCOTIA.

HILLSDALE.—Quite a large gathering took place at the residence of Henry Canavan, Esq., on the evening of Jan. 1st, for the purpose of meeting the Rev. Mr. Ancient and presenting him with a purse in token of their good will. The weather being fine, and the roads in excellent condition, the party was larger than it would have been under less favorable circumstances. But notwithstanding the demands thus made upon them, the ladies were more than equal to the occasion. Where, when and how all the good things with which the tables were covered had been prepared was more than the uninitiated could even guess, and after all the creature wants had been supplied there was still abundance. While the eating was being vigorously carried on in one room, the compliments of the season and mutual congratulations were the order of the day in the others. The choir also sang a few hymns. The tables being cleared away, the party was called to order and Mr. Phalen, of South Rawdon, appointed to the chair. After opening the proceedings with a neat and appropriate speech, the chairman called up Mr. Michael Aker, to present the purse. Mr. Aker congratulated those present upon the harmony existing between pastor and people, and assured them that it gave him great pleasure to present the Rev. gentleman with this proof of their esteem. Mr. Ancient in replying said that having had gatherings of a like nature on the two previous years he was scarcely expecting one this year. He was thankful to know that whilst striving to be faithful to his Master, and by no means a preacher of smooth things, he was yet able to do his duty in a way which had won and maintained their approbation. He valued their gift for its intrinsic worth, but far more as a tangible expression of their esteem for him as the ambassador of Christ to them. Other speakers followed, among them Mr. Canavan, who related some amusing anecdotes of his ancestors from the "green isle." The meeting was brought to a close about 10 p. m., by singing the National Anthem. The purse con-

tained \$39.36, to which was added a number of useful articles to the value of \$5.50.

HALIFAX.—The Anniversary Service of the Church of England Institute, notice of which was given in our last, came off on Thursday evening (the Festival of the Conversion of St. Paul), and was very largely attended. It has been the practice to accept the invitation of each of the city Rectors in turn, and as it was held in St. Paul's the year before last, and in St. Luke's last year, St. George's was chosen for the present service. The services have always been hearty and bright and well attended, and this year was no exception to the rule. The singing of the united choirs, under the leadership of Prof. S. Porter, who also presided at the organ, was excellent, while the sermon by the Rev. Canon Brigstocke, of Trinity Church, St. John, N. B., was, what was to have been expected, greatly appreciated by the congregation who crowded every available space of the large church, including the galleries. Dwelling principally on the character and work of St. Paul, the preacher made his remarks particularly applicable to the occasion, and concluded by eloquently appealing to his hearers to make the life of St. Paul their model, and to be active in promoting every good work, especially the objects which the Institute sought to attain. We hope the next meeting will be held in Dartmouth, and thus make more real the aim of the Institute, viz., to unite more closely the Church people of the several parishes. With the Bishop as Patron, and so well known and highly respected a Churchman as W. C. Silver, Esq., for its President, and Dr. Hill and others as Vice Presidents and officers, the Institute bids fair to make itself more and more felt as a common centre of unity and Church life and work.

The entertainment in aid of the funds of the Institute, given on the previous Monday evening, was a success beyond expectation, Mason Hall being literally packed, and the net proceeds about \$100.

KENTVILLE.—In the death of James E. DeWolfe, Esq., this parish has lost one of its most devoted and best known members. Brought into the Church in mature life from deep convictions of its true position and of his duty, Mr. DeWolfe always took an active interest in its welfare and faithfully attended its services. He lived to a very advanced age, and his family and friends have the satisfaction of knowing that he left behind him a good name among his fellow-men, by whom he was honored, and now rests in the peaceful abodes of the blessed in Paradise awaiting the Archangel's trump to enter into the glories of Heaven.

BAYFIELD.—Ordinary services, marriages, burials, combined with a missionary visit to the destitute congregation of Guysboro', have made the Rector more than ordinarily busy. The secular papers, frequently ready to speak contemptuously of the Church, the reason of which is unaccountable, are willing to do duty occasionally here in our interests. The *Morning Herald* chronicled interesting particulars of a marriage from the Rectory a few days ago, the sister of the Rector's wife (formerly a Presbyterian) and a prominent member of Pictou parish were the high enacting party. In this marriage a Presbyterian family has given back a fourth daughter to the Church in ten years.

NEW ROSS.—The Third Annual Xmas Tree Festival in connection with Choral Evensong took place on Holy Innocents' Day at 6 p.m. The congregation present taxed the capacity of the church to its utmost, proving that the church is by no means too large for the neighborhood for special occasions.

DIOCESE OF FREDERICTON.

ST. JOHN.—The solemn dedication of the new chime of bells in Trinity Church, St. John, has not, I think, been noticed in the *CHURCH GUARDIAN*, though the event is one of considerable interest and importance. The special service was conducted by the Bishop Co-adjutor after Evening Prayer on the 22nd of Dec. last, and was most appropriate and impressive. These beautiful bells, nine in number, are now forever set apart from all profane or secular uses, and offered to God for the service of His Holy Church. God's blessing has been invoked upon them that they may conduce to the spiritual well-being of His servants, may draw them to His worship, and remind them of His presence in life and in death.

WOODSTOCK.—His Lordship the Metropolitan has appointed February 2nd (Friday) as the day for the consecration of the new church at Woodstock, which has been built to replace the one destroyed by fire on 11th November, 1881. Although the season is not a very comfortable nor convenient one for moving about, it is hoped that as many friends as possible may be present at the services. A cordial invitation is extended to all brethren both of clergy and laity.

THE DEANERY OF WOODSTOCK held its first quarterly meeting for this year at Prince William. There were present the Rural Dean, Rev. T. Neales, of Woodstock, Rev. Leo A. Hoyt, of Andover, Rev. LeB. W. Fowler, of Prince William, and Rev. F. W. Vroom, of Richmond. Evensong was said by Rev. Mr. Vroom in St. Clement's Church on Tuesday, Jan. 9th, at 7 p.m. Rev. Mr. Hoyt preached an admirable extemporaneous sermon on the lessons to be learned from the journey of "The wise men to Bethlehem." Holy Communion was celebrated by the Rector of the

Parish on Wednesday, 10th, at 8 a.m. The Chapter met at the Rectory at 10 a.m. for business. Towards evening the clergy drove nine miles to the house of the Senior Church Warden, James Henry, Esq., Magundy, where they were hospitably entertained at tea by Mrs. Henry. At 6.30 p.m. shortened Evensong was said by the Rector in St. John's Church, after which the Rev. Mr. Vroom gave an earnest address on "Missionary Work and its Support," and the Rev. the Dean an address on "The Great North-West and Algoma." A collection was taken up for the Missionary Diocese of Algoma, and then Rev. Mr. Hoyt addressed the congregation on "The North-West in our own Diocese." All were listened to with much pleasure. At a late hour in the evening the clergy arrived once more at the Rectory. Splendid sleighing and fine weather contributed not a little to render this meeting of the Deanery a pleasant one, and we hope it has not been without profit, either to the clergy themselves or to the laity of the parish in which it was held.

CHATHAM.—The annual Epiphany Festivals of St. Mary's Chapel Sunday School was held in the school room on Tuesday evening last. A bountiful tea was provided for the children who, to the number of about 60, sat down to enjoy the good things of the repast. Grace having been said by the Rector, the busy attentions of the teachers and other ladies and gentlemen were devoted to the happy gathering around the table. When tea was over, the children, for a time, enjoyed themselves in youthful sports attended with many unmistakable manifestations of hearty gladness. Next came most interesting and pleasing exercises in singing and recitations by the children, under the pains-taking leadership of Mrs. W. B. Howard, with Miss Gillespie, as accompanist. Great credit is due to Mrs. Howard, and the children under her training for the manner in which the various pieces were rendered to the great pleasure of all present. It is only to be regretted that so many parents and adults were absent from this interesting annual Festival.

After a short intermission, succeeding the musical exercises, the Rector presented the following scholars with prizes for regular attendance at Sunday School during the year ending with the beginning of Advent 1882:—

Geo. Howard, Fred Green, Robt. Coulson, Fred Howard, Rupert Blair, Fred Blair, Frank Blair, Willie Green, Willie Howard, Minnie Blair, Bertha Pallen, Lala Howard, Jas. Green, Willie Coulson and Harry Green.

The Rector addressed the children in a few words expressive of his pleasure in sharing with them so enjoyable a Festival. He thankfully reminded them of how much they owed to Mrs. Howard for their careful preparation for the singing and recitations, which he was certain all had so much enjoyed, and they must also be grateful to all who had otherwise contributed to make the Festival a happy one. He hoped that with great thankfulness for their advantages they would, in future, earnestly strive to manifest in their own lives and conduct, the life and example of Him of whose manifestation to the Gentiles of old this Epiphany Festival was the commemoration. He urged them to set the pattern of the Redeemer always before them, and to serve Him day by day as an ever present friend and lover of little children, and to strive for the eternal prize of everlasting glory and happiness which it was His pleasure to give them. He trusted they would always try to remember that as children of God they had a great work to do, in watching and resisting the enemies to which, in the world, they would never forget their Holy Covenant, but that they would always fight manfully under the banner of Christ against sin, the world, and the devil unto their lives' end. He expressed his pleasure that so many of the scholars had won rewards for regular attendance, and hoped to find a still larger number next year.

After the presentation of prizes the Doxology was sung and the Benediction having been pronounced by the Rector, the happy gathering dispersed.

DIOCESE OF QUEBEC.

(From our own correspondents.)

GRANBY.—It is encouraging to mark the evidences of growing attachment to the work, of services of St. George's Church in this Eastern Township Village. The Xmas tree for the S. S. Scholars on the 23rd, was made the occasion of presenting to the Rector, a fine linen surplice, and to Mrs. Longhurst a handsome chandelier, both of them gifts from the Members of the Churchwoman's Association. The Church Xmas Day, bright with its festival decorations among which two banners stood conspicuous above the rest for their elaborate and ornate finish, was well attended, and above all the number of communicants was larger than ever before; the singing was hearty and the responses earnest as they invariably are. The offertory which we are told was greatest for years past was enough to enable the rector Rev. W. B. Longhurst (to whom it was presented) to purchase a pair of fine black sleigh robes, which with still other presents to himself and Mrs. Longhurst, shows the cordial and happy relations existing between the Pastor and people in the joint labors to build up our beloved Church in this Parish. St. George Congregation is doing well with the new year, let them do still better.

SYNOD OF QUEBEC.—*Address of the Lord Bishop.*—*Rev. Brethren and Brethren of the Laity.*—The Synod has been called together at an unusual season by way of experiment. When we last met, a resolution was passed requesting me on the next occasion to summon you during the winter. I have done so. And after trial you will be able to say whether it is desirable that we should in future hold our Synods in the winter, or whether it would be better to revert to the original practice of assembling in the first week of July, or whether we should select any other time of the year. I have myself no strong feeling in the matter, and I shall be ready always to meet you at any time of the year that may be convenient to you, except between the end of the first week in July and the beginning of

