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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 3.—No. 26.

THURSDAY, OCTOBER 13, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

REV. WALTER JORDON, lately a Moravian clergyman, has been recommended by the Standing Committee for ordination to the diaconate. He will, we understand, become assistant at the Church of the Atonement, Philadelphia.

THE Episcopal Churches in and around Philadelphia have within the past conventional year canceled indebtedness to the amount of \$78,536 52, the mortgage of \$30,000 on St. Peter's, Germantown, being removed by a generous layman.

THE temperance question is to be brought prominently forward during the approaching Congress at Newcastle-on-Tyne; several sermons in sympathy with the movement are announced. The Rev. Canon Ellis, the Rev. J. H. Acheson, M. A., the Rev. R. B. Baron, M. A., the Rev. F. Burnside, M. A., the Rev. O. Cookson, M. A., the Rev. Valpy French, D. C. L., the Rev. C. Gray, the Rev. R. A. E. Humphreys, M. A., and the Rev. W. Walters, M. A., having promised their services.

LONDON is a bad city, according to the report of the London City Mission, which is doing all it can to make it better. At the annual meeting of the society the following information was given:—"A portion of the population of London is as irreligious as any of the tribes to be found in the remotest and most uncivilized quarters of the globe. Indeed there are traits of propriety and virtue in all social and domestic life amongst the uncivilized people which our home population might do well to imitate. It appears from some of the police reports that in London alone there are no less than 30,000 regular thieves, 150,000 habitual gin drinkers, and 150,000 persons living in systematic debauchery and vice. Out of four and a half millions of people in London not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 regular communicants."

REPLYING to a correspondent who was contending that "there is nothing in the New Testament to lead one to suppose that what our Lord thrice called 'the fruit of the vine' was a mixture of wine and water," the *Record* says, Dean Stanley, in his latest work, "Christian Institutions," alludes thus to the subject:—"The wine in the original institution was (as we know from the Paschal Supper) arranged in two, three, or sometimes four cups, or rather bowls. In this bowl was the wine of Palestine mixed with water. The water is not expressly mentioned either in the account of the original institution or in the earliest accounts of the primitive Communion; but it was beyond question there, in accordance with the universal practice of the ancient world. To drink wine without water was like drinking pure brandy now. The name for a drinking goblet was *krater*, which means a 'mixing' vessel. To this day, wine in modern Greece is called *krasi*, 'the mixed.'" On a historical point of this nature Dean Stanley's opinion is of undoubted weight, adds the editor of the *Record*.

AN important advance has lately been made in connection with the works of improvement at St. Michael's Church, Hughenden, in memory of the late Earl of Beaconsfield, two new bells having been added to the ring, making the number to eight. The completion of the ring of bells formed part of the original intention of the promoters of the memorial; but when contributions were invited towards the whole undertaking, Mr. Robert Warner, of the firm of John Warner and Sons, offered to carry out this portion of the design at his own cost. The offer was thankfully accepted. The bells have arrived, and are now being placed in position in the belfry. The two bells are treble and second, weighing together about 12 cwt. Each has the inscription, in raised letters, 'Cast by John Warner and Sons, London, 1881. In memory of Earl Beaconsfield. Presented by Robert Warner, Esq., Bell-founder to Her Majesty Queen Victoria.' Each also bears a quatrain of poetry. On one are the lines,—

'Year by year the steeple music
O'er the tended graves shall pour;
There the dust of saints is garnered
Till the Master comes once more.'

On the other,—

'Christian men shall hear at distance,
In their toil or in their rest;
Joying that in one communion,
Of one Church, they, too, are blest.'

Two of the former existing six bells are very ancient, dating, as is supposed, from the reign of Edward III., two more were cast in 1663, while the remaining couple bear the date 1875, the year of the restoration of the church.

THE late John Magee, Jr., of Watkins, N. Y., left fifty thousand dollars for the building of five Protestant Episcopal Churches.

THE erection of a memorial window in Dunferline Abbey to the late Dean Stanley has been mooted in Scotland, and the proposal has received the support of Principal Tulloch.

THE Bishop of Tasmania, on returning from a trip to England, puts forth a statement, from which it appears that in his diocese there are fifty-three regular incumbencies, all filled, and with no stipend under £250 a year. For this purpose the Diocesan Synod receives and administers the yearly revenue, which is derived from three sources—the interest on a capitalised sum handed over some years ago by Government in commutation of the former 'State aid,' the contributions of the parishioners of each cure, and from the efforts of the Diocesan Church Society. Over and above the settled cures, large communities of people are taking up tracts which a few years ago were wild and untrodden bush; rich mineral deposits, chiefly gold and tin, being especially attractive. The Bishop seeks help from England for these new-comers, observing that the S. P. G. grant to his diocese is now withdrawn. He is also anxious to see the Cathedral at Hobart completed. Of this the nave and transepts are finished, from Mr. Bodley's designs, at the cost of £12,000, most of that sum having been raised in the colony. The Cathedral, which will hold 1,400 people, is also a parish church for 7,000 souls. To complete the choir and chancel-aisles £6,000 will be required. Christ's College, with an endowment of £1,000 a year and numerous exhibitions, has been revived at Hobart. The Cathedral parishioners have just finished schools for 500 children, at the cost of £3,000. The sum of £1,000 has also been raised for a mission chapel, in the poorest part of the Cathedral parish. Within the last two or three years the Synod has purchased property at Hobart for the Bishop's residence.

THE report of the English Postmaster-General states that eleven hundred millions of letters were sent and delivered in the year; of post-cards, a hundred and twenty-two millions; of newspapers, somewhat more; of book-packets and circulars, two hundred and forty-eight millions. In the Christmas week, "more than eleven and a half millions of letters and packets over and above the ordinary correspondence, and four tons of extra registered letters, representing a total postage of 58,000*l.*, passed through the central office." "At Hull an incident occurred proving the elasticity of the postal organization under heavy pressure. The distribution of nearly 300,000 circulars, weighing 20 tons, issued by a single company, and representing 2,380*l.* worth of postage, was effected without confusion or delay in forty-eight hours. The despatch necessitated the employment of seven extra railway vans, and it is believed that all the documents duly reached their destination." Vast quantities of letters and packets—more than ten millions annually—are taken to the dead letter office. One of the letters which found its way there last year contains a bank-note for 100*l.*, which has not yet been claimed. A letter containing a cheque for 1,000*l.*, which ought to have been posted in Lombard Street on the 18th January, during the snow storm, "was found on the 24th in the Thames, near Deptford, among some snow drift, which had evidently been carted from the city and thrown into the river." Mr. Fawcett remonstrates with those who still persist in "transmitting animal and perishable matter, such as fish, sausages, birds to be stuffed, clotted cream, fruit, yeast, salads, jellies, live kittens, and dead rats." The telegraphic work of the Post office is growing even more rapidly than its postal work, and is at last beginning to be really remunerative. Till now, the interest on the ten millions of capital outlay has never been fully met, and the aggregate deficit on this account has reached the large sum of 1,216,000*l.* This year, however, the receipts for telegrams have amounted to 328,878*l.*, which not only pays the interest and the expenses of the service, but leaves a small balance in hand. The messages sent this year were 12 per cent. in excess of last year's, while the excess in the number of letters posted was only 4 per cent. The telephone is establishing itself, not exactly as a rival, but as a complement to the telegraph. The Post-office has already established systems of inter-communication in about a dozen of the great towns, "and is receiving applications from many quarters." In the Post-office savings-banks there are now more than two millions of depositors; nearly three hundred new Post-office savings-banks have been opened during the year; and the total amount of deposits has reached almost thirty-four millions stg.

Now, O my soul! answer, as in the sight of God, art thou ready? Art thou ready? Think, O my soul! when death comes, thou art ready to enter upon eternity—to be fixed either in heaven or in hell. But it is not in the power of death to hurt a soul united to its Redeemer.

THE *Religious Herald* (Baptist) says:—"To baptize an unconscious infant is to get upon the line along which the Church of Rome developed all her sacraments. If you have a right to do the one, you have a right to bring in all the others." And the *Christian at Work* (Presbyterian) turns the point in this way:—"To hold the doctrine of the Trinity 'is to get upon the line along which the Church of Rome developed all her' theology. 'If you have a right to accept the one, you have a right to bring in all the others.'"

THE British Museum contains a very interesting coin, which came from Gaza, and is probably of the Fourth Century, B.C. On one side is a helmeted Greek face, only partly in profile; on the other the sun-god, in the form of the Greek Zeus, seated in a chariot of fire. Above his head are the old Phœnician letters Y-H-U, i. e., *Yahu*, or Jehovah. It would appear from this that the Philistines of Gaza had adopted the national God of the Jews and identified Him with their own Baal or sun-god. We know from Neh. xiii. 23 that the Jews intermarried with the people of Ashdod. It is clear that in the Fourth Century B.C. a superstitious dislike to pronounce the sacred name had not yet grown up among the Jews.

THE *Church Times* says:—"The appointment of Canon Knox-Little has placed the finishing touch upon the persecution of Mr. Green. Henceforth the case will stand out on the page of wicked persecutions. Mr. Knox-Little is a clergyman in the same city as Mr. Green, and he not only sympathizes with him, but has committed the very same crime—if crime it be. Yet Mr. Knox-Little is rewarded with a stall, and placed in the ranks of the dignified clergy, while Mr. Green is left to pine in a dungeon. We hope that even the Church Association will see the absurd and invidious position in which it has been placed, and lose no time in taking steps to retreat from it. If not, we trust the historian will not have it in his power to say, 'And Mr. Gladstone, willing to show the company a pleasure, left Mr. Green bound.'"

AMONG those who took leave of King Kalakaua on board the "Celtic" was the Right Rev. Dr. Staley, for nearly ten years (1861-70) Bishop of the Sandwich Islands. During that period the present King, then occupying the position of highest chief in the kingdom, was intimately associated with the Bishop in the work of planting a branch of the Church of England in the islands. It may be said he was its most distinguished lay member next after the Kings Kamehameha IV. and V., grudging neither his personal labour nor his means, then comparatively limited, in his devotion to that object. Though from his position now able no longer to take an active part in the affairs of the Church, in which he was confirmed by Bishop Staley and married by him to his amiable Queen Kapiolani, according to its ritual, he has nevertheless just subscribed \$2,000 to the fund for the cathedral. King Kalakaua is well versed in the distinctive principles of the Anglican Church and its history and literature, and he has done more than any one in the islands to explain them through the native press.

FOREIGN MISSIONS.

SOME FIRST FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—*Act. v. 9.*

II.—NUNDA SIRDAR, THE "ELIEZER" OF UMRITSUR.

Every one who for years past came to the Mission House at Umritsur knew Nunda Sirdar, the Rev. R. Clark's old and valued servant. His handsome face and noble bearing attracted notice, but still more his kindly, courteous, respectful manner, the ready welcome he ever gave to all who visited us, and, above all, his deep devotion to us personally, and to our children.

He was a native of Jeypore; he did not know his age, but used to say he was born the year of the taking of Bhurtore; he was of the lower Zemindar caste, a Hindu, the second of three brothers, who still dwell on their own land in the neighbourhood of Jeypore. His elder brother, a very old man, in

early days was a camp follower, and Nunda had with him gone through the first Afghan war. He had witnessed the disasters of the British army, and as servant to Dr. Dempster, had learnt many useful rough-and-ready camp ways, cooking, tent-pitching, &c., and was admirable on a march, and most attentive in sickness or trouble of any kind.

He came to us at Peshawar in 1858, and died in our service in August, 1880. From the first he was a kind of Eliezer, a steward of the household, much trusted and faithful in the least; but the children were his special and favourite charge. He was most careful, not only that they took no harm in body, but that no evil should come nigh them through the conversation of other native servants, and in this was a great help to the overworked and anxious mother, who felt that, though a heathen, "he eschewed lying and no deceit was on his lips."

Nunda could read Hindi and write fairly. He often read aloud his own books to an admiring audience; but, though often spoken to and instructed in Christian truths, no impression seemed to be made on his heart. He argued that his own religion was best for him, that he was better, "cleaner," more faithful than many native Christians; that Jesus Christ was no doubt a good "guru" (teacher), and so was Nanak (the Prophet of the Sikhs), but that Christians and Sikhs alike only did the things that pleased them, and that to change one's religion was unnecessary, and that those who came as inquirers had only interested motives, and took the missionaries in.

He performed his own *pooja* (worship, devotions) strictly, and once, when two of our elder children recovered from smallpox without injury to their sight, he had made and presented to the temple two pair of gold eyes as a thank-offering, according to native custom. He accompanied Mr. Clark to England, and was most helpful and interested in all the sight and wonders of a voyage over the "kala pani" (black water, i. e., the ocean). From that time he so far gave up caste as to eat food with Christians, and relinquished the headship of his own class, who frequently even afterwards called him to preside at "punchayats" (native assemblies), and made him arbitrate in disputes, for by nature he was peaceable, and easy to be entreated.

After the death of his old wife he failed greatly, and had several attacks of the painful malady which ended his days. As head of the household he was always conscientiously present at the Bible instruction given daily after breakfast to the servants and their families, which, though not compulsory, was always well attended, and proved a means of blessing to many. He was most friendly with all the native Christians of the Mission, who had a great respect for him, and spared no trouble in recommending the Dispensary and Medical Mission to the attention of the people in the city, and in distributing the "Sunday alms" after the preaching to the lame, and halt, and blind. Still, while his knowledge and understanding of the Word increased, his heart seemed untouched. When pressed he would say "Shall I be baptized to please the Mem-sahib (lady)? Am I not a Christian in everything now?"

But the day of grace for Nunda Sirdar was nigh at hand. After the departure of the "Chota Sahib" (young master), who left to continue his medical studies in 1878, and whom he sadly said that he should never see again, he read his Bible oftener and went to church every Sunday. One morning, after hearing the exposition of St. Matthew xxi. 28 about the rebellious son, who "afterwards repented and went") he was greatly moved, and said to Mr. Clark, "I am that son. I said I would not be a Christian, but now I repent; I will be baptized." The old man was made willing in the day of God's power, and on Christmas Day, 1878, he was baptized in the Mission Church by Mr. Clark, firmly and gladly answering for himself the questions of the solemn service he had often witnessed before.

And now he grew visibly in the knowledge and love of Christ his Saviour. One great trial was in store for him: his dear Mem-sahib was taken dangerously ill, and carried away from the City Mission House in April, 1879, on her way home. Seated on the doorstep, Nunda broke down utterly, and cried out, "Mem-sahib, my life for yours, if God will spare you." Was the offering of the faithful, loving heart accepted? I did recover, and Nunda was taken, full of years, and at peace with God and man. The immediate cause of his death was a fall he had during my illness in hastening to carry out some needed service. He never quite got over this, but it was a time of quiet ripening for the glory prepared for him. The Christians faithfully ministered to him, and mourned for him as a father in Israel, while to those he so diligently served and so truly loved his memory is blessed.

Mrs. ROBERT CLARK.

News from the Home Field.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Proposed Church of England Hall.—The site on which the "Church Hall" is to be shortly erected, by the members of the Church of England in this city, is at the corner of Carleton and Brunswick streets. The building will be of parallelogram shape. The ground dimensions will be 80 feet on Brunswick street, exclusive of a side entrance half way, 10x22 feet, and a depth of 38 ft. 6 ins., on Carleton street. The main entrance will be placed on Carleton street, and will lead directly to the grand hall in the first story. The Hall will be 16x37 feet in size. The staircases by which the auditorium is to be reached will be two in number, 6 feet each in width, and lead from either side. They will be separated from the entrance vestibule by a series of stucco ornamental arches. Entrance to the vestry will be had by means of a broad arched stairway 10 feet in width. The vestry will be 37x65 feet, and have a seating capacity of 300 to 400. In the rear of the basement are to be placed two committee rooms, 16x22 feet, and 22x21 feet respectively, communication being had from one to the other by means of a sliding door. This story will be 21 inches below the grade of Brunswick and Carleton streets, and 12 ft. 6 ins. in height. On ascending the stairways to the auditorium floor will be found a broad landing or hall 14x16 ft. The auditorium is estimated to accommodate 450 to 500 persons. It will be lighted by means of one large canopied memorial window, eight large double and one triplet window. The style of finish throughout will be modernized renaissance. The Carleton street front will be plain, though bold and effective, having large canopied triplet windows, surmounted by neat wrought-iron grills; also, two heavily transomed double windows, having bold, projecting pilasters and pediments. The Brunswick street side will be plainer, though in full keeping with the general design. The plans, etc., have been well and carefully prepared by Mr. H. N. Black, Architect.

St. JOHN.—Rev. Canon Brigstocke read a valuable paper before the Sunday School Teachers' Association, Oct. 4, on the "Revision of the Authorized Version of the Holy Scriptures."

Rev. O. S. Newham officiated in St. Mary's Church, for the first time, Oct. 2nd. His residence is on Elliott Row.

Woodstock.—The new Church at Jacksonville will be ready for consecration in November.

ALBERT COUNTY.—A correspondent writing on business of the paper says: "I wish you would find us a clergyman for Albert. We poor heathen down here, what will become of us?" We may say that an admirable clergyman from Newfoundland was willing to accept the post, and would have been a suitable man, but we were informed that the funds of the Church Society would not warrant the grant, although the grant is placed in the list. We do not hesitate to say that the neglect of Albert is a blot on the record of our Diocese. Men can be found to go, and we believe that no small Mission should be filled up in the future until this County receives a Missionary. The work there is infinitely more important than the work in several of our Missions. And yet these are filled as soon as possible, while Albert is left with its churches neglected. It is a disgrace to the Church, that a whole County should have no ministrations from the Church of England, when a good and useful work could be done there.

DEANERY MEETING at Kingston, on Wednesday and Thursday, Oct. 26th and 27th. Oct. 26, Meeting of Chapter, 2 p. m.; Acts iii. in Greek, and Psalm vii. in Hebrew. Oct. 27, Holy Communion, 8 a. m.; Meeting of Chapter, 9 a. m.

B. SHAW, Hon. Sec.

WESTFIELD.—The Bishop Co-adjutor held Confirmation in St. Peter's Church on Tuesday, Oct. 4th, when twenty-nine persons were presented to receive "the gift of the Holy Ghost" by "the laying on of hands." Four women, who had long distances to come, were prevented by the storm, one of whom was 87 years of age. Of the 29 presented, 14 were heads of families; 14 of the 29 have become members of the Church since the beginning of the year. The Bishop delivered two excellent addresses to the candidates, one before, the other after their Confirmation. The Rev. T. E. Dowling, of Carleton, the Rev. D. W. Pickett, of Greenwich, and the Rev. F. Towers, of Welsford, were present and took part in the service. The Altar and font were adorned with beautiful flowers, the pulpit with a handsome white velvet hanging, in the centre of which was worked an "I. H. S." a handsome set of white markers, with various emblems painted on them, adorned the Bible and service books. After the service the Bishop and visiting clergy dined with the Rector at Mr. Woodman's. In the afternoon all went to inspect the Rectory now building. The work of clapping and painting the outside and plastering the inside is now being pushed on rapidly. The Bishop returned by train to Fredericton at 5.15 o'clock.

DIOCESE OF NOVA SCOTIA.

CLEMENTS.—The Rev. William Minns Godfrey, whose sudden death we announced last week, was born at Rochester, Eng.; came at an early age to this Province; was educated at King's College, Windsor, where he graduated B.A.; was soon after ordained by the Bishop of Quebec, and appointed to the Parish of St. Clements, Annapolis Co., as Missionary of the Society for the Propagation of the Gospel, about 1845. Here he lived, worked, and died. On the last Sunday, and last day of his life, the 41st year of his mission, the 68th of his life, he preached three times at different stations, administered Holy Communion, and drove eighteen miles. To this simple record, accorded to so few of his fellows, of honest labour, fixed abode and undesired change, nothing can be added, either for good taste or to soothe his friends. Yet it may be allowed to enlarge upon the long life labour of so faithful a servant to God and to the great Society which sent him forth. To him his busy life was happy, and freely and gratefully acknowledged so to be. He had no injured feeling of others passing over him, or of himself left out to stand the long rides and storms of a poor country mission, but honestly, faithfully and to all his ability bent himself to the work, both physical and mental, that was required at his hand. He served three churches, one of which he built, and various out-stations. He found his parish without a parsonage, and left it with a fertile glebe, reclaimed from the barren hill side on which his people had built him a house, by his own means. Though enjoying but the slender salary of a missionary, his home, to his equals, was an open place of hospitality, ample, even graceful, and to the poor of the whole country side, a known refuge. His relation with his own people was an unbroken chain of links of mutual affection. When the Church of Nova Scotia emerged from a missionary form he never would take the title of Rector, then allowed by Synod Law, saying his old relations with his people were too pleasant to break. Those outside his own people, with whom he gladly mingled in the common duties of the poor, the schools and agricultural societies, will remember him as a kind and wise adviser in matters both temporal and Scriptural. Though the Missionary had but little time for reading and study, yet his reputation of a good preacher survives him, and his readings, principally of the old fashioned theology which Joseph Bray and his associates have so well provided for country Missions, were kept up to the last. This example of how much a fixed purpose, a fixed end and fixed abode, can accomplish on small means may not be read in vain by those who remain to follow his steps and take his work. If it may be said of any of God's servants that in their daily exposure to the changing seasons, as they scored the solitary miles of a life half spent in the open, that it was a joyous repeat of that greatest canticle of the Church, certainly it may be said of him who has gone, "Oh, ye green things of the earth, winds and storms, heat, dews, frosts, ice, and snow, praise ye the Lord, magnify Him and bless Him forever."

HALIFAX.—St. Luke's.—The funeral of the late Rector of this Church took place on Thursday last. The cortege, an unusually large one, proceeded to the Cathedral by way of Morris street, the street being lined with members of the congregation and other friends. At the door of the Church the coffin was met by his Lordship the Bishop, the Venerable the Archdeacon and the choir, his Lordship reading the opening sentences as the coffin was being carried up the aisle to the chancel, the organist meanwhile playing soft and solemn music. The Archdeacon proceeded with the impressive Burial Service, which was never more solemnly rendered or more sincerely participated in than by the clergy and the large congregation which crowded the sacred edifice. The Hymn beginning—

"My God and Father, while I stray
Far from my home on life's rough way,
Oh, teach me from my heart to say,
Thy will be done!"

was sung, and then, the Psalms having been chanted, the Lesson was read by the Archdeacon. The singing of the hymn—

"There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow."

concluded the Service at the Church, and the procession reformed and continued to Camp Hill Cemetery, preceded by the surpliced choir of the Cathedral. The pall bearers were the Rev. Canon Maynard, Windsor; Rev. John Bell, Dartmouth; Rev. J. D. H. Browne, Rev. J. Padfield, Rev. J. Winterbourne, and Rev. G. F. Maynard. As the Bishop committed the body to the ground "earth to earth, ashes to ashes, dust to dust," the emotions of the assembled multitude were scarcely suppressed, and many eyes were wet with tears of heartfelt grief for the loss of their friend and Pastor. Several very large and beautiful crosses of flowers had been sent by friends which were placed on both the coffin and the grave after it was filled in. The whole service was deeply felt by all present.

On Sunday the church, which was still draped in crape, was well filled, when His Lordship preached a feeling sermon on the lessons of the hour, and lovingly and eloquently referred to the labours of the departed. Feeling references were also made in all the city churches to the loss the Church had received, and to the character and work of the deceased.

HALIFAX.—Acknowledgments for the Mission Building, cor. Compton Avenue and Windsor St.—The following is gratefully acknowledged:—

Collected by Miss Francis Lawson	\$20 00
" Miss Katie Thomson	5 00
" Miss Taylor	4 00
" Two Lady Members of St. Luke's	4 50
James E. Curren, Esq.	7 93
Thomas A. Brown, Esq.	5 00
Rev. W. H. Groser, New Ross	2 25
J. Walter Allison, Esq.	3 00
Amount previously acknowledged	249 32

\$300 00

SELWYN H. SHRIVE, Treasurer.