September. I want that time for my visitations in the Gulf. Two clergymen of the diocese have died since we last met. The Rev. W. C. Merrick was indeed more closely connected with the diocese of Montreal than with us. He resided in that diocese, and he seldom took part in our deliberations. But he held, till his death, a small charge in the diocese of Quebec, and to the few of our communion which live in Riviere du Loup, en haut, and St. Ursule, he ministered most faithfully and affectionately. His death was sudden, and was sincerely mourned not only by his flock, but by all who knew him, for I suppose that none who knew him did not love him. The Rev. A. J. Woo ryche, too, has passed away in the interval between this Synod and last. He was well known to us all. He had a large share in forming the original constitution of our Diocesan Board, of which he was for some years the secretary. During many years he was the secretary of the Church Society; and these offices brought him necessarily into contact with the Church all through the diocese. The brilliance of his powers we all admired; the genial kindness of his nature we appreciated. Through a large part of his life he endured the pangs of a painful malady; and latterly his sufferings were extreme, he died in faith and hope. Two who still live have been obliged, through the pressure of advancing years, to retire from their missionary charges—the Rev. W. King and the Rev. Dr. Ker. The first of these has borne the heat and the burden of a long day in the diocese, during many years of which he has travelled, notwithstanding his great age, with unflinching persistence, over a mission more than 80 miles in length. Truly he has been ready to spend, and he spent, for the souls committed to his care. Another of our elder clergymen, the Rev. Dr. Reid, has resigned the parish of Sherbrooke; but in such ministrations as may be suitable to his strength, we hope to have him yet long laboring amongst us. The Rev. C. C. Hamilton, who, when we last met, had returned to the diocese, has, to the regret of all, been compelled, through illness in his family, to leave us again. The Rev. J. Boydell left the diocese to take charge of the mission, now the self-supporting parish of Brandon, in the diocese of Manitoba. The accessions to our clergy have been the Rev. E. J. Harper, the Rev. A. H. Judge, and the Rev. Gustavus Nicolls. Mr. Nicolls has been licensed to be curate of St. Matthew's in the city of Quebec. The appointments to missions will appear in the report of the Diocesan Board. The vacancies in the diocese at the present time are Brampton and Windsor, St. Sylvester, Sandy Beach, Sherbrooke. Those ordained are: Priests—Clement D. Brown, Robert W. Brown; Deacons—E. J. Harper, A. H. Judge. I have consecrated two new churches and a chancel added to an old church. The number confirmed are 759. In consequence of the reduction of the grant from the Society for the Propagation of the Gospel, a scheme for the re-assessment of the Diocese was proposed for the guidance of the Diocesan Board at the last Synod. This proposal has been substantially carried into effect. The assessments have been raised generally. Stoneham has been annexed to Valcartier, New Carlisle has become self-supporting, the missions of Coaticook, Cookshire, Durham and Stanstead have increased their assessments, and are on their way to self-support, at the time indicated in the recommendations of the Synod. \$1,400 have been bequeathed by the late Mrs. Aylwin for the support of the clergyman in the mission of Bourg Louis, and \$1,000 by the late C. A. Richardson, Esq., for the endowment of Stanstead; this latter bequest not to be available till the death of Mrs. Richardson. The three places which have now for a long time been asking for a resident missionary have not yet been supplied, and there is every prospect that it will be necessary to establish a new mission shortly in the neighborhood of Lake Megantic, where the country is fast being settled by immigrants. At present service is held there in the vacation every Sunday and in term time once a fortnight by a Divinity Student from Bishop's College, Lennoxville, the distance between the places being about 70 miles. In Advent, 1881, the Rev. Isaac Thompson was appointed "Missioner" for the Diocese, and since that time he has been occupied in conducting missions in the country districts, and I believe that these services have done great good. Mr. Thompson will report to the Church Society, and from his report, together with the reports of the clergymen for whom he has conducted missions, interesting information concerning the nature, extent and effects of his work may be obtained. At the last Synod it was moved and carried,—"That the Bishop be respectfully requested to name a committee who shall, under His Lordship's direction and superintendance, form a branch of the Church of England Temperance Association for the Diocese of Quebec; and that His Lordship be requested to bring the matter before the various parishes and missions of the diocese, inviting that a branch of the society be established in each, and be affiliated to the main body in Quebec." I formed the committee, and we drew up an outline of an association indicating the mode in which country associations could be affiliated to that in Quebec. This was forwarded to all the parishes and missions. Associations have been formed in the parishes of St. Matthew's and St. Peter's in the city of Quebec. Members have been enrolled in the Cathedral congregation, but the association is not yet complete. This also is the case in the congregation of Trinity Church. In St. Paul's congregation there are 23 members of the association, 9 of whom are total abstainers. Associations have been formed in East Frampton, West Frampton, Portneuf, Bourg Louis, and New Ireland. In all of these nearly all the members are total abstainers. In Riviere du Loup (en bas) no Church of England Temperance Association.

(To be concluded.)

Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Ordination in St. John's Cathedral.—On Sunday morning, January 7th, the Most Rev. the Metropolitan held an ordination in St. John's Cathedral, when Mr. W. L. Chevey, B. A., of St. John's College, was ordained Deacon, and the Rev. F. W. Greene, of Stonewall, the Rev. J. Irvine, Missionary at Lac Suel, and the Rev. A. L. Parker, M. A., Fellow of St. John's College, and Master in the same, were advanced to the Priesthood. The candidates were presented by the Ven. Abraham Cowley, D. D., Archdeacon of Cumberland. The Ven. Archdeacon Pinkham, the Rev. Canon O'Meara and the Rev. S. Pritchard united with his Lordship in the imposition of hands. Mr. Chevey takes the Springfield group of missions vacant by the resignation of Rev. S. Pritchard.

It was announced some time since in our columns that an English lady had given three thousand pounds to provide a Missionary among the poor of the English immigrants in Winnipeg. The arrangements are now finally completed. The endowment is named the "Chaffin Grove Endowment," after the donor, Miss Grove. The Missionary is to visit the immigrants, give them such advice and information as may be necessary, hold services if required, visit the immigrants in the hospital and at the immigrant sheds, and in the winter visit new settlements of immigrants, and hold services in any district in Winnipeg which may be "destitute of the means of grace." As Brandon, Regina and other places will be in the future distributing points for immigrants en route to the West more than Winnipeg, and as the Missionary will have to work largely in Christ Church Parish, while practically independent of all Parishes, in fact holding a roving commission, it would seem that this endowment might have been more useful if a certain district had been set apart, and a church built in the west of the city especially for English people, who are largely settled there. This church would correspond to Trinity Church, Halifax, and if the income were provided, a church could have been built by our people here. The Bishop has appointed to the position Rev. H. T. Leslie, B. A., Master in St. John's College, and late Curate of Christ Church. \$15,000 have been invested in the city as principal of the endowment.

Christ Church.—The Vestry have unanimously decided to purchase or build a Rectory for the Rev. Mr. Pentreath, the cost, with the lot, not to exceed \$5,000. This will be attended to as soon as possible. Plans for a new church, of brick and stone, with a two-story school-house attached, have been submitted by Mr. C. O. Wickenden, but action on them was deferred, no sale having been effected of the church property. The proposed church seats 670. The school-house contains on the lower flat class rooms, and on the upper flat lecture room to seat 250, and two rooms which may be used on occasions of entertainments.

RAPID CITY.—The Rev. J. P. Sargent has resigned this Mission.

MORRIS.—This place is growing, and the Church is prospering under the Rev. A. Stunden, the new Incumbent. Several hundred houses are expected to be built this season, and a large boarding house for fifty persons is now in course of erection near the church.

CHURCH OF ENGLAND IN RUPERT'S LAND. BY THE VENERABLE ARCHDEACON PINKHAM, B.D.

Chapter II.

Mr. Cochran was born about the year 1795. In early manhood he offered himself to the Church Missionary Society for mission work abroad, and having been accepted, was placed under the late Rev. Edward Bickersteth. Here he received special training for his future, and was, in due time, ordained by the Bishop of London, and sent to this country in 1825.

The year after his arrival was a peculiarly trying one for the settlers at Red River, the majority of whom depended almost entirely upon fishing and hunting for their support. The buffalo hunt, which occurred twice a year, and in which several hundred men, accompanied by their wives and children, took part, was a complete failure. Instead of bringing home the usual supply of provisions many of the hunters had been brought to the verge of starvation, being compelled not only to devour their dogs, but even their old shoes and the leather of their tents. Misfortunes seldom come singly. The spring of 1826 witnessed one of the severest floods ever known in this country, caused by the overflow of the swollen waters of the Red River. The people were obliged to leave their homes and go to the higher ground within a few miles, and when they returned they found their houses in ruins and their property almost entirely destroyed. But their trials did not end here. The flood had occurred at seed-time, and although as soon as the land was dry enough for cultivation, the plough and the spade were brought into immediate use, the season was so far advanced that even a moderate harvest was more

than could be expected. The missionaries were reduced to the greatest straits. The following extract written at this time is taken from Mr. Cochran's journal.

"Being in difficulty from want of provisions, I took my man with me and cut ten sheaves of barley. It was not fully ripe, but we had no other means of subsistence. We threshed it and gave it to Mrs. Cochran to dry by the fire, that it might be ready for the evening."

The severity of their trials seems to have led many to think seriously of their spiritual condition. The seed of God's Word grew and multiplied. We are told the churches at St. John's and Image Plain, which had been more or less injured by the flood, but which were now again fit for use, were crowded, and the number of those who presented themselves to receive the holy communion was constantly increasing.

In 1829 Mr. Cochran with his family and the native children who were then boarded and lodged under his care, settled at the Grand Rapids, now known as St. Andrew's, where for sometime previously he had been holding services it being considered undesirable to form a native village in the upper part of the settlement, where the Europeans were. Mr. Jones continued in charge of the Upper Settlement. What Mr. Cochran was to the people settled around him at this time may be gathered from the following quotation from one of his letters, written three or four years later: "I am obliged," he says, "to be minister, clerk, schoolmaster, arbitrator, agricultural director and many other things to this mixed and barbarous people; and it is no sinecure. They are scattered over twelve miles of the country, without roads, full of swamps and miry creeks, where in wet weather I have the utmost difficulty in teaching them. I have everything to teach them, to enter into all their personal concerns to be a peace maker, and to teach them to manage their temporal affairs. Wearying as all this is to the flesh, it is very beneficial to the people; it leads them to look on me as one of themselves; they feel they can depend upon my friendship; they know that I shall advise them only for their good; and this leads them to listen with a willing ear when I tell them of spiritual things."

Mr. Cochran's self-denying labors soon bore fruit, and although the people still clung to many of the characteristics of their former mode of life, the cultivation of the soil, and the rearing of cattle became general and consequently the face of the country soon assumed a more pleasing appearance. But best of all their spiritual advancement appeared to keep pace with their worldly and social improvement. They seemed anxious for religious instruction; many adults sought baptism, and in 1831 the congregation had grown from thirty to three hundred, whose moral conduct general character bore testimony to the reality of the work which God's Holy Spirit had wrought in their souls.

When he settled at the Grand Rapids, Mr. Cochran had built a large schoolroom. For the first two years this room was used for Divine worship. But the increase in the congregation made the erection of a church a necessity. Thus the third church in the settlement was built in 1831. Mr. Cochran made his schools, as far as he could, industrial. The boys were instructed during part of each day, in farming in the use of carpenters' tools, etc., etc., and the girls taught to sew and spin.

While these improvements were going on at the Grand Rapids, Mr. Jones continued his labors at St. John's, and the Middle Church. He had visited England in 1828, and brought back a wife with him, who proved a most valuable worker. Shortly after her arrival, Mrs. Jones established a boarding school for the daughters of the higher classes of the Hudson's Bay Company's officers. The Indian boys' school, established by Mr. West, continued to grow and to receive pupils from different parts of the Territory. In 1825 Gov. Simpson brought two boys, sons of two chiefs of the western Indians on the banks of the Columbia, to the mission school. Three years afterwards while Mr. Jones was in England, Mr. Cochran, at their urgent request allowed them to visit their home, and to his great joy they returned a few months afterwards, bringing with them five other boys four of whom were also sons of chiefs, but of different tribes and speaking dialects so unlike that their only intercourse was by signs. Mr. Jones learned afterwards that these two boys had tried during their brief visit to teach their friends such Bible truths as they themselves had learnt; that they were listened to with great attention, and that they had prevailed on some of them to observe the Lord's Day. One of these boys died at St. John's on Easter Monday, 1830, a true child of God; the other continued at the school till 1832, when he returned to his own people. There are many touching stories about the Indian boys who were received at St. John's. The work done in this way by these missionaries was in many of its features identical with that which the martyred Bishop Patterson on so successfully in Melanesia, and the Islands of the Pacific, and in which Bishop Selwyn and his fellow-laborers are now engaged.

In October, 1836, the little band of faithful missionaries experienced their greatest trial, in the death of Mrs. Jones. Gentle and unassuming, yet full of quiet energy, and of that hidden power which the love of God shed abroad in the heart invariably bestows upon those who are so blest, this lady seems to have won all hearts. Never, we are told, did the death of any missionary's wife leave a greater blank in the sphere she occupied, nor was there ever a deeper and more affectionate sorrow manifested than by the numbers who attended the funeral. For two years Mr. Jones, who had now not only the care of his schools and congregations, but also of his five small motherless children, struggled on; but he found his career too great for his enfeebled health, and in August, 1838, after fifteen years of faithful labor, he bade adieu to the Red River Settlement—the scene of so many joys and sorrows, labors and privations.

Paragraphic.

It is stated that the Rev. Randall T. Davidson will continue to hold under the new Primate the office of Resident Chaplain and Private Secretary, which he held so acceptably to both clergy and laity under Archbishop Tait.

Canon Sandford, incumbent of St. John's Church, Edinburgh, and who was for many years associated with the late Dean Ramsey as curate in the same church, has been elected to the Bishopric of Tasmania. He is a very popular preacher.