NEW GLASGOW.—Work has begun for our new building. It will be 50x26, with chancel 20x18, vestry 8x10, porch 6x8, somewhat after the Mac-can Church. It is to be built on stone piers only. If the population should grow more towards the north end of the town, where the glass and steel works are being built, this may not be our permanent site, and a larger building of more lasting material may be required. The erection now going up could in such case be removed and used as a Sundry School Room and Hall.

ALBION MINES.—The Bishop has, at the request of the Rector, postponed his Visit to Thanksgiving Day (20th inst.) The chancel is nearly complete, but we fear the organ cannot be in place for the Bishop's Visit.

AMHERST RURAL DEANERY.—The Chapter of the Amherst Rural Deanery will meet at Amherst on Wednesday, Oct. 26th.

J. A. KAULBACH,
Secretary.

LOUISBURG, C. B.—Sunday School Picnics came off at Louisburg and Main-a-Dieu. At Louisburg, about 40 children sat down to table. At Main-a-dieu, between 50 and 60; total attendance (old and young), Main-a-Dieu, say 120; Louisburg, say 80. Service at Church in both cases before picnic. Also tea meeting at Louisburg yesterday, and notwithstanding unpleasant weather, realized \$150 nett, towards clearing off debt. Lorraine next week.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

DUNHAM.—This Parish, that has been the mother of two or three other Parishes, has been revived under the well known zeal and enthusiastic love for Christ and His Church which characterizes the late Missionary of Glen Sutton, and now Rector of this Parish, the Rev. J. Kerr. He has entered on his work, having an unusual cordiality evinced by the people towards him. He has opened new Stations where schism was left unmolested before, and Services on the week-day in the Parish Church itself, where such also were, at least of late, unknown. The Ladies' College has opened under new auspices, and under more Church control, and aw its development of the confidence of Churchmen in it. It is to be hoped it will receive that support which an institution of its character and grade so well merits.

MONTREAL.—Rev. Dr. Sullivan, of St. George's, has received an offer from one of the congregations of New York of a large stipend and a furnished house on Fifth Avenue if he will be their pastor. The congregation is a wealthy one, including among its members the millionaire Vanderbilt. St. George's Church in view of this, and considering the great debt on their church, are hard beset to give any approach to such inducement as to cause him to stay. We believe, however, as Dr. Sullivan has a preference for St. George's and for Montreal, he will not look for any great advance as to stipend on the part of his present congregation to cause him to stay.

The suit against the Bishop as Corporation Sole, brought by the Trust and Loan Company, so as to recover the money lent to Trinity Church of this city, we are glad to hear, has left the Bishop's source of income untouched.—the Company having lost its suit. It has also been decided by one of our judges here in connection with this church, that a church organ, in a church, is not moveable property.

We notice that St. James the Apostle's Church of Montreal and the well-known Trinity Church have had their Harvest Home Services, and they were successful—so successful that the clergy and choirs have been asked to, and are going to, repeat them. Is not this strange? Does it not look as if they were held to draw out the people chiefly, and not for the glory of God? Are we saying too much that their success was gauged by the crowded churches, and that the repetition of the service is simply for the delectation of man? Are those that rendered their thanks that day so charmed with the way they did it that they want to do it again? If so, there must be more good than some would allow in such musically rendered services than there is in many sermons. Doubtless the services were excellent, and there is doubtless a confirmation therein that such services people learn to love and attend on, and that they tend to draw out congregational feeling and expression; but nevertheless to repeat a Harvest Home Festival looks very

much as actors on a stage responding to an encore from the spectators.

THE Rev. Edward Wood having returned in recruited health from his constrained holiday of a few weeks, was received by his parishioners by a social gathering at the Parish School Hall. It is well to witness such manifest confidence in one who has toiled and laboured among them so dearly for their spiritual good, and not for his own position or advancement.

We have some vacancies still in our Diocese; but as the question of self-support is the vital question of the hour so far as concerns our Church here, these Parishes will only be filled when more satisfactory arrangements are made as to the amount and security of stipend. Such a state of things as reported from the Deanery of Bedford, viz., "That in 2 Rectories, 1 Parish and 6 Missions the incomes are less than \$600, in two instances even less than \$500," must, indeed, cause some decisive steps to be taken.

BOLTON CENTRE.—On the 4th inst., the Bishop consecrated the Parish Church here under the name of St. Patrick. The Church has been in use for some time, but only lately has emerged from debt under the Incumbent, Rev. F. H. Clayton, and his warm supporters, namely, his congregation. "The Services were of the usual character, the order of consecration being that promulgated by the House of Bishops, with some variations. There was present a goodly array of clergy, among whom was a representative of the Diocese of Quebec, and a priest of the American Church, Rev. Mr. Atwill, Rector of Newport, Vt. The clergyman from Quebec was the Rev. J. Hepburn. The Services, as customary whenever our Bishop is present, were divided into a great variety of portions, as there were parsons present, so that to the people was given the charm of variety of sound and place, here a voice, and there another, now from within the chancel, and again from without. This is a custom that once prevailed in the American Church, but is now dying out, and there is no reason it should be copied here. The Church was decorated as for "Harvest Home" and an "Harvest Home" hymn being sung. At the dinner which followed in the Town Hall, the Incumbent gave a resume of the labors undergone in the great efforts, (for very great they were) made by both the people and himself during the erection of this now consecrated building, and speeches were given by the Bishop and Rev. Mr. Fyies, Rector of Cowansville. In the evening, a Mission meeting was held in the Church, and was largely attended. Excellent addresses were given by the Bishop and the Rev. Mr. Atwill, of the American Church; the Rev. Mr. Hepburn, of Diocese of Quebec; and the Rev. Mr. Fyles, and the Incumbent. The Ven. Archdeacon of Bedford, and his assistant, Rev. F. W. Smith, were present at the Services in the morning, but were unable to stay over for the evening.

DIOCESE OF QUEBEC.

MISSION SERVICES.—The Lord Bishop of Quebec has appointed the Rev. J. Thomson, of Melbourne, to conduct a series of missions in the different churches of the diocese. It will be remembered that Mr. Thomson conducted a very successful mission some two or three years ago in connection with St. Peter's Church.

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

A CORRESPONDENT from South-Western Manitoba writes as follows to one of our local papers:—"The Dissenting clergymen are as usual busy, and frequently hold services here. The Roman Catholic priest also pays us occasional visits. No doubt when the hearth is swept and garnished, and the position in every way eligible, the Episcopalian minister will condescend to do his Master's work, and when assured of creature comforts, will attend to the welfare of a large number of Churchmen who naturally feel chagrined at the apathy of our clergymen. Our position in this respect is one instance but I fear the motto, "ab uno disce omnes," might fairly be applied." It is painful for us to see such statements, particularly when we are putting forth every effort in our power to meet the spiritual wants of our new settlers. This just shows us, however, how persons are often lost to the Church. Church people who wait and yearn for the services of their own Church and cannot get them at length become embittered, and go over to some other denomination. At the last meeting of the Mission Board the Secretary was authorized to advertise for 6 or 7 men to minister to these new districts. We have funds to pay that number, but the question is will suitable men apply? We want vigorous men, and, if possible, young men. There were few applicants in reply to former advertisements for clergymen to work in this Diocese. Men must either be very scarce in the older Provinces or else they do not realize the prospects which lie before those who cast in their lot with us. When other denominations are in need of men they have only to "send below," and they get all they want. A prominent clergyman of the Presbyterian body said to me the other day: "We have never the slightest difficulty in obtaining men. Our young men from below are only too glad to come up here, where they can grow up with the country. We have, at times, more applications

than we can fill." These denominations do not offer better salaries than we do; indeed, in many cases, I doubt whether they offer as much. It is to be sincerely hoped, therefore, that there will be no difficulty in filling the vacancies. May God put it into the hearts of fit men to come and assist in this great work—the work of upholding our noble old Church—the work of feeding, spiritually, their brothers and sisters who have come from "Old Canada," and from other lands, to make homes for themselves here! I feel sure that no clergyman coming to work in this Diocese will ever have cause to regret his move. When people in other walks of life, who come to settle here, meet with prosperity and success, it is only natural to suspect that clergymen coming to labour among a prosperous people will share their prosperity.

THE Bishop has been holding Confirmations in the various parishes during the last few weeks. Headingley, Morris, and St. Clements have already been visited for that purpose, and His Lordship goes to Emerson to administer the rite there on Sunday next.

THE Rev. Mr. Cooper, who has been taking temporary duty in Morris, returns in October to his former charge in Ontario. During his stay in Morris he has done good work for the Church. Mainly through his efforts, a very handsome brick veneration church has been built in the parish, and Church work generally placed on a good footing. The Rev. A. G. Pinkham has been appointed to the vacant Incumbency.

MANITOULANUSIS.

DIocese OF NEWFOUNDLAND.

(From our own Correspondent.)

HEART'S CONTENT.—The Quarterly Meeting of the Members of the Clerical Association of Conception Bay took place at Heart's Content on Tuesday, Sept. 27. The following clergy met at the Rectory:—Rev. J. C. Harvey, Rural Dean; Revs. J. Godden, R. M. Johnson, R. H. Taylor, G. S. Chamberlain, J. M. Noel, A. C. J. Warren, C. Baker. At 1 o'clock a short devotional meeting was held in Church with a Meditation by the Rector, Rev. F. R. Murray, on some of the duties and discouragements of the ministerial office. The session was opened at 3.30, and continued till 6, being principally occupied with unfinished business. At 7.30 there was full choral Evensong in Church, Rev. R. M. Johnson intoning the first part, and Rev. C. Baker the second part of the prayers. The lessons were read by Rev. R. H. Taylor and Rev. A. C. J. Warren. The Anthem was from the words for the 17th Sunday after Trinity, "Lord, we pray thee, &c." Rev. J. Godden delivered an excellent sermon from 2 Chron. xxvi. 16: "But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." After Benediction had been pronounced from the Altar by the Rural Dean, "Forward, Christian Soldiers," was sung as Recessional. On Wednesday morning there was a celebration of the Holy Communion at 8 o'clock, the Rev. Mr. Murray being celebrant, Rev. Mr. Noel and the Rural Dean being Epistoller and Gospeller. After Matins at 10 o'clock there was a morning session of the Association, when a thoughtful and carefully prepared paper was read by Rev. J. Godden, followed by a lengthy and practical discussion. Another Meditation was given by the Rector at 1 p. m. Evening Session was held at 3.30. When the discussion was brought to a close and the business of the session was completed, evensong was again sung at 7.30, the service being fully choral, the chants for Canticles and Psalms being taken from the Ancient and Modern Chant Book. As the next day would be the Feast of St. Michael and All Angels, Rev. J. M. Noel preached from Hebrews i. 14, "Are they not all ministering spirits." At the close of the Clerical Meeting, a Chapter of the Rural Deanery was held for the purpose of electing two clergymen and two laymen to form a Mission Board for Conception Bay, in accordance with the Act of last session of the Synod. The proceedings throughout were highly interesting, the topics debated were of paramount importance, and the devotional exercises tended to deepen the spiritual life. The last hour was spent in critically reading Ephesians ii. 1 to 10. On Michaelmas Day there was a celebration of the Holy Communion at 8 o'clock, and Matins with Meditation at 11 o'clock, at which some of the clergy who remained assisted. All the services were bright and cheerful, and the singing, particularly the Anthem, was very creditable. Such gatherings are consequently productive of great mutual good to Priest and people.

"HOW ARE THE MIGHTY FALLEN?"

A SERMON:

Preached on the death of GENERAL JAMES A. GARFIELD, Late President of the United States, in Trinity Church, Saint John, N. B., on Sunday, September 25, 1881, by the Rev. Canon BRIGSTOCKE, Rector.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen.—II Samuel i. 19.