It is rumoured that the Rev. W. Benham, rector of St. Edmund the King, has a "Life" of the late Archbishop of Canterbury in hand. It is to be hoped that this is true, for no man had better opportunities for collecting materials for the purpose.

At St. Luke's Church Washington, D. C., the music on Christmas Day was rendered by a choir of young colored girls and boys, in charge of a colored chorister. The ministers were assisted by Mr. Seeley, a colored student. The exercises attracted much attention, and the singing was pronounced excellent.

The foundation stone of the magnificent Church of the Saviour, at Vienna, which has been under construction for twenty-six years, and is the expression of a national thanksgiving for the preservation of a Monarch's life, is a block of marble, quarried on the Mount of Olives, Jerusalem. The Church will cost \$1,875,000.

The population of Cairo is very Cosmopolitan. There are to be found at times representatives of all the nations, and a census would show 285,000 natives, 25,000 Nubians and natives of Soudan, 10,000 Turks, 30,000 Jews and Levantines, and over 19,000 Europeans. The German and English Colonies are numerous and both have Churches.

It will interest the friends and admirers of Mrs. Leonowens to learn that the King of Siam has recently invited her son to come to Bangkok, giving him the appointment of "grand Master of the House," with a residence and a large salary. It will be remembered that Mrs. Leonowens was the English governess of the King in his youth.

The Society for Promoting Christian Knowledge proposes at its next meeting to make a grant of £500 towards the college for the instruction of native students in Madagascar. The college is situated at Ambatoharanana, about fourteen miles from the capital, and is under the superintendence of the Rev. F. A. Gregory, son of the active and well-known Canon of St. Paul's.

"It is a little strange," says a religious exchange, "that families who never attend a church or ask for counsel of a minister demand his best services when death invades the home. Ministers find it the most perplexing task they are ever called to perform, that of preaching a funeral sermon over the remains of a man or woman who in life wholly neglected both the practice and precepts of Christianity."

A poor woman in India, received into the Church last year, wished to be a missionary at her own expense; and for that purpose she went to live in a distant village where the gospel was not known. "I have no money to give to missions," said she, "but I am able to speak of the Saviour to my neighbors." To-day there are eleven persons in that village, brought to the truth by her, who are asking to be baptized.

Some of the brightest illustrations of Christian heroism are to be found among those who have but recently come out of the darkness of heathenism. When certain converts at Raiatea offered to enter the newly opened mission field in New Guinea their friends endeavored to dissuade them, saying, "There are serpents there: there are wild beasts there; and there is pestilence there." "Are there men there?" was their answer. "If there are men there we will go."

James I., of England, declared that a free monarchy is one in which "the monarch is perfectly free to do as he pleases." There is a good deal of religion in the world which is free in just the same way. The logic of human life is sometimes very peculiar. A Clergyman who changed his faith from that of one sect to that of another

so frequently as to excite comment declared that he had seven good reasons therefor—"a wife and six children."

In some parts of Germany, it is the custom, whenever a child is born, to plant two fruit trees on the public highway in commemoration of the event. Thus fruit is abundant and common property. In Spain, a similar custom among the rural people is never to eat fruit out of door without planting the seed. The roads are lined with trees, whose fruit is free for all. An old proverb says "The man has not lived in vain who plants a good tree in the right place." Why should not such a wise idea be adopted by our own population?

The American Church in Rome, Italy, has secured the services, for the winter, of Dr. F. G. Monk, the organist of York Minister. Dr. Monk enjoys the highest reputation as a composer and director, and under his leadership the music will be made one of the marked features of the service. The organ of the church is from the factory of Mr. Rosevelt, of New York. The congregations of St. Paul's are very large, its services deeply impressive, and its influence, under its able rector, Dr. Nevin, a blessing to the city. Among the regular communicants of the congregation is the ex-canon, Count di Campello, who is about to undertake a special mission work under the direction of Dr. Nevin.

HOW BEST TO ATTAIN CONGREGATIONAL WORSHIP.

Written for the Clerical Conference held in St. John, N. B., Oct. 24 and 25, 1882. By JOHN AMBROSE, M.A., Rector of Digby, N. S.

(CONCLUDED).

Free sittings are also a very powerful means of securing Congregational worship worthy the name. But if this be honestly the object in view, *all* the seats in the Church must be entirely *free and unappropriated*. Not even cushions here and there can be permitted. If some seats must be cushioned, let all be provided exactly alike, at the common expense. Human nature is a jealous thing, and there is a great deal of human nature about the poor. It is difficult enough to get many of them to attend the Church, under any circumstances,—let us not add the peculiar difficulty of making them feel that they are shut out by pew rents, or placed in the lowest seats in their Father's house. It is a crucial sign of Christ's Church that "to the poor the gospel is preached." Churches perfectly free are therefore peculiarly Christ's Churches, and perhaps if there were not so many invidious distinctions in most of the churches in England, organizations leading to schism, like the Salvation Army, would find less success among the poor. In the United States the "running" of the Church being a primary consideration, and luxury in worship a part of the prevailing lust for luxury, churches "for the poor" are built, but if provided with preachers and services that will "draw" soon find the poor elbowed out. If we would have congregational services as God loves to see them, let us avoid this error which can the more easily be done in a country like ours, where especially in country places—the true way is so easily attained. But in any case the more self-denial, the more acceptable to God. And as for the matter of income, an experience of nearly thirty-one years has convinced me that the offertory is at least equal to the pew-rent system. The pence of the poor are always freely given, and bring a peculiar blessing and prosperity to a church.

My first effort in a parish where I do not find the free system in full operation, is to make it so as soon as possible, even at the expense—if necessary—of a new Church. There is now not one appropriated seat in my present parish. All are pleased with the free system, and our finances are in a more satisfactory condition than when the pew-system was the rule.

It is with good reason that the Dean of Carlisle, the Archbishop of York, Lord Shaftesbury, and many others have declared that the only way of winning back the masses to the Church of England is by treating them—not as inferiors—but as equals in the House of God.

Another assistance towards attaining congrega-

tional worship is house-to-house visiting of the right sort, when every favorable opportunity is seized of teaching the duty and advantage of such worship—not only by stirring up absentees to a better observance of this duty in which their lay-priesthood is exercised—but also by undoing the popular fallacies that "one Church is as good as another" and that "we ought to go wherever we can hear a good sermon." The true idea of worship is evidently wanting in such cases, and if supplied and received will tend to the desired effect.

Another very efficient help towards congregational worship is Lay Co-operation. In this is one of the secrets of the rapid extension of our Church in England and the United States. In the comparative want of it we shall find one great reason for her slower progress in our Dominion. Guilds and sisterhoods of the devout laity are now like the lay preachers in Wesley's days, going zealously into the city slums, and neglected places, and by deeds of charity and kindness to the bodies of the down-trodden and the suffering, leading them to see that the religion of Jesus is still in this world of sin and sorrow, and that the Church of England is not merely the Church of the rich, but the true spiritual Mother of the poor. Who, that has visited those countries of larger population and broader religious views, has failed to observe and thank God for the marvellous hold which the Church is obtaining, largely by Lay-Co-operation upon the poor and working classes? One bitterly cold, raw morning in the winter of 1878-9, a little after day-break, going to an early Communion in St. Peter's, London Docks, I was deeply touched on observing that the communicants were very poor people, preparing in this way by the help of Jesus, the Friend and Brother of the poor and the sorrowful, to go forth to their day of hard toil, and the struggles of poverty, and the temptations and snares of an evil world. No wonder these poor, afterwards followed with tears and lamentation the funeral of the Rev. C. F. Lowder, (well called Father Lowder,) who has been the means, under God, of establishing among them those blessed agencies for their temporal and everlasting good.

In the United States, the same lay agencies are busily working. A stranger coming into a parish, no matter how populous, is immediately noticed and sought out by zealous and charitable laymen, and encouraged both temporally and spiritually, as many from our parishes in this Dominion can testify. Such agents as these, like Aaron and Hur, hold up the pastor's hands and give efficiency to his prayers. "Why criest thou unto Me," said the Lord of Moses, "speak unto the children of Israel, that they go forward." How soon is a stranger noticed and led to a seat in Church by some such lay-helpers! I have known of many in our country lost to the Church for want of such lay co-operation. A clergyman cannot be everywhere, and yet efficiently provide for the growing demand for public and private instruction.

I might ask a good deal on the subject of popular tracts and books, suited to our peculiar circumstances, and bearing on the matter in hand, which might be written by some amongst us, as in other places but time forbids. May God grant us wisdom and grace so to labour that many now in the evil habit of absenting themselves, wholly or partially from the public congregation, and neglecting the public exercise of the lay-priesthood conferred upon them in their baptism, may soon learn to say from their hearts:—"I was glad when they said unto me, let us go unto House of the Lord." For I am persuaded that in the appreciation and practise of our truly congregational worship, inspired and assisted by a just discernment of Catholic truth, will be found one great means of recovering "the lost pearl of Unity," and that platform upon which stood the one visible Church before superstition and infidelity enabled the enemy of souls to divide, that he might the more easily conquer, the children of God.

We hear much in these days of Unions for prayer. Who can tell what blessed results may come when congregations everywhere shall agree before hand as to what they shall ask, and bowing themselves down before God, like a great harvest-field, shall plead before Him with one mind and with one mouth.

Notes of the Week.

Before our present issue is in the hands of our readers Lord Lorne, our Governor-General, will have returned to the Capital from the United States, to resume once again the burdens of his office. His Excellency appears to have been well received by our neighbors, and to have made an excellent impression. The Princess Louise has gone to Bermuda for the winter, and while enjoying the climate of that Island will escape the serious and apparently oppressive task of entertaining the senators, members and officials of our Canadian Parliament soon to be in session at Ottawa.

It may be accepted as a proof of the unselfish treatment of the Egyptian question by England, that her views have been endorsed by the Cabinets of St. Peterburg, Berlin and Vienna. Taken together with the satisfaction evinced by the Egyptians themselves at England's policy, it rounds in the highest degree to the credit of our motherland.

There seems to be but little improvement in the state of Ireland. Politically and socially it has been in a wretched condition so long that it will take great wisdom and tact on the part of the authorities to restore peace and contentment to the people. If it were the common people only who are the agitators the task would be an easy one, but it is designing persons who simply use the peasantry as their tools. The *Dublin Gazette* gives the total number of outrages reported during December as eighty-five. The cases include two of firing at the person, two of assaults on the police, eight incendiary fires, six cases of maiming cattle, one of robbery of arms, fifty-four of threatening letters, eight cases of intimidation, and four of injury to property. It is thought that the police have succeeded at last in unearthing the chief promoters of the Phoenix Park and other unhappy outrages, and also of proposed new and even more terrible deeds of violence.

The arrest and conviction of Corey, of St. John, N. B., the vender of bogus money, will perhaps do good not only in frightening others of his class, but in opening the eyes of would-be dupes to the dishonesty of all such transactions. One feels, however, that in the majority of cases the dupes are quite as bad as those who dupe them, and deserve to be punished equally with them. If people are found willing to buy counterfeit money, they do it to practice fraud upon others, and are not one whit better than those from whom they buy.

In a speech delivered in Edinburgh on Friday, Sir Alexander Galt, High Commissioner for Canada, referring to the relations of the British Colonies to the Empire, said "it was doubtful whether or not, as the colonies increased in material power, they would continue satisfied with their present position of separation. It was neither necessary nor desirable." It is not a day too soon for this question to come up for discussion, as its solution immensely concerns England as well as Canada and the other Colonies.

The announcement made with authority that the Prince of Wales and suite will pay a visit to Canada about the first week in March, and that he will remain in this country until after the meeting of the Science Association, will be received all over the Dominion with the liveliest satisfaction. Nothing would do more to increase His Royal Highness' popularity in this country than a personal visit, and it is to be hoped that nothing will interfere to prevent it. The Prince, should he come, will note with surprise and pleasure the remarkable advances made in all directions since his previous visit in 1860. He will find a people happy and contented, loyal and patriotic, and a united country under a central government, embracing almost half a continent, extending from Prince Edward to Vancouver's Islands, with a future which the most sanguine mind can scarcely estimate.

For some time past a society has been in existence in England having for its object the cremation

of the dead. Recently it has been in communication with the *Home Secretary*, who has expressed an opinion that the burning of the dead ought not to be sanctioned except under the authority and regulation of an Act of Parliament. It is the duty of those who desire to pursue such a practice to obtain such an authority, and until it is granted Sir William Harcourt will adhere to the view expressed by his predecessor in office, Sir R. A. Cross who declared the practice to be illegal and punishable. Of course the common Christian mode of burying the dead with a proper recognition of the honor due to the Divine likeness has much to do with the opposition to such a proceeding, but there are objections of another kind which will probably operate in the eyes of the law to prevent cremation being generally adopted. We refer to the detection of crime and the conviction of criminals which in cases of poisoning cremation would render impossible.

The inauguration of the Ice Palace in Montreal during the past week, with its attendant carnival and numerous sports and games and gay scenes, has drawn to the metropolis many thousands of visitors from almost all parts of the Dominion, as well as very many from the United States. There appears to have been plenty of attractions, and the people of Montreal have as usual displayed unbounded hospitality to their numerous guests.

The Provincial Parliament of the Province of Quebec was opened last week with more than the usual brilliant array of beauty and fashion in attendance. We notice that the Premier appeared dressed in the Windsor uniform.

The Manitoba elections, which came off on the 23rd, resulted in a victory for Mr. Norquay's Government. The numbers, it is thought, will stand 18 to 11. In the interests of peace we are glad to learn that a calmer judgment has averted what might have led to much unpleasantness.

The situation in France, which led to the arrest of Prince Jerome Napoleon, seems to have not yet reached a climax. The ex-Empress Eugenie has added fuel to the flame by paying a visit to Paris, but the Government notified her that her presence was not desirable, and she returned at once to London. It appears that she sought an interview with the imprisoned Prince, but was refused by the officials. It is said Eugenie recommended Jerome formally to renounce his claims as heir of the Bonapartes in favor of Prince Victor and to seal the union of the Imperialist party and confirm the testament of the Prince Imperial.

The name which has been prominently mentioned as a successor to Gambetta is M. Clemenceau. Believing that he is the man who will now come to the front, the Paris correspondent of the *Daily News* tells us that he is a man of great ability and noble instincts. It is a mistake, he goes on to say, to regard M. Clemenceau as an uncompromising revolutionist. He is very honest, domestic as any Englishman, and of sober habits. On the question of tectotalism he and Sir Wilfrid Lawson would agree. In private life M. Clemenceau is remarkable for the high flow of his animal spirits. He has visited England and the United States, and is familiar with the political histories of both countries. He regards Washington as the *beau ideal* of a President of a Constitutional Republic.

It has been stated that the children or grandchildren of those who have left the Church return to it and show an increased affection and more ardent devotion for its interests than did even their Church forefathers. Whether this can be asserted as a general principle we have not the disposition or opportunity to decide, but that very many, at the present day for example, whose fathers or grandfathers left the Church are occupying important positions in it, and are contributing largely to its present activity and influence, is beyond dispute. So many Bishops and Deans, Canons and Professors, Rectors and Vicars, as well as prominent men among the Laity, are well known that it would be superfluous to name them. But there is a name to be added to the list. The *West Briton* states that the new Archbishop of Canterbury is the grandson

of the late Rev. Joseph Benson, President of the Wesleyan Conference in 1798 and in 1810, who died in 1821.

It is known to our readers that His Royal Highness the Prince of Wales has been exerting himself with marked and gratifying success to found a Royal College of Music which shall by Bursaries and Fellowships place the means of obtaining a thorough musical education within the reach of every deserving and ambitious boy and girl of England. As evidencing the popularity of the project, as well as showing how old countrymen in the new world still retain their affection for and take a lively interest in the land of their birth, we note that Mr. Andrew Carnegie, of New York, a native of Dunfermline, has subscribed \$25,000 to the new College.

A contemporary calls attention to the fact that while the French population of Canada has increased in proportion to the English during the last thirty years by over four per cent., the proportion of Roman Catholics to Protestants during the same period only shows an increase of between two and three per cent. In other words, the proportion of Roman Catholics to Protestants has increased with much less rapidity than that of French to English.

The Government intend to keep pace with the marvellous growth of Winnipeg, so far as the public buildings are concerned. It is their intention, we are told, to erect there one of the finest post offices in the Dominion. It will be built on the site of the present post office. It is also reported that the Government will erect a new Custom House in Winnipeg, of the most elegant design.

A cablegram announces the death of the Rt. Rev. Thomas G. Suther, D. D., D. C. L., Bishop of Aberdeen and the Isles, Scotland. Bishop Suther is closely related to a Nova Scotia family, and was a graduate of King's College, Windsor, Nova Scotia. The deceased Prelate was a man of enlarged views, and was much beloved by his people from whom he received many proofs of affection.

The French Ministry has resigned, and the *London Times*, commenting thereon, says:—"The news is of a most momentous character. Even its immediate consequence cannot be at once divined. The resignation of the cabinet exhibits a catastrophe which threatens the political disarrangement of the country, and renders the substitution of a more powerful ministry a matter of exceeding difficulty." It would take but little to bring about another civil war in France, on the ruins of which would perhaps arise another Empire, although it is to be feared the material is wanting at present for a stable government.

The support which Bismarck has received from the "Catholic" party in the Reichstag, has led to a better understanding between the German government and the Pope, and the Emperor seems disposed to relax the famous May Laws if the Vatican will forsake its pretentious claims to the right of Ecclesiastical appointments within the Empire. It is thought that concessions on both sides will place the Romish Bishops in a more comfortable position than they have occupied for some time past. In a recent letter from the Emperor to the Pope His Majesty says he believes "the advance made by the Vatican in regard to the duty of giving notice of Ecclesiastical appointments to the government is even more to the interest of the Catholic Church than to the state." And no doubt it is only by living in accord with the laws of a country that the Romish Church can henceforth hope to exercise any influence.

We are glad to find that the unhappy loss of life by recent fires, and the almost entire lack of life-saving apparatus have led to a good deal of interest being displayed in the construction of something better than what we now have. The *Boston Traveller* says that a captain of one of their hose companies is perfecting a novel fire escape, intended for permanent use on hook and ladder

trucks, and which is described as follows:—From each corner of the top of the truck used is placed a five inch round pole $3\frac{1}{2}$ feet long, stretched across in stout canvas, which, when the poles are set will be about eight feet above the top of the truck. Above the canvas is placed a very stout netting, which when any one jumps in will give, letting the body down easily on the canvas. At each of the four corners will be placed a shute, through which anybody may slide to the ground. The escape when set will reach to the second story of many buildings. When not in use it may be rolled up on the hat bridge, and the corner poles placed in their places on the side of the truck. We hope efforts will not be relaxed until a system is perfected, whereby human life may have some adequate protection from the horrors of a cruel death.

THE REV. DR. BULLOCK.

The *Woolwich Gazette* of January 6, has the following reference to the above named gentleman which will be read with interest by his numerous friends in the Colonies who know how well-deserving he is of the warm encomiums passed upon him. The *Gazette* says:—

Few men could ever be more deservedly popular in the garrison and town of Woolwich than the Rev. Dr. Bullock, Principal Chaplain of the Forces, and for several years resident chaplain at Herbert Hospital, Shooter's Hill, where he has labored with unwearied devotion in advancing the spiritual and moral interests of the sick soldiers. Not only in Woolwich and its environs is the worthy Doctor well-known; but distant branches of the Church of England Temperance Society and similar institutions are familiar with the benign and cheerful countenance which always appeared in response to the cry "Come over and help us." Of his able addresses on the temperance question, little need be said more than that those who heard him once wished to hear him again.

No wonder then that the chapel at Herbert Hospital was filled on Sunday night to hear the Rev. gentleman's farewell sermon, prior to leaving Woolwich to take up the principal Chaplaincy to the Forces at Malta.

Dr. Bullock chose as his text. Rev. xxii., v. 3, "There shall be no more curse," and after preaching an eloquent sermon, referred to his approaching removal from amongst them. He remarked that distance had no power to break the friendship existing between the congregation and himself. Whilst his soul was gladdened by the thought that they would not cease to remember one, who, with many imperfections, had tried in times of trouble to help them, yet he felt oppressed and sad when the note of farewell was on his lip, at the thought of his many shortcomings. He prayed that wherever he had failed the Merciful Father might forgive him, His unprofitable servant. He felt glad that the teaching of the Word was not affected by the voice that uttered it, and hoped that the seed sown by him in weakness, might, in God's great power, be fruitful. He hoped it had fallen like dew upon a parched soil, and that it might have been a cordial to some vexed and troubled soul. He had at times spoken of the terrors of God, and at others of His mercy, and he asked God's pardon if he had uttered such when the message was not sent by the Holy Ghost. And now he left them in the hands of God, advising them to seek Him while He might be found. It was the assurance that that Friend would be with those present and with himself, wherever he went, that lessened the pain he felt at leaving that hospital and congregation. Finally, farewell, and he asked for their prayers that he might do his Master's bidding wherever he might be. He asked them to think of him when crying unto God, "Endue thy ministers with righteousness," and he would think of them when he heard, "And make thy chosen people joyful." He prayed that God would bring them all to everlasting life, for Jesus Christ's sake.

Dr. Bullock left England for Malta on Thursday, carrying with him the good will and best wishes of the people of Woolwich.

EASTERN CUSTOMS AND BIBLE TEXTS.

No. III.—CONTINUED.

It was to this custom of the woman sitting "grinding at the mill" that our Saviour referred when picturing something of the awful suddenness and separations of His Second Coming. St. Matt. xxiv. 41; see also Exod. xi. 5. Though the grinding is thus done by the women, the preparation of the ground, and the sowing of the seed, and the threshing is attended to by the men. The method of preparing the ground could not be seen by us in actual operation, as we were not there in season, but we saw the implements used, which are certainly very primitive. The only thing that we need here attempt any description of is the goad. After measuring several we found them to be, on an average, about 8 feet long and about 6 inches in circumference at the larger end. This end has securely fastened in it a stout, flat piece of iron used for knocking off the clayey earth that sticks to the ploughshare; while the smaller end is armed with a sharp-pointed prick with which to spur up the oxen. It was with just such an implement as this that Shamgar made his great slaughter of the Philistines. Judges iii. 31. After seeing one of these instruments no one would doubt its destructive powers in such hands as those of the Son of Anath. As a description of impotent rage, the people of the country have an expressive and proverbial comparison of "the ox kicking against the goads"—an expression which the glorified Saviour condescended to use when he pointed out to the prostrate Saul the mad course he was pursuing which could end only in defeat. Acts xxvi. 17.

We were able, by enquiry, to make ourselves pretty thoroughly acquainted with the methods of threshing. First of all, the threshing-floor, so called, is simply a levelled piece of ground without any covering whatever. Such was that of Atad, only probably on a very extensive scale, where Joseph and his brethren, with the Egyptians, mourned for the old patriarch Jacob. Gen. 1. 10. Near such a place it was that Uzzah was struck dead by God for unauthorized handling of sacred things. 2 Sam. vi. 6. And it was also in the levelled bit of ground which Araunah had prepared for threshing purposes that David built an altar and sacrificed to the Almighty when the plague was destroying his people by thousands. 2 Sam. xxiv. 16, 18, 25. To such a spot as this, beaten as it often is pretty hard from frequent use, the grain, &c. is brought in bundles. There the smaller seeds are beaten out by being struck with a long and somewhat pliant rod, or, perhaps, a stronger "staff." The coarser and finer seeds are laid upon this floor, and there is drawn over it by oxen a clumsy "drag," which sometimes has a couple of rough rollers between what we will call its "runners." They make no effort to have these rollers smooth, since the very inequalities assist the process of "threshing." Or there is yet one other still more primitive method. A pole is fastened in the centre of this level spot and a couple of oxen are fastened to it by a rope, perhaps 4 yards long. The grain is then spread out in a circle, having a radius equal to the length of this rope, and the oxen are driven round and round in an ever-decreasing circle, until the rope is all wound on the pole; they are then turned about and driven in the opposite direction, until the rope is once more at full length. See the different methods referred to in Gen. xxviii. 27, 28. We all remembered that so great was the consideration of the Creator for all His creatures that He gave a special command about the cattle that were thus employed. Deut. xxv. 4.

(To be continued.)

BOOK NOTICES.

Parts 11 and 12 of Picturesque Canada have been received, and are fully as interesting as the previous numbers. The illustrations are in themselves a history of the country, and tell their story in an admirable way, but let it not be supposed that the editor's labours are superfluous, indeed they add so much to the work that one feels compelled to compliment Dr. Grant at every page

on the capital treatment of the subject. The agents need fear no lack of interest on the part of subscribers, and no appearance of unwillingness to subscribe.