It was a day of mourning in Israel when these words of lamentation fell from David's lips. The Philistines—Israel's constant foe—had prevailed

against them on Gilboa, and Saul, their king, was among the slain. His reign of forty years was full of vicissitudes and many wicked acts. Through his sins the dynasty had fallen from his family; and being jealous of the popularity and power of David, he had most unmercifully persecuted him. But now that he was slain, David does not think of him as a persecutor, but of what he was in relation to the nation. As their ruler and king he was at the height of power. He was the centre of the nation's greatness. So that now he had fallen, he finds expression for his sympathy in those words of striking pathos—"The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

The commemoration of the illustrious dead is an irrepressible instinct of humanity, and, to-day, we believe it is being called out into liveliest exercise in every part of the world, on account of that most sad event of the past week, namely, the death, on Monday night last, of His Excellency the President of the United States. To-day the pathetic lamentation will be taken up everywhere, with varying strain, over that illustrious man which has been taken from us. "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

Ever since the now memorable second day of July, when the wicked assassin struck the deadly blow, hopes and fears have alternated as to the final result of that terrible deed. At once it sent a thrill of consternation far and near, awakening feelings of horror at the deed, and of sympathy for the calamity that had so unexpectedly fallen on the head of the nation. From day to day the world, we may well say, watched round the sick bed, and took the most intense interest in all that it was permitted to know of the distinguished patient. And in no one has the sympathy been deeper—and we record it with pleasure—than in the person of our own Beloved Sovereign. In spite, however, of all that medical skill (which I do not for a moment doubt is beyond all ignorant criticism) could do; notwithstanding the fervent and unceasing prayer which continually ascended to the Throne on high from the altars of many hearts, the much dreaded end was not averted; that most valuable life was not spared, and we have seen the Great Republic beside us bereft of its head and plunged into a state of sorrow and mourning. Apart from any special circumstances, we could not fail from taking the warmest interest in the nation beside us, and expressing a deep sympathy for it, as well as for the bereaved family in this their day of affliction. But bound as we are to them by the ties of a kindred race, by commercial treaties, by innumerable acts of kindness, good-will and friendship, we feel their sorrow to be ours, and we mourn as they do for the fall of their mighty dead.

But we do not turn your attention, my brethren, to the death of President Garfield simply to join in pathetic lamentation, or to record our sorrow and sympathy. That sad event has its lessons, which can nowhere be so appropriately set forth, and learnt, as in our solemn assembly. We all know—and we feel it—that that death has far reaching consequences. It is a blow struck at the Ruler of the people, the Representative of authority and power; and farther, it was struck because of the manner in which that authority and power were being wielded.

I.

First of all, we are glad to join in giving our meed of praise to the high character and noble career of the departed President. Born of poor parents, all but fifty years ago, (Nov. 19, 1831) he had to struggle, with the rest of his family, in his early years, with poverty and want. By dint of perseverance, and using well the resources at command, he succeeded in obtaining a good education, graduating at one college and afterwards becoming the President of another. At the age of 28 he was elected to a seat in the State Senate. In the great war with the South he took a leading part, and served with distinction. In 1863 he was sent to Congress from Ohio. Thus his career was so far one of steady progress, holding successively posts of distinction and responsibility, and performing the duties which belonged to them with integrity and ability. But higher honours awaited him. Continuing to represent his State in Congress, he became a marked and distinguished man, and gained a wider confidence. In 1880 he was elected to a seat in the Senate of the United States, but before he entered upon his duties in that assembly, he was called by the nation to preside over its destinies. It is, we believe, the unanimous verdict of those who had the best opportunity of judging, that the late President was not only one of the ablest, but one of the most honourable public men in the country. His previous career showed that he was possessed of exceptional powers which gave promise that his administration of the office of President would mark an era in the politics of the United States. In part, this promise has been fulfilled. Though holding office as President for only four months, he inaugurated a policy which his successor cannot altogether ignore, and which, it is declared, will bless the land for ages. And may we not hope—can we doubt—that the stability of his character, and the strength of his good principles, were the fruit of Christian faith and Christian obedience? He served others well because he was the servant of God. He adorned the high office he held with the virtues of the Christian life. There has been—we deeply regret to say—no mention made of religious ministrations in the sick room, and among those who witnessed his end, the minister of religion is conspicuously absent; but knowing how much in such

a matter is attributable to defective religious training, and the mode of worship adopted, we are willing to throw over that apparent omission the veil of charity, which "hopeth all things." The peaceful character of his end, we will hope, was owing to his being reconciled to God through the death of His Son, and so he was filled with that peace which passeth all understanding. He is taken from the misery of this sinful world. He is taken from the enjoyment of the highest honours which his nation could award him, to receive still higher in the presence of his God and Saviour. No career as President opened with greater promise of good to the nation, and no one seemed less deserving of being cut off by the hand of an assassin. But

"God moves in a mysterious way,
His wonders to perform."

"Promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge; He putteth down one and setteth up another." (Ps. lxxv. 6, 7.) The death of President Garfield is a national loss, and it may be a national judgment. "The Lord gave him, and the Lord hath taken him away," and we may only say, "Blessed be the name of the Lord."

II.

What now are some of the lessons which this sad event is calculated to teach us? It unmistakably directs attention to serious disorders in the body politic. It shows that the current of corruption was so strong as regards appointment to public offices, that to depart from it was enough to call out the most violent passions and the most unscrupulous opposition. There is here brought out what has long been recognized by some, that the divorce which is made between religion and politics is a course full of danger to the State. Men affect to think that they have nothing to do with each other. Religion they would relegate to those who are its appointed ministers and to others who choose to follow it, but politics—that is, the science of government—they would leave to be controlled by worldly interest and human wisdom. They think that Christianity has nothing to do with Acts of Congress and Acts of Parliament. They repudiate by so doing the one purifying power that exists to preserve the State from corruption,—the one influence there is to guide the Executive in controlling the destinies of the nation. There is no greater lesson taught the world to-day by the lamented death of President Garfield than that Christianity must have its place—it due and proper place—in all that pertains to the government of a country, if it is to prosper. We stand aghast as we see the President of the United States laid low by the hand of an assassin, but that outburst of passion is the fruit of national political corruption. It is to arouse attention to the fact that power is from God; that every one who has power has a religious duty to perform in the use he makes of it, and which he cannot neglect without sinning against God and his own soul. It is a call to Christian men to come forward and insist on making their voice heard in the councils of the nation. The evil that is deplored is very much, if not wholly attributable to Christian men neglecting their duty as citizens. They have left the concerns of the State in the hands of the unscrupulous and time servers, and the evils that exist are the inevitable result. The voice of the dead President speaks very loudly. The blow that struck him down did not merely come from the miserable man that fired the shot, no, nor from the mere greed of office, but from the neglect of Christian men doing their duty to the State. It will matter little by what party name the government of the day may be known if the wisdom that is directing it is from above, and the power that is wielded, is recognized to be a talent of enormous value and enormous responsibility. Christian men are alone fit to rule a country. The government is then under the control of Him who rules the world, and those who administer its affairs do so as His servants. It is high time that this subject received the grave attention it deserves, and that Christian men no longer follow their natural feelings to withdraw from the strife and debate of political or municipal life, but their higher Christian instincts, and take their share in bearing the burden of government.

III.

We learn, further, how corruptible is the crown of human honour! By virtue of his character and ability we saw General Garfield raised to the highest honours his nation could bestow. But a few months ago he was surrounded with the acclamations of thousands and greeted with human applause. And that crown of honour is gone—it has fallen from his grasp—and he is no more seen. Surely we walk in a vain show and disquiet ourselves in vain. The highest honours which can be gained here, like the meanest lot, are but vanity. The race that is set before us in the Gospel is for an incorruptible crown. Strive not to win human applause, place no confidence in objects of worldly ambition, but in the living God who condescends to be our eternal portion and our exceeding great reward. Should you not gain that portion, should you forfeit your place in heaven by your life on earth, your worldly position would not ameliorate your condition nor lessen its attendant misery. "Vanity of vanities" is written on all here, that we may not seek for rest and happiness where it cannot be found.

IV.

Lastly, let us reflect how we are once more taught the necessity of preparing without delay to meet our God. Sickness has its own occupations, and

they engross the energies that are left. Too late then to make up for neglected duty, or to repair a wasted life. A few prayers, or hymns, or readings from Holy Scripture languidly listened to, will never suffice to lay the foundation of a hope that shall endure. Leave not for such a time what is essential to your immortal welfare. And if it may not be left, it must be attended to without delay. We know not what arrow flying by day may wound us. We know not by what means our end shall come. Nothing, we may be sure, was further from the mind of the late President on that 2nd day of July when he received the fatal wound than his own sickness and death. By more than the experience of fact we know that our life is a vapour which appeareth for a little while and then vanisheth away. Oh! if your life be stained with sins which Holy Scripture declares shall shut you out from Heaven, go to Him who is able both to cleanse away the sin and succour you in temptation. Give yourself no rest till you have found your Saviour, and know Him as the "Lamb of God that taketh away the sin of the world."

OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, Sept. 21, 1881.

The question of Lay Co-operation in the Church is to the fore again. There is no doubt that there is a large power lying dormant amongst the laity of the Church, which, if rightly used, might be made a mighty engine for good. A memorial on the subject was presented to His Grace the Archbishop of Canterbury in May last, during the session of Convocation, at a meeting of Bishops of the Province of Canterbury. The memorialists were a Provincial Committee appointed at a meeting held at London House not long before "to consider whether any, and, if any, what further steps can be taken to grapple with infidelity and indifference to religion which so widely exist," &c. The subject was duly considered by their lordships of both Provinces at a meeting held at Lambeth. The following is an extract from the reply by the Archbishop of Canterbury.

"What is now, in my opinion, required is that throughout every Diocese in England the Episcopal resolutions of 1866 should be vigorously acted on, and that laymen should be set apart to assist the clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical orders. To this end I would urge: (1) That in every Diocese laymen should offer themselves to the parochial clergy for the distinct work of readers. (2) That the clergy should widely make known their desire to receive the co-operation of such laymen. (3) That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the Bishop, with such religious service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing on their labours.

"Such lay readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnest-minded clergyman seeks to enlist in his parish—who assist, for instance, in teaching in his Sunday School, and in making known to him the wants of his poor parishioners. The work of these readers is also, of course, of a different kind from that of the devout women who, whether under the name of deaconesses, or united in sisterhoods, or acting as parochial mission women, have of late years done so much true service for Christ in many neighbourhoods. Obviously it will be the duty of the bishop of each diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems nothing to prevent each bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work without an undue interference with the claims of their ordinary secular callings. I see no reason why such short courses of training may not be organised in every diocese in connection with its cathedral.

"Of course, organization cannot supply the place of Christian faith and energy. Good Christians always set themselves, wherever they are placed, to advance their Master's cause. But desultory efforts are less powerful for good than when combined and regulated. In the name, then, of my brethren of the Episcopate, I commend this matter to the serious consideration and earnest prayers of all who love the Lord Jesus Christ."

The "Ecumenical" Methodist Conference has been in session during the past week. The high-sounding title which has been given to it is rather a poser to many of the more modest followers of John Wesley. And to others who know its meaning and its association its effects upon their Puritan olfactory senses is far from pleasant. We shall hear next of a Pan-Wesleyan Synod, or a Consistory of Wesleyan Bishops, or some other high-sounding ecclesiastical gathering. What would John Wesley say if he were now in the flesh and could give us the benefit of his mind? There is no doubt he meant his organization to be a great and grand auxiliary to the Church. Yet we see the body helping the Church in almost every detail. It would be interesting to know how an Episcopal Wesleyan justifies his separation from its Church.

(Concluded on page 7.)

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"HEAR THE CHURCH!"

In these days of doubt and open infidelity, when the very foundations of Truth itself are too often scanned with irreverent eye, there is one manifestation which ought not to pass unheeded, as it serves to show God's way of making even the wrath of man to praise Him. So long as Christians are divided by Sectarianism, the world will not believe that the Father hath sent the Son. Thus has Sectarianism induced Christians to consent to the elimination of definite religious instruction from common school education, and not content with that, some are earnestly striving to banish it from the education of the University. Like Pontius Pilate, too many indolently ask, "What is truth?" and then pass on to surrender the truth to its worst enemy—Sectarianism.

"Hear the Church," is our Lord's own direction to those bewildered among many counsellors, but it requires some courage in these days to point to Christ's visible Church on earth. Yet there are some exceedingly important questions which sectarians will in time be driven to see cannot be satisfactorily settled by the Bible alone, but must be explained by the teaching voice of the Church.

For some years, by means of the secular papers, some sensation-monger in Halifax has been challenging ordinary Christians to tread on his theological coat-tail, offering a money prize to any who may be able to overcome him in controversy on certain orthodox questions. His particular hobbies seem to be—first, that no such doctrine as the eternal punishment of the finally impenitent is to be found in the Bible (i. e., as he understands it); and, secondly, that there is no Scriptural obligation upon any Christian to keep one day in every seven holy to the Lord and free from merely secular occupations and amusements.

As to the first, it is indeed a hopeless task to convince a man against his will; but when we see the learned Canon Farrar, the clever author of "Eternal Hope," at length driven to disavow Universalism, we may certainly leave our Halifax doubter to read more carefully the many Bible texts of awful warning to such as determinedly turn their backs on the offer of life.

His second negation has sorely puzzled the sectarian mind. So far as we have seen, not one has been able to prove from Scripture alone that Christians are bound to keep the Sabbath, and it is safe to say that none ever will prove it. So much for the absurdity of using a term which confounds the Saturday with Sunday or the Lord's Day. There is nothing so entangling as the use of ambiguous or incorrect terminology.

It is in vain that his adversaries have argued the reasonableness and the necessity of devoting to God one-seventh of our time—the challenge is still "Show me that the Bible commands the keeping of the Sabbath free from secular labour or pleasure."

There is one answer to this and all such challenges—"Hear the Church." We admit that there is no Scriptural command as to the change of day; but the Lord's Day has, from the very beginning of Christianity, been substituted for the Jewish Sabbath. We expect you next to challenge us to prove from the Bible that women should be admitted to the Lord's Supper, or to show from the Bible itself that it contains all that should be received by Christians as the Bible—neither less nor more. The Canons of the Church of Christ will furnish you with material for challenges such as these, if it be

your desire to give comfort to the doubter and furnish arguments to the unbeliever. If Sectarianism shrinks from adducing this argument, behold in this fact the weakness of Sectarianism, and the aid which it is compelled to yield to mere secularism and ultimate infidelity.

THE FAITH, MINISTRY AND SACRAMENTS.

The Church of England believes that there was a "Faith once delivered to the Saints," handed down from age to age which is found in Holy Scripture, summed up in the Apostles' Creed, and affirmed by the undisputed General Councils. This Faith her children recite whenever they assemble for public worship, and, in common with the Primitive Church, she requires an honest and intelligent assent to its articles before admission to her Communion. She holds, in common with the Christians of the first century, that the Ministry in three orders is of Divine appointment; that the Apostles were inspired to organize the Church of God, and that the witness of history and the evidence of Holy Scripture prove the existence of these orders from the beginning. She holds also to the two Sacraments as of Divine appointment. These are our fundamental principles—the great landmarks by which we are known—and we cling to them with a tenacity born of eighteen centuries of adherence to New Testament doctrine. Others may flout and jibe at principles and notes of the Church of God which were the precious heritage of the faithful centuries before the representatives of man-made bodies came into existence. The Church of England, planted in our Mother Land in the first century, reformed, not created anew, in the sixteenth, can afford to let their reckless and unhistorical assertions pass for what they are worth. We have neither added to nor diminished the articles of the Creed. On speculative subjects, and concerning non-essentials, there is in our Communion, thank God, the largest liberty of opinion; we would not have it otherwise. A sect is formed on the exaggeration of some one or two doctrines. The Church of God must have the Faith in due proportion, brought in regular order before the people, and be comprehensive enough to include all who believe the Holy Scriptures to be the rule of Faith and Jesus Christ to be the Divine and Eternal Son. Apostolic Faith and Apostolic Order. Few will be found to deny that the Creed contains the substance of Apostolic Faith, and we are equally strong in our belief that we inherit a Ministry of Apostolic Order. We are prepared to prove this, and it has been proved by writer after writer, from the evidence of Scripture, the evidence of antiquity, and the admission of adversaries, *vide*, for instance, "Marshall's Notes on the Episcopal Polity of the Holy Catholic Church," and an admirable pamphlet, by Dr. Hugh Miller Thompson, "Concerning the Kingdom of God." As the learned Hooker said 300 years ago, "We require you to find one Church on the face of the whole earth that hath not been ordered by Episcopal regimen since the time that the blessed Apostles were here conversant." And as to those singularly misunderstood words, "Apostolic Succession," which is simply an historical fact, and not a doctrine, our readers will note that "some of the functions of the Apostles were ordinary and permanent, such as those of preaching, administering the Sacraments, exercising discipline, confirming the baptized, ordaining and superintending ministers. The other functions of the Apostles were extraordinary and temporary, such as healing the sick, casting out devils, and speaking with tongues. Bishops succeed the Apostles in their ordinary functions, but not in their extraordinary offices." Our readers will best adorn the doctrine of their Saviour by believing and living the doctrines of the Creed; they will honour Him by honouring and making use of the Sacraments of His appointment, and they dare not disparage or separate from a Ministry which was universal in Christendom until the past few hundred years, and the loss of which Calvin, Beza, and other Puritan leaders deplored as a hard necessity of the times in which their lot was cast.

ON ALCOHOL.

The Temperance Question occupies altogether a different and more satisfactory position today from what it did twenty-five or thirty years ago, and from what its warmest and most sanguine advocates could at that time have anticipated for it. It was even then, after many years of faithful and persistent effort of Total Abstinence Societies, simply a move-

ment against the evils of excessive drinking, a work to reclaim the fallen, and to save others from falling through over-indulgence. But few thought of going so far as to recognize in Alcohol an unmitigated curse, most persons considering it a necessary evil, doing a great deal of harm, but also doing an immense amount of good. True, the good it did could not be seen, while the evils were only too apparent, still, did not the doctors, who knew all about it, speak of it in terms of praise? did they not use it themselves and recommend it to their friends and patients? And so the crusade went on against the effects of Alcohol, not against the thing itself. If Prohibition was thought of, it was born of the inquiry,—How can we save the drunkard? while the serious consequences which, of course, (as it was thought,) must ensue from the passage of such a law, completely disheartened those who longed to have the temptation removed from the drunkard's reach. That it was food to the system, the doctors were all agreed upon, while that in every sickness it was simply indispensable, was as unreservedly accepted as true. Of recent years, however, the subject has been approached from another standpoint. The honest and capable scientific student has made it his study, and the result has been that the old views cannot any longer be held. Science has spoken even more strongly against it than the most philanthropic friend of the poor slave to its use.

Among other leading physicians who have given the subject much attention, is Dr. Andrew Clark, admittedly at the head of his profession in England.

"Dr. Andrew Clark lately delivered an evening address on alcohol, in the Great Portland Street School-rooms, London, to a crowded and deeply interested audience. He said he purposed offering a few informal remarks upon the influence of alcoholic drinks upon health, upon work, upon disease, and upon the succeeding generation. This question of alcohol was of the first importance to us as a nation and as individuals, and hence a great responsibility rested upon those who professed to speak upon it with authority. He ventured to say that he knew something about this question. For twenty-five years he had been physician to one of the largest hospitals in this country (the London Hospital), and there, as elsewhere, it had been a part of his business in life to ascertain the influence which alcoholic drinks exercised upon health, and he had with deep interest and attention striven to get at the truth of the matter. In the first place, let him distinctly say that alcohol was a poison, as were also strychnine, arsenic, and opium; but in certain small doses strychnine, arsenic, and opium were useful in special circumstances, and in very minute doses alcohol could also be used without any obvious prejudicial effect upon health. He was not going to discuss what these minute doses were, save to say that they were very minute. A perfect state of health (and it was rarely to be found) could not be benefited by alcohol in any degree, and in nine times out of ten it was injured by it. He said this not as a total abstainer, though he earnestly hoped that all the rising generation would be. Instead of the ideal state of health which might be enjoyed save for the nature of our surroundings, the sins of our parents, and our own sins, there was a sort of secondary health possessed by most of us, and what did alcohol do for this?

He had two answers to give—that this sort of health bore apparently with alcohol better than the other, and sometimes seemed as if benefited by it; and this was exactly the sort of health that formed the great debating ground of different people with respect to the use of alcohol. Secondly, there were some nervous people always ailing, yet never ill, for whom he had a profound sympathy, who seemed to derive great comfort from alcohol, and to those he had sometimes said, "Take a little beer or wine, but take great care never to go beyond the minute dose." He did not defend this, but simply stated it to show what he thought. As to the influence of alcohol upon work, Dr. Clark went on to encourage his hearers to try the experiment of total abstinence, and observe the result in regard to work. Let them, however, try it fairly, and not allow themselves to be deterred from it by the evil prognostications of friends. He was certain that if this experiment were tried, each individual present would come to the conclusion that alcohol was not a helper of work, but, on the contrary, a hinderer.

Now as to the effect of alcohol on disease. He went through the wards of his hospital to-day and asked himself how many cases there were due to natural and unavoidable causes and how many to drink, and he came, after careful thought, to the

conclusion that seven out of ten owed their ill-health to alcohol. He did not say that these were excessive drinkers or drunkards—in fact, it was not the drunkards who suffered most from alcohol, but the moderate drinkers who exceeded the physiological quantity. The drunkard very often was an abstainer for months together after a period of intemperance, but the moderate drinker went steadily to work undermining his constitution, and preparing himself for premature decay and death. He had no means of finding out how many victims alcohol claimed each year, but certainly more than three-fourths of the disorders of fashionable life arose from the drug of which he was speaking. Finally, Dr. Clark dwelt upon the heredity of the alcoholic taint, and closed by saying that sometimes when he thought of all this conglomeration of evils he was disposed to rush to the opposite extreme—to give up his profession, to give up everything, and to enter upon a holy crusade, preaching to all men everywhere to beware of this enemy of the race."

WESLEYANISM AND BAPTISM.

Our Wesleyan friends are having what the Yankees call a big time of it just now over in London. They have got a Conference of Methodists gathered from all the world. At that Assembly some very good things have been said. To a few of them we shall direct the attention of our readers, as containing some ideas useful for both Churchmen and Methodists, and which, certainly, must have been both startling and novel to some of our worthy Wesleyan brethren. Thus, on Saturday last, they had a discussion on the Relation of Children to Methodism, when they acknowledged that they were not in a very satisfactory state on this point. Their young people fell away from them, and even as regards the few who remained, the Conference had not any very clever view in what light they should regard them. One speaker urged that all children should be regarded as members of the Church, because they were in covenant with God through Baptism. Mr. Pope, an Ex-President of the Conference, went farther still. Discussing the value and use of Catechetical Instruction, he laid down, what we would commend to some of our clergy, "the sacred and blessed fact that, behind, and around, and beneath all Catechetical Instruction, there is a specific gift of the Holy Spirit to our children sealed to them in Baptism." Such a view is, we fear, with much more of orthodoxy, fast losing ground in Wesleyanism. In fact, that system is now discovering the essential weakness of its own position. It was founded by Wesley to be a Society within the Church. It now pretends to be a Church. Wesley founded it to be a Society of Adults conscientiously seeking to flee from the wrath to come. According to its original constitution, therefore, there was no provision for infants and young children. Modern Methodism is, therefore, at a loss about their proper treatment and true *locus standi*. Their perplexity on this point came out much more strongly at the late Liverpool Conference than in the London Meeting. Our Revisionist friends in Ireland may not know that their agitation had results beyond their own borders. The beginning of strife was like the letting out of water to many more than to themselves. If Irish Calvinists proposed to revize their Services, surely, said English Arminians, we must do the same. Headed, therefore, by Mr. Arthur, an English Wesleyan of Irish birth, they appointed a Committee in 1871 "to remove from their offices," which were in the main identical with ours, "every expression inconsistent with our Evangelical Protestantism." Here certainly was a very wide and roving commission. The result has not been so fortunate as with ourselves. The Committee set to work on the baptismal offices, and if we are to believe some of the speakers at the Conference, they have, in doing so, advanced rapidly along that downward path of rationalism, which dissent in every shape seems destined, one day more or less, surely to follow. Two of their ablest ministers, Mr. F. W. Macdonald and Mr. G. O. Bate, distinctly asserted that "the solemn and pathetic statement of the doctrine of original sin, seeing that all men are conceived and born in sin," had been entirely removed from the service. Again, Mr. Bate urged that "instead of a form suited to the administration of a Sacrament, the Committee had given them a form suited to a dedicatory rite." One fact came out very strongly in the debate on this question. Wesleyanism is now distinctly divided into two schools. One school holds to the old sacramental views of Wesley and Richard Watson, both of whom held what is usually called "Baptis-

mal Regeneration." The other school tends towards Rationalism, the denial of all sacramental grace, and any true doctrine of original sin. Perhaps it may help to enlighten some Irish Wesleyans who are kept in the dark as to the state of the English connection, if we here quote one or two speeches delivered at the last Conference on this point. We just select those of two leading and representative men, and we can only wish that many amongst ourselves were as sound on the question as these two Methodist preachers. Mr. Oliver spoke as follows on this baptismal controversy, when opposing the proposed revision:—