Among the many charming magazines which come to our table, none pleases us more than "The Wheelman," devoted to the interests of bicycling, but attractive as well as instructive on every page not only to the bicyclist, but to the ordinary reader. We welcome it always with unbounded pleasure, and enjoy its perusal with lively interest. Address, The Wheelman Co., 608 Washington St., Boston, Mass. \$2 a year.

OUR LITTLE ONES AND THE NURSERY for January, like its predecessors, can scarcely be improved upon as an attractive and instructive children's magazine. It should be in every house where children are, where its advent will always be hailed with delight by the little ones. The Russell Publishing Co., 36 Blomfield St., Boston. \$1.50 a year.

SCIENCE WITHOUT GOD. By H. Didon. Halifax: McGregor & Knight. Price \$1 25.

These seven sermons by the celebrated Dominican preacher will prove of great value both to the earnest believer and to the honest doubter, strengthening the one and reassuring and convincing the other. They are intended to meet the popular objections brought against Christianity, and with great force, and yet with great moderation, present the arguments for the orthodox Faith. The subjects treated are Faith and Experimental Science, Positivism, Materialism, Atheistic Pantheism, Scepticism, Practical Atheism, The Existence of God, Rational Knowledge of God. The clergy will thank us for calling their attention to this valuable little book.

Buckley & Allen, 124 Granville Street, have sent us Harper's Magazine for February, 1883, which is as usual full of interesting and valuable reading as the following list of contents will show. The Frozen Fountain. Frontispiece Engraving from the Royal Academy Picture by George H. Boughton. The Wild Welsh Coast.—Wirt Sikes. With seventeen Illustrations by Harry Fenn. Rafe's Chasm. A Poem.—Elizabeth Stuart Phelps. The Local Associations of Whittier's Poems.—George M. White. With Eleven Illustrations. The Fallow Field. A Poem.—Julia C. R. Dorr. German Political Leaders.—Herbert Tuttle. With Nineteen Illustrations. Artist Strolls in Holland. II.—George H. Boughton, A.R.G. With Thirteen Illustrations by Boughton and Abbey. For the Major. Part IV.—Constance Fenimore Woolson. With One Illustration. Maryland and the Far South in the Colonial Period.—John Fiske. The Sequel to an Old Romance. A Story.—Ernest Ingersoll. Our Birds and their Poets.—Phil Robinson. Eugenie's Fete-day. A Story.—A Working-Girl. Shandon Bells. A Novel.—William Black. With One Illustration. Southern Rivers. A Poem.—M. V. Moore. Editor's Easy Chair: The Winter Gayeties of the Metropolis.—Tennyson's new Drama.—Mrs. Child's Letters.—The late Anthony Trollope. Editor's Literary Record: History, Biography, and Correspondence.—Poetical Anthologies.—Works on Wood-Engraving.—Holiday Books.—Recent Fiction. Editor's Historical Record: Political Intelligence.—Disasters.—Obituary. Editor's Drawer: Reminiscences of Thurlow Weed.—Experience of a Pioneer Family.—Negro Songs and Sermons.—An Epitaph.—The Modern David (Laura D. Nichols), Illustrated.

THE ROYAL ANTHEM BOOK.—We have just received a copy of the "Royal Anthem Book," by Mrs. Clara H. Scott, with contributions from the best and most popular anthem writers of America. Price, \$1.00 per copy, or \$10.50 per dozen. For Sale by all music dealers, or may be had by addressing the publisher. F. W. HELMICK, 180 Elm St., Cincinnati, O.

LITTELL'S LIVING AGE.—The numbers of the "Living Age," for the weeks ending Jan. 13th and 20th have been received. Their contents are interesting and varied.

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at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

FUNERAL AND MOURNING REFORM.

That such a reform is necessary becomes more and more apparent to the religious mind and to persons of good taste and refined feelings. It is not simply the expense which is incurred, though this often seriously incumbrades the surviving members of a family, but the display, so ill-timed, and so repulsive to the feelings that should influence people at such a solemn time, which makes one wonder how such customs have so long prevailed. No doubt, the present manner of conducting funerals is a reaction to some extent from the black, sombre, and doleful funerals of former days, when the Christian hope of immortality, and the expression of thankfulness at the release of the departed from the burden of the flesh, which the Church's service gave expression to at the grave, seemed a hollow mockery, viewed in the light of the surroundings. But while it was felt that public Christian opinion demanded a change it was left in the hands of the undertakers to give expression to a better Christian feeling, and they, with the best intention, no doubt, have provided a condition of things which must give infinite pain to the mourner and jar upon the feelings of all Christians. In England a decided change for the better has taken place, and, as in the case of the lately deceased Archbishop of Canterbury, funerals are being made as simple and inexpensive as possible. As showing the progressive feeling upon the subject in England we quote from the report of a recent meeting. "A meeting of the Church of England Funeral and Mourning Reform Association was held recently in the Church Institute, Leeds. The Rev. Dr. Gott, Vicar of Leeds, in taking the chair, said that the Association had gained the almost unanimous support of the upper classes, and that among many Yorkshiremen who had given their adhesion were the Archbishop, the Bishop of Ripon, Lords Ailesbury, Fitzwilliam, Zetland, Faversham, Harewood, Wharnclyffe, Cathcart, Mulgrave, Cranbrook, De L'Isle and Dudley, Manchester, Wenlock, Middleton, Hawke, and Derwent, the Lord Mayor of York, and the Mayor of Leeds. He thought that funerals should be conducted, as far as was possible, by relatives and friends. Preparing the coffin and lowering it into the grave should be about the only work which had to be paid for. The late Archbishop of Canterbury was one of the patrons of the Society, and by his own express desire the undertakers did the least possible work, and the rest was done by his nearest and dearest friends. The meeting subsequently passed the motion

unanimously that it was desirable to promote a better appreciation of the idea of Christian burial." We quite endorse Dr. Gott's views that "preparing the coffin (and lowering it into the grave) should be about the only work which had to be paid for." Let all else be done by the loving hands of relatives and friends, and let everything be done decently and in accordance with the dictates of a sure and humble trust and confidence in God's promises and mercy, and yet free from any appearance of assumption and show.

THE FIRST STEP FOR THE CHURCH TO TAKE.

THE New York *Sun* recently had the following as a leading article. When the secular press feel called upon to speak in this fashion of what is generally supposed to concern only congregations and nobody else, it shows that the question is being recognized as a great public one, demanding the attention of the Church as a body. We are glad so influential a paper has spoken out in this manner and we hope the days of pewed churches are numbered. Feeling their truth we reiterate the *Sun's* words: "No question of greater weight can come before the clergy and laity, and no one upon whose right settlement the welfare of the Church more depends."

"The subject of free churches received attention at the late Episcopal Convention, but it did not get that proportionate share of consideration to which its importance entitled it. No question of greater weight came before the clergy and laity, and no one upon whose right settlement the welfare of the Church more depended. Yet the Convention put it by without enunciating the Christian principles with regard to it, and without coming to any definite decision as to the means of making churches free.

"As things are now, most of our Protestant Churches, especially those in the large cities, are merely houses of worship for organizations of men and women who have purchased the right to regularly occupy seats in them. In some of the Churches the cost of a pew is so great that only a rich man can afford to buy one. In others, the pews are rented to the highest bidders at an auction sale, and generally there is not only a first charge for the purchase of the pew, but also an annual assessment on it, which is considerable. An eligible pew in some of the fashionable Churches costs originally about as much as a comfortable house, and the annual assessment on it would pay the rent of many a citizen.

"Rich men have, of course, the right to buy privileges in Churches if they are purchasable. When they give money for the support of the preaching and other services they have a right to demand that they shall get some positive advantage in return. Moreover, it is very convenient for a family to know before they start out to church that they will be sure to find seats together in a desirable place, and that nobody else will be allowed to get into the reserved places. Men buy tickets to the theatre and the opera days before the performance, in order to be certain about that matter.

"We must not forget, too, that after reserving for themselves all the seats they themselves want in their Churches, the pewholders are willing that the back pews on the ground floor, or the pews in parts of the galleries, shall be freely opened to the outside public. They would stare with astonishment at any stranger who assumed to enter their pew, but whoever likes may occupy one of the seats left for outsiders.

"Ministers and vestrymen say that the only way to support Churches is to thus sell the seats. They can obtain a sure income in that way, and there is no other which experience proves to be feasible. They must gratify the selfishness of men even in the house of God, if they expect to get money out of them. That may be true; but if it is true, then we have to make the humiliating confession

that Christianity can only be supported in our cities by that sort of arrangement. Great and costly Churches can only be maintained by gratifying the love of class distinctions, when Christianity expressly teaches that all men are equal before God, and that they are poor or rich, clean or unclean, in His sight, only according to the measure of their spiritual acquirements.

This is why the free church question is so important. The movement to break down the pew system is a movement toward the establishment of a logical and consistent Christian practice. The present practice does violence to the Christian theory, and can only be defended on grounds of prudence which are at war with that theory. Whatever may be the doctrines preached and professed in the Churches, men are differently treated in them, and the difference is based on distinctions not recognized by Christianity, and even expressly denounced by it.

"The practice of the Churches is, in truth, such as to build higher the walls of separation between the rich and the not rich. As one of the Bishops of the Episcopal Church remarked, so long as it continues there will be a growing antagonism to the Church on the part of many. They will ridicule such an exhibition of Christianity, and turn away from such preaching of the Gospel. When they can enter churches with the same freedom and the same lack of consciousness of their material position which they enjoy at a political meeting, they will perhaps feel that they are indeed treated as equal citizens of the spiritual commonwealth.

"Not until every Church becomes God's House, in which all men at all times are equal and all have equal privileges, will the theory of Christianity be realized in their management. When that is accomplished the first step will be taken; but afterward genuine Christianity must be preached in the Churches, and their members must exemplify it in their lives, if the world is to really be reformed after the model drawn by Christ."

DR. WILLIAM PIERCY AUSTIN, FIRST
BISHOP OF GUIANA AND OLDEST
COLONIAL BISHOP OF THE CHURCH
OF ENGLAND.

We insert a sketch from "The Banner of Faith" of the venerable Dr. Austin, who is now in his 76th year, and has been Bishop of Guiana upwards of forty years.

At the late Lambeth Conference Dr. Medley, first Bishop of Fredericton, and Dr. Austin, first Bishop of Guiana, the two oldest Colonial Bishops of the Church of England, walked together.

Dr. Medley is now in his 78th year, and has been Bishop since 1845. Although older than Dr. Austin the latter has been a Bishop three years longer.

We are very mindful just now of "Our Bishop," for on August 24 (St. Bartholomew's Day) he completed the fortieth year of his episcopate.

"He must be a very old man, then," perhaps you will say.

Well, not so very old; before the year closes he will be seventy-five. You must not think of him as a white-haired, feeble, decrepit old man. He is nothing of the sort. He is a fine, erect, hearty, noble-looking man of not under 6 feet. Last year he went through a visitation that would have tried the endurance of some of the young men of the Diocese.

We are very proud of "Our Bishop." I am speaking of the *Bishop of Guiana*—the first and only Bishop of that see. He is the only Bishop of the Anglican Church, now alive, who has completed forty years of active service—and that service has been all in the same diocese. *Active* service, literally; for the Colony of British Guiana has a scattered population of various races, and travelling is not so easy as it is made in England. When the Bishop goes up a river to visit the Indian Missions, he must go in the tent boat, and

sling his hammock in the palm-thatched hut put up by the people for the use of the missionary during his periodical visits to them, and eat the bush meat and cassava bread of the Indians; for there are no butchers' and bakers' shops in those outlandish places. Perhaps you don't recognise the name of British Guiana, but you have heard of "Demerara Sugar." Well, Demerara is one of the three counties of which British Guiana is composed. If you look at the map of South America, you will find it between the two great rivers, Orinoco and Amazon. Being in the tropics, it is very hot, and the days and nights are of equal length. This makes it the more remarkable that "Our Bishop" has thriven here so long—forty-six years in all.