Mr. Oliver said he was one of those who believe that in the two Christian sacraments he had the two services which his Lord and Master had especially appointed and especially consecrated in connection with His visible Church. With reference to the question of sacerdotalism he did not know that he need say more than that he hated it as devoutly as any brother in that Conference or out of it; that as touching the Prayer-book he had nothing to say, and as touching the Catechism it did not come within the limits of his administration or teaching. As to the abolition he was prepared to defend it against all comers, and as long as he held that he was a Christian minister he held that he had a power and authority in virtue of his office which his people had not, or else his office meant nothing. (Hear, hear.) That which others thought they ought not to do he must do at the peril of his soul. He wished to speak only of the Baptismal Service, and to speak of it with that somewhat peculiar temperament of mind and thought and feeling which enabled him to hold with the most tenacious of tenacious grips evangelical truth, and yet enabled him to shake hands with a good many people who would wish to express themselves in words that he should never use. He was convinced that the tendency of the baptismal office, in the form which was presented to them, was one which would disturb their people outside, and be offensive to the consciences of their brethren within. To refer once more to the terms in which the Committee sought to remove all expressions of a certain character. Against that there could be no objection. But he had before him essentially a new service, a service which had altogether changed its front, which had altogether changed the relation of the child to the sacrament and the sacrament to the child; a service in which every prayer which was offered in behalf of the child was deliberately offered rather with reference to the father than to the person baptized. He did not believe in regeneration by baptism, but he was not ashamed to say he did believe in the possibility of regeneration in baptism—"No"—and the man who told him that regeneration was not possible closed heaven against his hope. ("No.") Was he to be told that a man could not enter into heaven without regeneration and that a child could? ("No.") Did they not see that they were not agreed upon the character of regeneration or the subjects of it? He implored them to pause. If they attempted to persist in this, which they saw was a doctrinal discussion, they did not know whether they were going. He took his stand by Mr. Wesley's Sermons and Notes, from which he had never departed, and he never would. He took his stand there, and did any one tell him that, as a Methodist preacher, with these Sermons and Notes, he was not within the limits of his freedom when he believed that when he brought his child to Almighty God in that ordinance God would not then and there give his child His Holy Spirit? He held his right to believe in the possibility of grace being bestowed in the very moment of baptism. He did believe, and his fathers taught him to believe it. He was trained by Dr. Hannah to believe it, and their brethren that knew the generations that were past knew the doctrine was one that had been taught from the platform of the Conference in the generations gone. The parties making the present proposals were the parties that had changed. (Hear, hear.) If there was any expression within the formularies which could not be interpreted to be in harmony with the Gospel of Christ let them put it out; but they must not put out the truth. Though he did not contend by any means of set purpose to bring out the gravity of the question that was now before them, he was persuaded that what had taken place was not a question of offices, but a question of doctrine and belief, which were as precious to him as were the eternal interests of his children. (Cheers.)

Dr. Pope, again, an Ex-President of the Conference, and counted one of the ablest, if not the ablest, Wesleyan theologians, spoke thus:—

I am not at all disposed to enter into the subject of this doctrinal question if it be ruled that it is right to do so. My own opinion is that this is not the place for a discussion of that kind. But I have a deep conviction in my own mind, when it is most manifest that the Conference is about equally divided on a subject, that it would be most inexpedient to impose upon the Connexion a new baptismal office. As to the weakening of our sacramental doctrine, I have not the slightest fear on that subject. I believe that God has raised us up for this amongst other purposes—of establishing more clearly in theology and before the world the blessed doctrine of preventive grace, and that if you will allow us some little to go into this subject, instead of determining this question to-night, it would be for the ultimate advantage of Methodism. I am persuaded that in the solution of that term lies the whole difficulty. Mr. Oliver says that one defect of this new service is that it carefully avoids the idea that then and there God does infuse the sacred grace. Now, my brethren near me will immediately say that the peculiarity of the form is that it most distinctly teaches the reverse; and it is to me a matter of wonder that so many supposed anti-sacramentarian brethren are so pleased with this revision. I am amazed at it, for if you read it carefully, you will see

that it does bring the child into the presence of the Saviour; that it gives the child into the Saviour's arms; that it presupposes the blessing of the Saviour is imparted to it; asks on its behalf that it may become possessed of the blessings of the Christian Covenant, and how that can be supposed by any to be a softening down of the old formula that I have been using all my life I cannot tell. But I remember very well being in that Committee with my respected brethren—it makes my very heart ache to oppose them—they are such noble men, so learned, so skilful, and they have been so exceedingly kind and valuable to me in my little work of revision that it is to me very hard to oppose them. There was a time when I went step by step with them in thought, and I still think that in the earlier part of this service they admirably express this doctrine of preliminary grace—of baptismal adoption—I will not say baptismal regeneration, but the blessing imparted is preliminary to it. I learnt this from some of the fathers of this Church. Richard Watson and others taught it; and if you go up to the master of Methodist theology, I warn you, you will find the doctrine there. You knew as well as I do that his doctrine is high. (A voice: Yes, too high.) Mr. President, I must stop here. Is it to be said that John Wesley's doctrine is too high for this Conference? (The President was understood to say that no such remark was to be justified. Dr. Pope continued.) In the Committee I pleaded for the retention of certain prayers which have been omitted from the service—beautiful prayers that embodied the glorious teaching of the New Testament—prayers that connected Christian baptism with the thing signified—I pleaded for the retention of the reference to the passing of the Israelites through the Red Sea, and for the words, "Who shed out of His most precious side both water and blood." I am sad to lose these words, not because I believe that out of the riven side of our Saviour the two sacraments have their origin, but because I believe that from the very dead there issued the living blood which is our redemption, and the living water which symbolises our life—why strike them out? I implored my friends to retain those beautiful illustrations of baptism, but they were as hard as brass.

We have taken all these extracts from the *Methodist Recorder* of August 5th. It is scarcely to be wondered at that whenever these statements have become known in Ireland, they have created considerable surprise and astonishment at the High Anglican doctrines held by the foremost men in Wesleyanism. The *Methodist Recorder* of August 9th comments thus upon the debate wherein those speeches were made:—

A very important conversation took place when the report on the revision of the Book of Offices and the Order of Morning Prayer was brought up by the Rev. Benjamin Gregory. It was felt that the time had come when the decision of the Conference on this subject should be finally declared. The discussion on Friday centered on the alterations which the Committee had made in the baptismal offices. It is not too much to say that the alterations proposed amounted to a reconstruction of the service. It was considered that the unrevised order for the administration of infant baptism contained statements which could be fairly construed to be favourable to the doctrine of baptismal regeneration, and it was considered, therefore, that such statements should be eliminated, as they were contrary to the principles of "our evangelical Protestantism." The amended service met with strenuous opposition. It is scarcely necessary to remind our readers that the Methodist standards—that is, John Wesley's First Four Volumes of Sermons and the Notes on the New Testament—contain no precise definition of theological position on this subject. Consequently a certain latitude of opinion is allowed and has always obtained amongst us. Richard Watson may be taken as a type of one class of thinkers. When discoursing in his "Institutes" on the benefits of this Sacrament he says that to the infant child baptism "conveys the present blessing of Christ, of which we are assured by His taking children in His arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected; and which are a seed of life in those who are spared to prepare them for instruction in the Word of God, as they are taught it by parental care; to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure." (Watson's Theological Institutes, vol. iii. 428-9 pp., 8vo. ed.) Other writers and speakers hold views strongly opposed to Watson, and in their horror at any approach to the doctrine of regeneration by baptism they exclaim vigorously against his opinions. The Ex-President wisely remarked that Methodism exists by comprehension, and it was a relief to many to find that the moderate counsels of the men who wish for a service in which comprehensive views shall be expressed in well-guarded terms were allowed to prevail.

Those who listened to the exceedingly interesting exposition of the views of baptism which were in conflict must have been struck with several aspects of the discussion. One thing reminded us of our old experiences. Some years ago the chapter in the "Institutes" from which we have quoted was given to the probationers for their study in the year previous to their ordination. We remember how we solemnly committed the excerpted passage to memory, and laboriously reproduced it on paper for the perusal of our examiner. What was our consternation when we were informed by a friend that the Chairman was going to severely cross-examine us on our extraordinary baptismal views. The omission of the marks of quotation had well-nigh proved our ruin. Satisfactory explanations were given, and when

the Rev. Francis A. West put us through a stringent inquiry on other matters we had no need to defend the orthodoxy of Richard Watson. We say that we were reminded of this experience on Friday. It would be well if all Wesleyan Methodists during the coming year determined to find out for themselves what John Wesley and Richard Watson really teach on this and other subjects, so that no air of opened-eyed surprise might be presented to the intelligent spectators when their well-known opinions are quoted or referred to.

We heartily coincide in the last piece of advice given by the *Recorder*. Wesleyans ought to make themselves acquainted with John Wesley's opinions on Baptism, and with Richard Watson's opinions too. Perhaps, indeed, it would be well to extend their inquiries, and see what they thought upon other topics as well. To this end the Editor of the *Recorder* could do nothing better than advise all his readers to invest in a liberal supply of our *Church Tracts*, where they will get the exact teaching of John Wesley.—*Irish Ecclesiastical Gazette*.

QUESTIONS FOR SUNDAY SCHOOLS.

PREPARED BY REV. W. W. BATES, IVY, ONT.

72. What is meant by Church Endowments, and what was their chief source in England?
73. What had the Common Law and what the Statute Law to do with Endowments? Never gave them, but simply secured them to the Church when given by others.
74. Show that at the Reformation whatever property the Crown is said to have given to the Church, and much more which the Crown kept, really had belonged to the Church before.
75. Who is the Supreme Head of the Church? Who are His vicegerents on earth? Eph. i. 21-23; St. Matt. xxviii. 18-20; St. John xx. 21-23.
76. In what sense only is the sovereign of any Christian nation the supreme governor of the Church of that nation? 1 St. Pet. ii. 13; Acts xxv. 11; and Canon XXVI. in large Prayer Book published and presented to churches by the S. P. C. K.
77. Show that the Church of England does not recognize the sovereign as its head. Thirty-seventh Article of Religion.
78. Prove that the principle of endowment is superior to that of voluntarism, both for priest and people, and both in poor and in wealthy parishes.
79. Show that an endowed Church has also any advantages which may result from voluntarism.
80. Amongst those who think forms of prayer wrong who are the only consistent people. Quakers, who reject all forms; and yet it may be questioned whether they have not become the most thorough formalists in the world.
81. Show that forms of both prayer and praise have always been used in God's Church in public worship. Numb. vi. 22-27; x. 35, 36; Isa. xii. 1-4; Hos. xiv. 1; Neh. ix. 4, 5; Acts iv. 24; 1 Cor. xiv. 16; and Rev. IV. 8 speaks of the worship of Heaven. Ordinary Church History shows the same thing as the Church History contained in the New Testament.
82. Name some disadvantages of using extempore prayer in public worship.
83. When may extempore prayer be used? In private, if you choose.
84. Is there any New Testament authority for using the same prayer several times at the same service? St. Matt. xxvi. 39, 42, 44.
85. Distinguish between the civil and ecclesiastical year.
86. Mention some benefits and advantages of following the latter in the Church's Services.
87. Give the meaning of Advent, Christmas, Epiphany, Septuagesima, &c., Passion Week, Palm Sunday, Holy Week, Easter, Ascension Day, Whitsun Day, &c.
88. As to observing special days, reconcile such passages as Gal. iv. 10, 11, and Rom. xiv. 5, 6.
89. Show that fasting is taught in the New Testament. St. Matt. vi. 16-18; Acts xiii. 3; xiv. 23; 1 Cor. vii. 5; 2 Cor. xii. 27.
90. Explain St. Matt. ix. 14, 15; reconcile such passages as Isa. lviii. 4, and Ezra viii. 23, and name the principal fasts in the Church's Year.
91. How is fasting beneficial (a), physically (b), spiritually?
92. What is the difference between fasting and abstinence?
93. Who are exempt from fasting? who from abstinence?
94. What are Easter Days? Why observed?
95. Why are Saints' Days observed? How is God glorified thereby?
96. Name the Church's great Festivals, and state why they are observed.