We could not allow the fortieth Anniversary of Our Bishop's consecration to pass without notice. So, as his Lordship would be in England at that time, an address was prepared beforehand. This address was signed by the Judges of the Supreme Court, Members of the Legislature, the Clergy, Estate Proprietors, Public Officers, professional men, planters and other business men throughout the colony, and a very large number of Church members in every parish and district in the colony. On June 29 (St. Peter's Day) a large deputation waited on the Bishop at Kingston House, when the address was read and presented by the Chief Justice, Sir David P. Chalmers, Knt. His Lordship, who was deeply affected, then read a suitable reply. A number of Chinese and East Indians (coolies) accompanied the deputation. After the presentation of the English address, the Chinese came forward with a similar one in their own language, printed on white silk, bearing the signatures of 169 Chinese communicants. They presented, with this, two handsome vases. Then came the coolies with their address in Hindi and Urdu, together with a Hindi poem by Catechists Mitchell of Belair and Lincoln of Georgetown. This address had 239 signatures in Urdu, Hindi, Tamil and Bengali.

The presence of the coolies and Chinese at this interesting ceremony must have reminded "Our Bishop" that it had been part of the work of his episcopate to add these races to the roll of Christ's people in the colony; for at the date of his consecration not a single Chinese had arrived, and the system of East Indian immigration was not completely established till 1845. Now a very large number of the Chinese are Christians, and not less than 1,000 of the coolies. The Chinese have built a very neat Church at Georgetown, and another at the Chinese settlement of Hopetown, in the Demerara River; and there is a little church in New Amsterdam, which is used exclusively for the public worship of the coolies and Chinese of that neighborhood. There remains still a vast amount of missionary work to be done among these people, for by the Census of 1881 there were 5,234 Chinese and 79,929 coolies in the colony.

Besides these strangers there are about 130,000 negroes, the descendants of those who formed the slave population in old times. At the beginning of the century these slaves were treated like beasts of burden. They were not allowed to marry, and they were buried like dogs. It was also forbidden them to learn to read or to wear boots.

Through the untiring exertions of a little band of philanthropists, the condition of the slaves in the British possessions was gradually improved, and in 1834 their emancipation took place. At this time they are described as being mostly in the darkness of Paganism; but people in England were interested in their welfare, and large sums of money were sent out to build churches, chapels, and schoolhouses, and to provide clergymen, catechists, and teachers for them. You may imagine, then, how full the Bishop's hands were in ministering to the spiritual interests of these long-neglected people, when, in 1842, British Guiana was detached from the Diocese of Barbadoes and became the Diocese of Guiana. When "Our Bishop" looks around, what changes he must call to mind since 1842! How much better off the people are for churches, and schoolhouses, and how improved in character these edifices are! What a large amount of money, too, has been spent upon them! Remember that it is not with us as in England. With us population shifts, or

the sea encroaches, and buildings have to be abandoned. Besides this, almost all the buildings are of wood and rapidly deteriorate owing to the dampness of the climate, or are ruined by the devastations of white ants, dry rot, &c., &c. The first public act of "Our Bishop" after his appointment was the consecration of St. George's Cathedral, Georgetown. In 1877, owing to the faulty nature of the foundations, the building (which was of brick) had to be abandoned, having become unsafe. A new Cathedral has been designed by Mr. A. Blomfield, and a large sum of money collected towards its erection. This as the address of "Our Bishop" states, would be a fitting memorial of his long episcopate.

There is another race in the colony, of whose best interests "Our Bishop" has been ever mindful—the aboriginal Indians or Red Men. These people live chiefly in the interior, frequenting the forests on the banks of the rivers and creeks, far away from the bustle of civilised life, where they can indulge undisturbed in the chase, or fish in the quiet waters. It is in visiting these people in their native haunts that "Our Bishop" has found his most arduous and toilsome though pleasant employment; and up to the present year these visitations have never been intermitted. Indian mission work was yet in its infancy in British Guiana when he commenced his public career, now there is hardly a river or creek in the colony the Indians of which have not access to a mission station. On the Waini at the extreme west, and on the Corentyn at the extreme east of the diocese, the Banner of the Cross is planted, while Indian mission stations are dotted over the whole of the intermediate space. Last year great interest was aroused in a remarkable movement among the Paramunas or the Potare, a branch of the Essequibo river. A large number were baptised by the Rev. W. E. Pierce, who, together with his wife, three children and servants, was drowned by the capsizing of the boat while descending the rapids on September 29 (St. Michael's Day). The work among the Indians has been recognised by the colonial authorities, who pay a salary to the missionary of the Essequibo and also of the Pomeroon. On the latter river, in which the Rev. W. H. Brett commenced his labours in 1840, there is a thriving settlement where the Rev. W. Heard resides—Cabacaburi, with a fine church, school, and orphanage. It is pleasant on a Sunday morning to see some 500 Indians, clean and well-dressed, assembled for service, to hear the sweet voices of the children chanting the canticles, accompanied by the harmonium, and to notice how the whole congregation join in the reading of the Psalms many English congregations do not join so heartily.

It would take too long to speak of more than the leading events of Our Bishop's episcopate; but I cannot omit mentioning the active part he has taken, with his clergy, in the spread of education, the establishment of the Guiana Diocese Church Society, the "Demerara Seamen's Mission" and Sailors' Home, the Weekly Offertory, &c., &c.

I am sure that all who read this notice will join in the concluding prayer of the address, that Almighty God will protect the declining years of "Our Bishop" and spare him to see the work he has undertaken fully completed.

W. T. VENESS.

A QUESTION OF CONSCIENCE.

SOME of the religious and secular papers of Halifax are engaged in discussing whether the Presbyterians are justified in accepting some recent large bequests from a gentleman recently deceased, who made his money by the sale of intoxicating liquors. The *Wesleyan* says:—

"Our Presbyterian friends have had a heavy windfall. By the death of an aged citizen, the Aged and Infirm Ministers' Fund and the Widows' and Orphans' Fund receive large sums and other interests smaller sums. Dalhousie College, as residuary legatee, will receive a very large sum. A single fact interferes with hearty congratulations to a sister church in view of such financial aid—the fact that such benefactions can scarcely be received

by any Church without apparent complicity with a traffic of which John Wesley said, one hundred and fifty years ago, "It is amazing that the traffic should be permitted, I will not say in any Christian country, but in any civilized State."

"We admit that there is weight in the remark that money gathered at terrible cost is now to be used for the highest purposes, but, nevertheless, we only wish the windfall had reached them from some other source. Then, we should, without any reservation, rejoice with those who, it will be generally supposed, 'do rejoice.' Should not ministers so learn to preach that men who are determined not to abandon the traffic will at least cease to take shelter under the wing of the church. Their enmity is less to be feared than their friendship."

Correspondence.

(To the Editor of the Church Guardian.)

SIR,—I notice in the GUARDIAN of 10th Inst. a paragraph under the heading "Diocese of Toronto" reporting the ordination of Rev. J. Roy, formerly of Wesley Congregational Church Montreal, and the remark made by your reporter. "It is somewhat singular that this rather erratic gentleman was so quickly received into the Church." Will your reporter allow me to say that I have frequently been much pleased with such remarks, often conveying in a courteous manner a good deal of well-deserved causticity. In this case there is reason to fear, it is so, for I find amongst memoranda that about the end of the year 1877 a Mr. Jas. Roy, a minister of a denomination occupying an influential position in all parts of the world, has left that body and has organized a new Unitarian congregation in Montreal, and is industriously circulating a newspaper urging people to deny the Lord that bought them." Since then there has been time for him to see his error. He may have been wandering about seeking rest for his soul and a stay for his intellect. We will hope that he has found both, and that from honest and deep conviction he has incurred the fearful responsibility of accepting the grace of Holy Orders. But in any case the words of St. Paul which your reporter quotes, "lay hands suddenly on no man," are of deep significance.

Yours faithfully,
PHILECLESIA.

ON TITLES.

(To the Editor of the Church Guardian.)

SIR,—In these days of "Drummagem" titles and of tinsel honors, it is quite refreshing to come across quiet dignity. It is not generally known that for fifty-four years the late Dr. Pusey was a "Canon." And yet I never saw the title applied to him.

In these days of feverish thirst for titles and of snobbish parades of the same, the above example may not be thrown away.

Yours, etc.,

SELBAHC.

THE LIVING CHURCH ANNUAL.

(To the Editor of the Church Guardian.)

SIR,—One of my parishioners was induced by your notice to send for a copy of this very useful Annual, and yesterday kindly lent it to me.

I have not examined it throughout, but opening it by chance at pages 130 and 131, I observed several omissions in the List of Bishops, to which particular attention is called in the Preface. As some of your readers, who have copies of the Annual, would probably like to have the omissions supplied, perhaps you will allow me space for the purpose. And it is just possible that the compiler, Dr. Hale, will thus have his attention called to the defects in his work.

(a) In the Episcopate of the Church in India there is no mention of the see of Bombay, of which Dr. L. G. Mylne is Bishop, or of the Assistant Bishops of Madras, Dr. E. Sargent and Dr. R. Caldwell.

(b) Tasmania, now vacant, is omitted from the list of sees of Australia and Tasmania.

(c) British Columbia, with its three Bishops, Dr. Hills of Columbia, Dr. Ridley of Caledonia, and Dr. Sillitoe of New Westminster, is not mentioned.

(d) Newfoundland is also omitted.

On page 79 there is a table, compiled from the U. S. Census Return '81, shewing the number of the clergy and the adherents of the different sects in the United States; but while we are told on page 118 that at the last General Convention the number of clergy registered was 3,355, I have not been able to find the number of adherents of the Church.

Yours,

D. S.

Family Department.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds grow up with the fairest flowers;
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do!" thou Christian soul,
Wapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" there are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech?
There are hearts to lure with loving wile,
From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou Me in the path I tread,"
Lord, lend Thy help the journey through,
Lest, faint, we cry: "So much to do!"

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

The result of a long and very earnest talk to which Ben listened with deep though apparently morose attention, was that he returned to his fellows fully possessed with the belief that the parson meant well by them, and that for his sake this extraordinary innovation might be put up with. So great was the relief to find that the Squire was not about to locate a Keeper (a being against which all their instincts rose in revolt) within a stone's throw of the 'Coomb,' and so harmless seemed this school in comparison, that the scheme met with a certain amount of good humoured toleration, rather than the dogged opposition which even Stephen Ray himself had anticipated. So the good work had gone on, and at length, on a June day of perfect beauty, was completed. From tolerating, the 'Coomb' folk had actually come by imperceptible degrees to take a sort of interest in the little building which, although beyond the actual limits of the 'Coomb,' was yet so near that, on the score of neighbourhood alone, it seemed connected with them. They watched its progress, and felt an unconscious satisfaction in the pretty and well-proportioned, though very modest edifice. Nelly had drawn the plans.—Architecture had always had a fascination for her, and it made her very happy to feel that she was taking part in the work in which those she loved were so warmly interested. A space had been inclosed around the school-house, within which some hardy shrubs had been planted, and Sybil had insisted upon a flower border which, by the time the building was in readiness, was gay with many coloured and sweet scented flowers. The necessary fittings were in place, the workmen had finally departed. Mr. Ray had gone from house to house and obtained the promise of each

dweller in the 'Coomb' to be present at the opening of the building; and when, for the first time on the lonely upland, the bell which hung in the little turret above the porch, rang out with a clear, sweet sound, a strange, but not unpicturesque procession emerged from the ravine, and wended its way towards the little Church-like building with its high-pitched roof and pretty lancet windows.

With the exception of young Squire Carruthers and Sybil, no other parishioners were there. The 'Coomb' folk were to feel that the place was for them, they were to feel the sense of ownership first of all which would stimulate their interest, and incline them to fall in with the plans which loving hearts had formed for them. Sybil could hardly restrain her happy tears, as one after another of these rude, stalwart men and handsome sun-browned women came slowly in with questioning, but not unfriendly eyes, most of them leading by the hand a little child with elfin locks and motley clothing. There was a raised space at the further end, which the conspirators against the 'Coomb' fondly hoped might some day form a chancel, and here Stephen Ray stood, the golden summer sunlight resting on his slender form and calm, watchful faces. When he had bidden them all to be seated, he spoke to them such faithful, earnest words, so simple and so strong that there could scarcely have been one heart amongst those half wild people that was not smitten with a perception of the love of Christ. Sybil and John sitting side by side listened in loving reverence, and both seemed to see that newly awakened light reflected in the faces of the 'Coomb' folk. "And now," said Stephen Ray, at last, "this building where your little ones will be taught, what by God's help will fit them to be useful men and women in this world which He has made and sustains, and where you all by the love of Christ, and by His grace, will learn to know Him and to love Him, must be consecrated by prayer. Kneel." There was just one moment of hesitation. Then, as Stephen Ray, himself kneeling with uplifted hands, looked earnestly upon them, first the little ones fell upon their knees, then the women, some of whose eyes were filled with tears, and lastly all the men, big Ben himself being the foremost, followed their example. Never could Sybil or John forget that moment or the look of joy and thankfulness that brightened the face of Stephen Ray, as his voice, low and clear, yet vibrating with deep emotion, uttered that prayer of all prayers—Our Father which art in Heaven.