THE REV. THOS. JONES recently preached at Walter-road Congregational chapel, Swansea. In the course of his remarks he referred to the Church of England in the following eulogistic terms:—"The dear old church, the repository of so much learning, so much wisdom and so much piety; she has her grand old liturgy to fall back upon, while the Nonconforming pulpits were being filled by men—weak men—men of no intellectual attainments—fools—and that were it not that eight out of every ten of the hearers were unthinking and unreading listeners such preachers would never venture to ascend the pulpit stairs."

Correspondence.

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

THE SUNDAY QUESTION.

(To the Editors of the Church Guardian.)

SIRS,—Having had no opportunity to correct some errors of the Press in the following letter in the *Morning Herald* of 6th October, you will oblige me by its re-publication, the question being one of general interest, and one which I have already made use of your columns to discuss.

PRINCIPUS OBSTA.

7th October.

(To the Editor of the Herald.)

SIR,—The reply of "Dona Fides" seems to me evasive of the question raised by his assertion that "a man who works on Sunday does not violate any divine command." That is the question with which I proposed to deal, and no other. He asks me now to quote the divine command and prove from Scripture the change of observance of the Sabbath from the seventh to the first day of the week.

I am quite aware that there is not in the New Testament any record of a command for the holy observance of the Lord's Day,—but that does not decide the question. It is essentially a question of fact, to be decided as other questions of fact are, on the best attainable testimony of which the case will admit—all that can be expected—but sufficient to carry conviction to the mind of a candid unprejudiced enquirer, and conclusive where there is nothing to the contrary. To require more would be unreasonable and inconsistent with the principles on which controversy ought to be and usually is conducted.

The New Testament scriptures are accepted as true, without precluding us from receiving other truth consistent with them to which reference is or is not directly made. Important truth may also be legitimately inferred from, though not expressly asserted in, the scriptural writings in which the disciples are directed to hold as they had been taught traditions, whether by word of mouth or epistle. (2 Thes. ii. 15.) These traditions, truths or creeds may well be accepted on the authority of Scripture as the belief of the Christian Church, and none has been more universally adopted than that which agreeing with Scripture establishes the Lord's day as one of holy observance and consecration to God of one seventh of man's time in the place of the Jewish Sabbath. I do not quote the texts, with which "B. F." is of course familiar, though he gives them a different interpretation. "B. F." declines to admit, but can he deny that the essence of the Sabbath institution is that one day in seven is to be kept holy; that is the substance of the command originally given, reiterated in the Mosaic Law, generally kept from the beginning until Christ's death and resurrection, when He who claimed to be the Lord of the Sabbath may reasonably be presumed to have instructed His apostles and disciples to do what they cannot be supposed to have done of their own authority, and thenceforth to keep holy the first instead of the seventh day of the week.

This may reasonably be inferred from Scripture. It agrees with the belief—the traditions and practice of the early Christians and Primitive Church, the testimony of numerous ancient Christian and Heathen writers—and by whom, when and where is the doctrine impeached, except by a small class of persons who, however intelligent and conscientious, cannot subvert the opinions and well-grounded belief of millions on millions of believers, who receive and obey what has ever been regarded as a Divine Command.

The Christian Church from the earliest times observed the first not the seventh day as the Sabbath. On that day Christ rose from the dead. On that day he appeared to his disciples. On that day the Holy Spirit descended on the Apostles. On that day the early Christians held their religious assemblies, and called it the Lord's day.

From these facts and the concurring language of Scripture, can any other inference be drawn than this, that the change was made by divine authority during the forty days which followed the Resurrection, and that the disciples were thus led to observe the first instead of the seventh day of the week, as the Christian commemoration and memorial of Rest from the Creation and the Redemption of the World.

What is "B. F.'s" theory in answer to this? I do not mean it offensively, but it seems a quibble to say Sunday is not the Sabbath day nor a Sabbath day—quite as much so as to assert when Queen Victoria, for state or other reasons, appointed a different date for the anniversary of her birth, that that was not her birthday—undoubtedly a truth, but an unimportant one, and quite subordinate to the main design, the commemoration of the true day.

But will "B. F." on his hypothesis inform me what day is the Sabbath, and what the Lord's Day. Certainly, not our Saturday or Sunday. It is well known that the vulgar era is wrong. Chronologists differ as to the time of the Jewish and the Chris-

can era. As to the latter there are differences equivalent to five years and seven days, and this is quite sufficient to show how inconclusive and immaterial is the contention for a particular day in opposition to received opinions when no human being can determine with certainty which is the first and which the seventh day computed from the time of Christ. But *Cui bono?* Why should any effort be made to unsettle the faith of the vast body of Christians—who receive the doctrine and enjoy the benefits of a day which, whether it be or be not the precise period, secures to them the observance of one day in seven as the Lord's day.

In conclusion, I repeat the Sabbath dates from the creation—after twenty-five centuries it was republished with other moral laws, always binding. It has never been repealed, but is still in force under a changed name and time of observance. Not one of the Commandments has been annulled, what was merely external has been altered. What was essential remains. I would rather decline than continue this controversy. It demands leisure and qualification far beyond any I possess, and a secular journal is not the appropriate channel for such a discussion, but as one of a Christian community, I desire to record a protest against a doctrine erroneous as I conceive, and one which if generally believed would be subversive of the temporal and eternal interests of the human race.

I cannot expect and do not seek to convert "B. F." If he will accept as true nothing that is not expressly declared in Scripture, there is an end of all argument between us—for while I readily assent to Scriptural truth I seek and gladly avail myself of other authorities that may serve to explain or confirm that which is revealed. I therefore leave "B. F." in the enjoyment of his superior intelligence.

PRINCIPAL OBIT.

Beautifiers.

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

The five ancient orders of architecture are the Tuscan, Doric, Ionic, Corinthian and Composite. The five leading pens of Estlin's make are the Falcon, Bank, Engraving, Extra Fine and School.



GO TO
BRENNAN'S

FOR
BOOTS, SHOES, & SLIPPERS

They are selling the Best and Cheapest Goods in Halifax.

162 Granville Street.

Births.

GODFREY.—At Yarmouth, N. S., on Friday, Sept. 23rd, the wife of W. A. Godfrey, of daughter.

Marriages.

JAMES—HALES.—On Wednesday, 22nd ult., in Pictou, by the Rev. Dr. Fitzgerald, assisted by the Rev. J. Edgercombe, T. A. James, Esq., P. E. Island Telegraph Superintendent, to Annie, eldest daughter of F. W. Hales, Esq., of Charlottetown.

SIEMENS—DODWELL.—On Oct. 5th, at the Bishop's Chapel, Halifax, by the father of the bride, assisted by Rev. J. Fadden, M. A., Alex. Siemens, C. E., (of Siemens Bros. London, G. B.) to Louisa Frances, youngest daughter of Rev. G. B. Dodwell, M. A., Cantab., Rector of Middleton, N. S.

BELYEA—ROBINSON.—At St. John's Church, Cambridge, on Sept. 21st, by Rev. B. Shaw, Rector, John R. Belyea, of Johnston, to Martha E. Robinson, of Cambridge.

BOWDEN—PAYNE.—At St. Andrew's Church, New Haven, Sept. 27th, by the Rev. C. Croucher, Rural Dean and Incumbent of Grace Bay, John Bowden to Mary, daughter of George Payne, Esq., of New Haven.

Deaths.

BISHOP.—Sept. 27th, of dropsy of the heart, Rev. John Bishop, Rector of Belloram, Newfoundland.

DOMINION EXHIBITION!!

Grand Piano Display

Surpassing anything ever attempted in the Maritime Provinces.

Full Grand Knabe Piano,

Only GRAND ever Imported to Nova Scotia.

ALSO, UPRIGHT GRANDS, PARLOR, CHAPEL, AND ORCHESTRAL ORGANS.

Now is the time to get a better Instrument than owned by any one of your neighbours. See Grand Display, West Gallery, Warerooms, 123 Hollis St.

W. H. JOHNSON.

MALTOPEPSYN.

(REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.

MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE.

Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice.

Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

WALLACE, N. S., Oct. 4, 1880.
"The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."

ATHLONE, ONT., Jan. 20, 1880.
"The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."

CAMBRAY, ONT., Jan. 1881.
"I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."

ATHLONE, ONT., Dec. 30, 1880.
"After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite."

HAZEN MORSE, - TORONTO.

FOR SALE BY ALL DRUGGISTS AND

MACDONALD & CO.

HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

Makers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, and the heavier classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings for Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing and Roofing Materials in and for the Province of Nova Scotia.
Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE,

PROPRIETORS,

MONTREAL AND PROVIDENCE, R. I.

ZOEDONE.
A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:

"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments—notably in cases where alcoholic stimulants would be prejudicial. We feel that it would be found exceedingly useful in mitigating the discomfort oftentimes experienced by those suffering from the thirst, loss of appetite, and general malaise connected with the last stage of phthisis, and chronic bronchitis. We would also, from our observations and experience, advise its introduction into clubs, taverns, and places of public amusement, where it would judiciously supersede vinous and alcoholic stimulants, seeing that it contains, as its name implies, life-giving ingredients in a form easily assimilated."

A BRAIN AND NERVE TONIC.

The LANCET says: "ZOEDONE contains the soluble phosphates of lime, iron, soda, and potash in medicinal quantities. Very efficient and pleasant."

The MEDICAL PRESS AND CIRCULAR says: "Is commendable equally for the style in which it is put up and the delicate flavour which it possesses, and also on account of its special merits as a nerve tonic."

NON-ALCOHOLIC. STIMULATES BY STRENGTHENING.

CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article. The composition of ZOEDONE is protected by Letters Patent, and the Zoedone Company will proceed against infringements.

Every Chemist that has introduced ZOEDONE has found a large and regularly increasing sale for it.

It is put up in Champagne Bottles, and there is no trouble with empties, as the bottles are included in the price.

Wholesale Agents for the Maritime Provinces:

BROWN & WEBB,

HALIFAX.

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money. CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

United Service Book and Stationery Warehouse,
103 Granville Street,
Ladies' and Gents' VISITING CARDS,
Ladies' and Gents' PURSES and Memos
Automatic Pencils and Leads
PANORAMIC VIEWS of Halifax and St. John.
Winsor & Newton's ARTISTS' MATERIALS,
of all descriptions.
School of Arts Colour Boxes,
TOY BOOKS and GIFT BOOKS.
Just Received—A large Stock of WALL PAPER, which will be sold by the Bale at a small advance. Patterns exhibited.
WILLIAM GOSSIP,
130 Granville Street,
Exhibition Week, Sept. 1881.

BOOTS & SHOES.

The subscriber would respectfully call the attention of the public generally to his Stock of

Boots and Shoes,
RUBBERS & FELT GOODS,
Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE.

N. B.—No connection whatever with any other Establishment in the City. At the Old Stand.

George Yates,

23 George Street,
46 HALIFAX, N. S.

ESTERBROOK'S STEEL PENS



Leading Numbers: 14, 049, 130, 335, 161.

For Sale by all Stationers.
THE ESTERBROOK STEEL PEN CO.,
Works, Camden, N. Y. 23 John St., New York

Collegiate School, Windsor.