When the 'Coomb' folk had returned to their homes to ponder more or less over the new impressions they had received, Mr. Ray, with John and Sybil had strolled over the upland, before returning to the Hall. Sybil's pony carriage was awaiting her at the foot of the slope, but the deep beauty and peace of the late afternoon tempted them all to linger for a while upon the breezy plateau, where it was delicious to walk upon the fine short turf, over which every now and then a silvery grey rabbit, with long waving ears and tail fled at their approach to one of the innumerable burrows with which the ground was honeycombed. "So far, we have indeed been gloriously successful," said Mr. Ray, brightly, in reply to Sybil's congratulations, "but we must not mistake the beginning for the end! Remember, my dear Miss Barrington, all the *real* work is yet to come." "But you have made it possible," cried Sybil—you have opened the way?" "Well, since we *must* be praising one another," said Mr. Ray, laughing—"let me ask how I could have opened the way unless Squire Carruthers had provided it!" "True, said Sybil," giving a sweet, half shy glance at John. "I am quite willing to let him halve the credit with you, Mr. Ray." "And I am ready to lay my laurels at Sybil's feet," said John, "for she has been not a whit behind us in her devotion to the cause." "I am untried yet," said Sybil, "but I do mean to do my best for these poor people." It had been arranged in the first instance that Sybil should devote two mornings in the week to the 'Coomb' children, and that Mr. Ray and John Carruthers should do the same until the children were so far broken in and accustomed to regular training and teaching that a regular and competent school teacher could be provided for them, who should live at the little

mission house, and by his constant presence still further influence the people. Sybil, no less than her companions, knew that it would be up-hill work, but she longed to enter upon it, for the scheme had grown to be very near and dear to her heart.

CHAPTER VIII.

Percy had at last graduated, and was now supposed to be devoting himself to the studies preparatory to his ordination, which was to take place, as Mrs. Barrington and Sybil fondly hoped, very shortly. An old friend of his father, the Incumbent of a West-end Church, had offered him a curacy until, as priest, he should succeed to the living of Longmoor, one which might well seem a prize to so young a man. Mrs. Barrington rejoiced in the thought of the fair prospect before her son. True, it was but his due, she thought, but then in this crooked world, how many did not receive their due. She longed with an intense desire to see Percy in his father's place; she wanted his presence, without which her life seemed cold and incomplete. Sybil's constant affection could not compensate for the absence of Percy, in whom all her deepest affections centred. Beyond the natural affection of mother and daughter, there could not be any very warm sympathy between Mrs. Barrington and Sybil. The former had never fully shared the admiration and affection which Sybil, John Carruthers, and Nellie, felt for Stephen Ray, indeed far down in Mrs. Barrington's heart there was a jealous instinct which made her averse to hear the cordial praise which the young people so frequently bestowed upon him. She did not believe, and she did not wish him to be all they described him. It seemed a sort of wrong done to her son that his predecessor should be held up as a model of all Christian virtues, of unselfishness, courage and godliness. Yet none perceived, except Stephen Ray himself, in her gentle, courteous manner the underlying distrustful coldness which had gained a settled foothold within her. She had, however, thrown no obstacle in the way of Sybil's assisting in any parish work, or in the schemes which were carried out with reference to the 'Coomb.' She would assist her brother hereafter, and would be all the more fitted for doing so by Mr. Ray's influence now.

(To be continued.)

THOUGHTS FOR QUINQUAGESIMA.

CHARITY.

WHAT is Charity? The wonderful Epistle for the "Sunday called Quinquagesima" answers the question so fully, that, even if no other passages in the Holy Scriptures pointed out the nature of this chief of Christian graces, we should be without excuse were we to pretend ignorance of what God requires of us in respect to it. And in truth, there is no portion of the inspired writings better known than this—its fervour, its eloquence, its directness, have impressed it more, perhaps, than any other upon the memory, if not upon the heart of multitudes of Christians. What is Charity? St. Paul tells us it is that without which those virtues to which we are accustomed to give the highest place are absolutely worthless in the sight of God. Faith that could remove mountains, courage and constancy, and generosity and self-denial—all these which ennoble human life, and to which we look up with a glow of admiration and respect are without charity **NOTHING** in the sight of God.

It is well that this Epistle should stand as it were at the entrance of the solemn season which we as Christians are bidden to spend in humble self-examination, in contrite self-abasement, at the foot of Jesus's Cross. It is well that we should ask ourselves, faithfully and without self-deception, the question whether we possess *this* without which we must not dare to hope for the favour of God. *Charity suffereth long and is kind.*—Am I gentle and long suffering and kind, kind in the Apostle's sense of the word? *Charity envieth not*—do I envy those who are happier than I? richer in this world's goods, in friends, in favours? *Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly*—am I humble, modest, pure? *seeketh not her own*—do I put self aside? And so on through the whole searching catalogue. What

a guide it is whereby we may know ourselves! and what a treasure to earnestly covet and patiently seek after! That grace with which the Redeemed shall be clothed in the bliss of eternity when Faith shall be merged in sight, and Hope is changed into possession. Charity abideth forever! to raise the voice of adoring Praise and Thanksgiving before the Throne and the Lamb.

ZIP COON.

Did you ever see a raccoon? I am going to tell you about one that was sent from the South as a present to a lady whose name was Isabella. He was called Zip Coon, and a very wise coon he was. Zip had a long, low body, covered with yellowish hair. His nose was pointed, and his eyes were bright as buttons. His paws were regular little hands, and he used them just like hands. He was very tame; he would climb up on Isabella's chair, and scramble to her shoulder. Then he would comb her hair with his fingers, pick at her ear-rings, and feel her collar and pin and buttons. Isabella's mother was quite ill, but sometimes was able to sit in her chair and eat her dinner from a tray on her lap. She liked to have Zip in her room; but, if left alone with her, Zip would jump up in the chair behind her, and try to crowd her off. He would reach round, too, under her arms, and steal things from her tray. Once the cook in the kitchen heard a brisk rattling of tin pans in the pantry. She opened the door, and there on the shelf was Zip. There were two pans standing side by side. One had Indianmeal in it, and the other nice sweet milk. In front of the pans stood Zippy. He had scooped the meal from one pan into the milk in the other pan, and was stirring up a pudding with all his might. He looked over his shoulder when he heard the cook coming up behind him, and worked away all the faster, as if to get the pudding done before he was snatched up and put out of the pantry.

Zip was very neat and clean. He loved to have a bowl of water and piece of soap set down for his own use. He would take the soap in his hands, dip it into the water and rub it between his palms; then he would reach all around his body and wash himself. It was very funny to see him reach way around and wash his back. One day, Isabella, not feeling well, was lying on her bed. Zippy was playing around her in his usual way. Pretty soon he ran under the bed, and was busy a long while reaching up, and pulling and picking at the slats over her head. By and by he crawled out; and what do you think he had between his teeth? A pretty little red coral ear-ring that Isabella had lost several weeks before. Zip's bright eyes had spied it as he was playing round under the bed. So you see Zip Coon did some good that time. When Zip grew older, he became so cross and snappish that he had to be chained up in the woodshed in front of his little house. On the door of his house was printed in red letters, "Zip Coon; he bites."—*The Nursery.*

THE CHILD'S ETIQUETTE.

The following hints on education, etiquette and morals from the pen of George Francis Train are worth noticing:—

1. Always say yes, sir; no, sir; yes, papa; no, papa; thank you; no, thank you; good night; good morning. Never say how or which for what. Use no slang terms. Remember good spelling, reading, writing and grammar are the base of all true education.
2. Clean faces, clean clothes, clean shoes and clean finger nails indicate good breeding. Never leave your clothes about the room. Have a place for everything and everything in its place.
3. Rap before entering a room, and never leave it with your back to the company. Never enter a private room or a public place with your cap on.
4. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.
5. At the table eat with your fork: sit up straight; never use your toothpick (although Europeans do), and when leaving ask to be excused.

6. Never put your feet on cushions, chairs or table.

7. Never overlook anyone reading or writing, nor talk or read aloud while others are reading. When conversing, listen attentively, and do not interrupt or reply until the other has finished.

8. Never talk or whisper aloud in a private room where anyone is singing or playing the piano.

9. Loud coughing, hawking, yawning, sneezing and blowing are ill-mannered. In every case cover your mouth with your handkerchief (which never examine—nothing is more vulgar except spitting on the floor.)

10. Treat all with respect, especially the poor. Be careful not to injure one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate or be cruel to insects, birds or animals.

A PLUCKY LITTLE FELLOW.

"You are a plucky little fellow." These words were spoken on board the flagship Portsmouth, of the training fleet, on the occasion of the distribution of medals to the boys, at Newport, R. I., a few weeks ago. The speaker was Admiral Porter, and the person addressed was apprentice Krepps, of the first-class. The circumstances which brought about the compliment from such a distinguished source are as follows:

Some seven or eight weeks ago, while the Portsmouth was still far out of sight of land, bound home from Europe, a number of the apprentices were sent up to take in canvas. There was a pretty stiff breeze blowing, and the log shows that the vessel was rolling to considerable extent. After the sails had been taken in, and the boys were in the act of obeying the call to come down, the vessel gave a sudden lurch and over went young Krepps into the sea. The cry, "Boy overboard," was immediately heard, and orders were given for a boat to put out for the little chap. He was repeatedly lost to view while the vessel was heaving to, although it was seen that he was making a brave struggle for life. He made for the stern of the vessel and got hold of some of the chains that were hanging there. These he clung to like grim death and then called out to the men in the boat: "I guess there is no danger; I am here at the stern." Blood was streaming from his eye, which had been cut in falling. It was for his great pluck that he was specially noticed by the admiral, who took occasion to make the remark when handing him the Admiral Bailey medal of gold, given annually to the apprentice who is most proficient in gunnery.—*Argosy.*

THE PILOT.

FROM THE DANISH.

A storm raged and howled along the Baltic coast, and the in-coming breakers burst white along the rocky shore. An old pilot, peering through the mist and rain, shouted,—

"You see that brig? She's on the wrong tack! She's standing in, and if she don't sheer off in a moment she'll strike! I must go out to her!"

"No boat will live in the open water! You'll be capsized!" shouted the bystanders.

Go he would, however, for, as he said, his life would not be wasted should his last words be the means of saving a shipload of young lives.

"Surely they're worth an old man like me! Hand me the speaking-trumpet!" he roared. And the little craft dashed away from among the rocks with the speed of a sea-gull, and reached the uttermost point, whence a shout was heard by those on the brig,—

"Starboard your helm! Starboard!"

The merchantman passed safely on, but a few hours later the shore-boat was hurled ashore keel uppermost.

STUDY OF THE BIBLE.

It is quite possible to know all the truths of the Bible by rote and yet not to understand or have a real insight into a single one of them.

And this feeling of them is to be gained in two

ways. First, earnestly pray to God for the spirit of understanding before you open your Bibles, using the words of the collect for the second Sunday in Advent or better still, some very simple words out of your own mind.

Secondly, try very earnestly to put in practice everything which your Bible tells you. This will necessarily bring with it a painful sense of failure and sinfulness. But never mind. Go on bravely. The sense of failure and sinfulness is a necessary element to Christian experience. One religious truth understood, taken in, realized, is worth a score of truths only repeated by heart.—*Gospel of the Childhood.*

THE BOY GUIZOT.

He was born in 1787, and seven years afterward his father, still a young man, was one of the victims of the Reign of Terror. Madame Guizot, a woman of extraordinary vigor and independence, took her two sons to Geneva, where they led "a hard and simple life." Guizot attended the lectures of the best professors, took lessons in riding, swimming and drawing, and "in accordance with the teachings of Rousseau," learned the trade of a joiner. He was so devoted to study that his companions would "pull his hair or pinch his arms without ever succeeding in making him raise his eyes;" and more than once "his coat tails remained in the hands of his persecutors." At the age of eighteen he began to study law in Paris, but his ambition was to devote himself to literature. His mother would not for some time consent to any change in his plans; and it was characteristic of his loyal and affectionate nature, that he would not follow his own inclinations without her sanction. At last she gave her permission and he was soon hard at work on several schemes which brought him into contact with the best literary society of the time.

However numerous and pressing his engagements might be, he maintained an uninterrupted correspondence with his mother, and his letters to her are among the most interesting he ever wrote. "It is my duty," he says, "to curtail as much as possible all correspondence that is not absolutely necessary. You know as well as I do that this does not include my correspondence with you—it is necessary to both of us. I delight in repeating this to you. God grant that your belief in my words may be as deep as their truth! You are constantly in my thoughts, my dear mother; your grief harrows me more than I can tell. I would give half of my life to restore some of your lost courage and happiness. Poor, dear mother! There is no one who more fully understands the void that you suffer from. I am aware of the impossibility of ever filling it up; nothing can repair your loss. Nothing can make up or console you for it. I am perfectly certain that no son ever loved his mother more than I love you, but I have no hope of filling my father's place in your heart; in that relation there is a charm, a perfect union, which is above every other; its pleasures and its lies can be compared to nothing else.

Continuo to speak to me of my father, of your grief, of the things which made his happiness; but let me have the power of somewhat alleviating your sorrow. If I ever do any real good, the consolation that it may afford you will be my sweetest recompense. I ask you for my own sake, for my own happiness."—(St. James' Gazette.

WOODEN SWEARING.

A Missionary Priest once said, "I hope dear children, that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it *wooden swearing*. It's a kind of swearing that many people beside children are given to when they are angry. Instead of giving vent to the feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. I hope, dear children, that you will not do any of this kind of swearing."

Useful Information.

THE AVERAGE BOY

and a good-sized lump of maple candy form the materials from which we might deduct self-evident conclusion regarding the faculty with which attachments are formed in early life, when the circumstances are at all favorable.

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

IF YOU CANNOT SLEEP, which is caused by overtaxed brain, or perhaps from a severe hacking cough, you will find that by taking a dose of PUTNER'S SYRUP before retiring. It will give great relief and strengthen you for your duties.

HOW OFTEN DO WE HEAR the complaint, "O, I AM SO TIRED, LASCIVIOUS and WORN OUT!" You will find that PUTNER'S SYRUP of the HYPOPHOSPHITES will at once remove all these symptoms and build up the debilitated.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth?

The Bad and Worthless

are never imitated or counterfeited. This is especially true of a family medicine. And it is positive proof that the remedy imitated is of the highest value.

KIDNEY-WORT IS A SURE CURE for all diseases of the Kidneys and LIVER. It has specific action on this most important organ, enabling it to throw off torpidity and inaction.

"EAGAR'S PHOSPHOLEINE is the best Emulsion yet made," is what a leading druggist in Canada writes; "we have no doubt of it."

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Samples and Rules for Self-Measurement Free by Mail to any address.

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1882. ARMY AND NAVY 1883

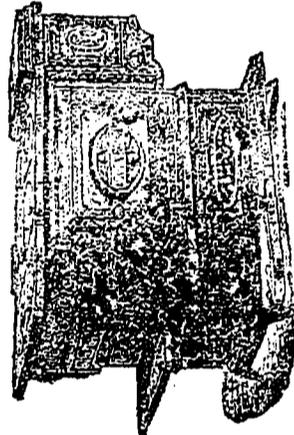
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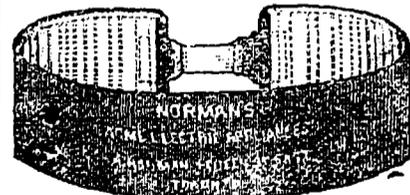
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The New Improved MONARCH LIGHTNING SAW

Is the cheapest and best. A boy sixteen years old can saw logs fast and easy. Sent on loan trial. Send postal for Illustrated Catalogue containing testimonials and full particulars. AGENTS WANTED. Monarch Lightning Saw Co., 183 Randolph St., Chicago.

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FINNIX & MOKE BROTHERS. CANADIAN & RIBBING MACHINE. A perfect Knitting Machine that will knit a pair of socks in 10 minutes; knit the same stitch as done by hand. Will knit home made or factory yarns into any kind of garments.

PRICE WITHOUT RIBBER, \$25.00. WITH 37.00.

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XMAS CARDS in endless variety.
TOILET SETS, TOILET KNIVES,
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(Name this paper.)

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Mr. JAMES MILLER, of CANNING, N. S., says: "I have used the different preparations of Hypophosphites with great result, but since your Syrup first came out I have used no other, and from what experience I have had I am convinced it is second to none. I used it with great benefit, not only in Chronic Lung Cures, but with splendid result in irritable and badly nourished children, and also as a Blood and Flesh Producer, and Typhoid and other wasting diseases."

To C. E. PUTTNER, PH. M.

HYPO-PHOS-PHITES.

Dr. E. PAYZANT, of WOLFVILLE, N. S., says: "I prefer your Syrup and recommend it above any other now offered to children during periods of convalescence, when the system has been too long deprived of its full desired nutrition. Wishing your well-directed efforts a fitting return."

I am yours, E. N. PAYZANT, M. D.

"PUTTNER'S."

The only preparation the medical profession have endorsed as a permanent cure for

Consumption, Scrofula, Wasting Diseases, &c.

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REWARD CARDS. One-third price and two times, strong binding, \$5 per hundred; per cent packs for 25c. Ten packs, 50c. Sample pack, assorted, 15c.
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Aromatic Montserrat. A WINTER BEVERAGE.
MONTSERRAT RASPBERRY CORDIAL!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are guaranteed free from alcohol. N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the Liverpool Journal of Commerce, September 26, says:—"The sole consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.
DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable, cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

H. SUGDEN EVANS & CO., Sole Proprietors, Montreal.
Obtainable of all Chemists. 50 cents per bottle.

MONTSERRAT LIME-FRUIT JUICE SAUCE.

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c.
Adds an Appetizing Charm to the plainest and daintiest of dishes.

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H. SUGDEN EVANS & CO., MONTREAL
Toronto Agency—23 Front Street West.

News and Notes.

There is no remedy top of the earth that possesses so much real absolute merit as Johnson's Anodyne Liniment.

There is a cat owned by a citizen of Taunton, Mass., which is perfectly Nimrod. Since the 1st of October pussy has brought to the house, two gray and red squirrels, also thirteen chipmunks, two moles, a crow, a robin, and mice uncounted.

CONSUMPTION CURE.—Dr. R. V. PIERCE: Dear Sir,—Death was hourly expected by myself and friends. My physicians pronounced my disease consumption, and said I must die.

ELIZABETH THORNTON, Montongo, Ark.

The queen of all pudding-sauces calls for two cups of white sugar, a lump of butter the size of an egg, one well beaten egg. Stir these together, then add a teacupful of boiling water, put it in a saucepan until it thickens; do not let it boil, flavor with lemon or vanilla.

THE "GOLDEN BLOOM OF YOUTH" may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints." By druggists.

An Indian chief named Juh, and a band of Indians, have murdered, in Mexico, a band of thirty men who started to punish them for some depredations. The pursuers were surrounded by 200 Indians, and sent for assistance, but before the relief party could reach them the massacre was accomplished.

One single box of Purgative Pills taken one a night will make more new rich blood, and will more effectually purify the blood in the system than \$10 worth of any other remedy known at the present time.

The letter bags between the station and the village of Cardross, Scotland, have for some time been carried by a collie dog, who has never made the smallest mistake respecting his destination, nor has he ever lost anything.

* * * "He who is ready to buy up his enemies will never want a supply of them." It is cheaper to buy a true friend in Kidney-Wort who will drive away those miserable enemies, a torpid liver, constipation, diabetes, piles, diseased kidneys and bowels. This remedy is now prepared in liquid as well as in dry form.

A man down in Tennessee, has a dog that crows like a rooster, at least so the Tennessee Sentinel says. Some two years ago the dog began to practice this art, just as he heard the roosters, and every morning as regular as could be, kept up the practice, until now he is an expert crower. He goes through all the motions of a rooster, raising his head and bringing it lower down as he completes his crow. The story is vouched for by the local clergyman.

AN ENTHUSIASTIC ENDORSEMENT.—Garham, N. H. July, 14, 1879.—Gents,—Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there

is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight shock of palsy, which unnerved me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as they ever were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture as honest, as good an article as you do, you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind. TIM BURCH.

THE FOOD THAT DELICATE WOMEN AND CHILDREN require will be found in PUTTNER'S SYRUP. It at once SUPPLIES TONE WITH STRENGTH and new vigor.

[From the Halifax Herald.]

In the columns of our paper will be found the advertisement of the Puttner Emulsion Co. Their cod liver oil compound—denominated PUTTNER'S EMULSION—has attained such a wide-spread popularity of late both for the cure and arrest of the many diseases of the lungs, brain, nervous system, etc., etc., that to meet the increasing demand for their EMULSION they expect shortly to use steampower in their laboratory, being unable at present, with manual labor only, to fill orders promptly. The proprietors, Messrs. J. E. Irish and H. K. Brine, deserve every success, having shown unusual enterprise and ability in placing the preparation, of which they are sole proprietors, upon the market. They were well aware of the merits of the EMULSION, and were not afraid of a judicious expenditure of Printer's ink.

We would call the attention of our readers to the advertisement of the PUTTNER'S EMULSION Co. which appears in our columns. PUTTNER'S EMULSION OF COD LIVER OIL &c. is being daily prescribed by Physicians for the cure of all Lung Diseases and is used extensively in our Hospitals. Druggists say the demand for the EMULSION, PUTTNER'S, is greater than for all other Emulsions combined, and that their sales for it, PUTTNER'S, are steadily on the increase.

Yarmouth, Oct. 15th, 1882.

To DR. BENNETT & LEWIS, 119 Hollis Street, Halifax.

Dear Sirs,—I desire to express my feelings of profound gratitude to you, who have helped me so much by the use and application of your wonderful medicine, known as your Absorptive Pads and Plasters, &c. I was sick about two years, and spent a large sum of money with physicians, but received very little benefit until I tried your absorptive treatment. When I commenced it this summer I could scarcely walk across the floor, I had such a weakness cross me; and now I can walk a mile at a time, and attend to household duties much better than I could before, and feel only too glad to recommend this truly great treatment to any person or persons who may be afflicted as I was. You are at liberty to make any disposition of this note you may deem proper. MRS. R. HIBBARD.

This treatment can be applied effectively without interview where full particulars of case are sent by mail.

ANSWER THIS.—Is there a person living who ever saw a case of ague, biliousness, nervousness, or neuralgia, or any disease of the stomach, liver, or kidneys that Hop Bitters will not cure?

97 BARRINGTON ST. to 101

MAHON BROS. DRY GOODS. FALL STOCK COMPLETE.

Largest Retail House in the City. All Goods shown on ground floor.

Marriages.

MILNER—REED.—At the Rectory, Bridgetown, on the 23rd, by the Rev. L. M. Wilkins, B. A., Mr. Thos. Milner, of Parker's Cove, to Miss Susan Adelaide Reed, of the same place.

PINEO—SPURR.—At St. Paul's Chapel, Rosette, on the 24th January, by the Rev. John Partridge, George R. Pineo, to M. E. Alma Spurr, of Round Hill.

SANDERS—WHITMAN.—At the same place and date, by the same, Samuel Landers, to Eliza E. Whitman, both of Rosette.

BOOKS FOR THE CHURCH OF ENGLAND.

Knight Banneret Sermons, by Rev. Jos. Cross, D. D., L. L. D. \$1.50
Evangel Sermons for Parochial Missions, do. 1.00
The Restitution of all things, by Andrew Jukes, 1.50
The Types of Genesis, do 2.00
Whittakers Cheap Libraries, 50 vol. \$20 00; 40 vol. 18.00
Quarterly Christian Herald, illustrated, containing 30 sermons, Talmage and Spurgeon, .45

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PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

NEW Autumn and Winter GOODS,

McMURRAY & CO.'S, 273 to 279 Barrington St., CORNER OF JACOB STREET.

We are now showing a large delivery of Ladies', Misses and Children's ULSTERS,

All moderate in prices, perfect in fit and finish.

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REV. LUTION S. S. ORGAN.

At a meeting of the Board of Church and Society, held on the 14th of January, 1883, the following resolution was adopted: That the Rev. Lution S. S. Organ be invited to give a course of lectures on the subject of the Christian's duty to the world, at the Grand Hotel, Halifax, on the 1st, 2nd, and 3rd of February, 1883.

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