Head Master—REV. C. E. WILLETS, M.A.
Graduate and formerly Scholar of Corpus Christi College, Cambridge.

The next Term will begin SATURDAY, Sept. 3. For particulars, apply to the Head Master.

Rector Wanted.

THE RECTORY OF THE PARISH OF ST. GEORGE, HALIFAX, N. S., being vacant, the undersigned will receive applications for the position of Rector, up to the first day of December next.

The salary of the previous Rector was \$1200, with use of Rectory.
Applicants will please give references and full particulars.

J. J. HUNT,
D. H. WHISTON,
R. J. WILSON.

GATES' CERTAIN CHECK

Is a purely VEGETABLE PREPARATION, and is a sure and speedy Reliever of all kinds of Pain and Cramp.

It is certain to check DIARRHOEA and DYSENTERY almost instantly, as well as CHOLERA, CHOLERA MORBUS, and all other kinds of violent pain. No family should fail to have a supply of this in the house, as it may save life before a physician can be called, besides saving a great amount of suffering.

It is the best preparation for children known, being very pleasant to the taste, speedy and safe in its effects. Should diet for a short time after relief is obtained.
TRY ONE BOTTLE.

Sold by druggists and dealers generally at 25 cents per bottle.
Manufactured by C. GATES & CO
Middleton, Annapolis Co., N.S.
See Certificate next month.

S. CATHARINE'S HALL, AUGUSTA, MAINE.

A Church School for the higher Education of Girls.

The Rt. Rev. The Bishop of Maine, Visitor.
Madame Mondan, Principal.

For Circulars Apply to
REV. S. UPJOHN,
Augusta, Maine.

Save the Children from Rum

We can pledge the children and follow up the pledge with such teaching that they will never break the pledge. Reports from Great Britain, United Kingdom, Band of Hope Union go to show that ninety per cent. remain true to the pledge...

Free - Running Bands of Hope in this country have been too expensive as well as too difficult. We are just issuing an entirely new series of requisites which are inexpensive, adapted to simplest plans of management, and sure to secure best results.

Other Publications - "Class papers" instead of tracts. In better shape, yet cheaper. We will mail every month for a year, addressed, wrapped and mailed singly for 50c, providing order is sent to send to five or more individuals (so that order amounts to 25c. or more).

How It Works - It is only a nickel. Subscriptions are never refused; you have only to ask persons to subscribe. As many subscriptions can be taken in a day as you can see individuals. Fifty cents sends a paper free every month for a year to ten different persons.

An Offer - We will send our Family Pledge Roll, highly ornamental design, printed in colors, on fine paper, large size for framing. Practical whenever one or more persons in a family will sign it.

Other Ways of Using - Above it, bearing the words "TAKE ONE" - one each day, or more, at 6c. each, postpaid. The "class papers" for distribution in this way are furnished at 25c. per 100 copies.

Specimen Papers - We will send one each of all the above papers - 15 papers in all - on receipt of 10c. We are putting up choicest and most thrilling and telling of 75c. to \$1.50 temperance story books in large newspaper form, one whole book in a paper, illustrated on first page, for 25c. a paper when bought in lots of 25 or more.

Advanced Endorsements of the Revolution - The following and hundreds of other unasked for endorsements have been received by us in advance of issue of any of our temperance publications:

From Frances E. Willard, President National W. C. T. U., in "Our Union": "When Mr. Cook takes up the opening of the ammunition for our teetotal army, how much more space the rim of a dime will cover than is possible now! May the day hasten!"

BROWN BROTHERS & CO.

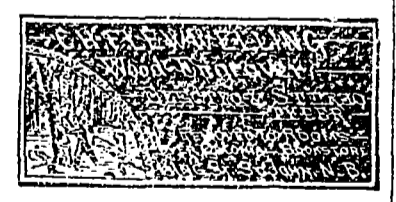
Have in Stock and are constantly receiving CRUSSES, Of all kinds, Abdominal Supporters, In great variety, SHOULDER BRACES, For Ladies and Gents, Elastic Stockings, Knee Caps, Anklelets, &c., Rubber Shooting, Bibs & Aprons.

HEADQUARTERS FOR

Abbott's Diarrhea Cordial, Abbott's Family Aperient Pills, Simon's Concentrated Ext. of Coffee, Mayflower Cologne, Fiske's Lavodent.

BROWN BROTHERS & CO.

FAMILY CHEMISTS, HALIFAX.



WANTED.

A LAY READER FOR S. MARGARET'S PARISH. For terms &c., apply to Rector, French Village, S. Margaret's Bay, N. S.

STAPLE GOODS.

4500 Bbls. FLOUR, all grades. 1500 Bbls. Corn Meal. 250 Bbls. Oatmeal. 400 Boxes Paris Lump SUGAR. 200 Bbls. Granulated. 450 Bbls. Refined Yellow and Bright do. 120 Hds. Choice Barbadoes Molasses. 470 Half-Chests TEAS sorts in variety. 180 Bbls. Mea-PORK. 3-0 Pkgs. TOBACCOS. 100 Bags RICE. 200 Tubs LARD. Astral Oil, Graham Flour, &c., &c. For sale by HALL & FAIRWEATHER St John, Sept 1881.

Governess Want d.

Wanted in St. Margaret's Hall, Halifax, an assistant English Governess, one with some experience and able to teach music preferred. Apply stating qualifications and giving testimonials to the Principal.

Private Tuition.

High Class Home and Education for three boys, preparatory to the public schools, colleges &c. Testimonials from Hon. members of the Dominion Parliament, members of the Bar and others, former pupils.

The Rectory is situated in a very beautiful and healthy country Parish. Terms moderate. Address, REV. R. L. BRIN, B.A., Rectory, Pughwash, Co. Cumberland.

HALIFAX MEDICAL COLLEGE, HALIFAX, N. S.

The next Winter Session of this Institution will commence on THURSDAY, October 27th, 1881, and continue for the six months following.

Mt. Allison Academy, For Young Ladies,

SACKVILLE, N. B. Affairs in Literary, Musical and Fine Art Studies - choice advantages. The twenty eighth Academic Year opens AUGUST 23rd, 1881. Catalogues on application.

Diocese of Rupert's Land.

Arrangements have been made which enable the Diocesan Mission Board to say that before 1882 they will be able to offer positions to seven clergymen.

Among the posts now requiring to be filled are, Woodlands, Beaconsfield, Turtle Mountain, Pembina Mountain, and Rapid City. Any application sent to Canon Grisdale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied.

WINNIPEG, MANITOBA, 15th Sept., 1881.

Advertisement for HOP BITTERS NEVER FAIL. Includes a bottle illustration and text: 'If you are a man of business, weak, tired, or suffering from indigestion, take Hop Bitters. It will cure you of all these ailments...' D. I. G. is an absolute and irrefragable cure for indigestion, use of opium, tobacco, or narcotics.

CONSUMPTION.

From H. B. Smith, Esq., a prominent Merchant of Buctouche, Kent County, N. B., under date June 25th, 1877. 'DEAR SIR, - I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but without any effect whatever until I commenced using ROBINSON'S PHOSPHORIZED EMULSION. I have now taken 27 bottles, and find this quite equal to what it is represented to be, for it has worked like a charm, and I can cordially recommend it to all who are afflicted as I have been, as I feel it is going to make a perfect cure of me. I will continue it, and I must say I never took anything equal to it. If you wish to make any use of this for the benefit of yourself and the world at large you can do so, for I think it should be known.'

Not so fast my friend! if you could see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say "Glorious and invaluable remedy." Philadelphia Press.

Various Causes - Advancing years, care, sickness, disappointment, and hereditary predisposition - all operate to turn the hair gray, and either of them inclines it to shed prematurely. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed.

THE COMMON EXPRESSIONS, "I feel so dragged," "My Food don't Digest," "I don't feel fit for anything," which we so often hear during the Spring and early Summer months, are conclusive evidence that the majority of people require at that season especially a RELIABLE medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution. HANINGTON'S QUININE WINE AND IRON, - according to directions produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

OUR LONDON LETTER.

(Continued from Page 3.)

What must have struck the non-Episcopalian Methodists of England was the Methodist 'Bishops' at the Ecumenical Conference, and to see them fraternized with and made much of by their own ministers. Once let the English Wesleyan feel that his ecclesiastical polity is incomplete without Bishops and he will not be long outside the Church.

The Welsh are notoriously an excitable and impressionable people, but withal not very advanced in the art of culture. More attention is paid by the people to the practice of singing than the instruction of the mind, and as a result the Principality of Wales is 50 years behind in the race for education.

Some most amusing vagaries were exhibited by parties associated with this "Salvation Army" at a place in Wales, called the Rhondda Valley, the other Sunday. I was in the neighbourhood at the time, hence the affair was brought more especially to my notice.

London, Oct. 7. - British Board of Trade returns for September show a decrease in the value of imports of £1,082,103, and an increase in value of exports £873,216, compared with the same month last year.

Washington, Oct. 7. - A committee has been appointed, composed of Gen. Sherman, chairman, Secretary Blaine, Windom, and twenty-three others, to establish in Washington a National and international Garfield memorial hospital, for which popular subscriptions in any sum will be received from the world.

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? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately - depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

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, Soar Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. 'It will most surely quicken the Blood and Heal as its acting power is wonderful.' Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, for sale by all Druggists at 25 cents a bottle.

EDWARD ALBRO,

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

Offers for Sale ENGLISH, AMERICAN AND DOMESTIC HARDWARE, CUTLERY, in Knives, Razors, Scissors, &c. ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c. NICKEL SILVER, in do., do. KITCHEN UTENSILS.

In Enamelled & Tin'd HOLLOWWARE, WIRE Broilers and Boilers, WIRE Frying Baskets, FLOUR Sifters, Table Mats, Family Scales, Family Glue Pots, Glue Whiting, Chamois Skins, Wellington Knives Polish Ready Cleaner, Emery, ADAMS' FURNITURE POLISH, Brunswick Black, Black Lead, Brushes of every possible description, MRS. POTTS' ColdHandled Smoothing IRONS, NEEDLES, Sewing, Knitting, Sail, Mattress, &c. PICTURE WIRE, Gold and Silver, superceding the Cord BREAD PLATTERS, (Carved) - "Give us this day our daily bread." FEATHER LUSTERS, long & short handle. GREEN Wire Cloth for Windows, Meat Sifters, &c. Galvald. and Wove WIRE CLOTH AND LATHICE. PERFORATED ZINC, cut to any size. HUNT'S HATCHETS AND AXES. GREEN AND GOLD Flower Stands and Baskets.

GARDEN IMPLEMENTS. In Hoops, Rakes, Spades, Spading Forks, Reels, Trowels, Weeders, Weeding Hoops and Rakes, Edging Knives, Hedge and Grass "hoars, Floral Sets, Ladies' and Children's Garden Sets, Watering Pots, &c. TIN TOILET SETS, CHAMBER PAILS, BATH TUBS, HOTEL JARs, CAKE BOXES, LAWYERS' PAPER AND DEED BOXES. Also: American Scythes and Snathes, Hay Rakes, HAY CUTTERS, 10p.c. below cost. HAY and MANURE FORKS. POTATO & MANURE HOOKS. SHOVELS and SPADES. HYDRA Wonderful CEMENT for China, Glass, Wood, Iron, &c.

The above goods are now offered at a Reduction of 10 per cent off last years prices. E. ALBRO.

New Brunswick Advertisements

I. & F. Burpee & Co. IRON, STEEL, TINPLATE AND General Metal MERCHANTS, ST. JOHN, N. B.

JOHN K. TAYLOR, Merchant Tailor and Importer. Would invite special attention to his Splendid Stock of Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings...

GEORGE ROBERTSON, ST. JOHN, N. B. CHOICE TEAS a specialty. FINEST GROCERIES, JAVA and MOCHA COFFEES, FRUITS PRESERVED JELLIES, Etc.

The Church of England Sunday School Institute Publications. Instruction for Confirmation for the Use of Sunday School Teachers. By the Rev. E. P. Cochran...

ROCK CRUSHERS, With reversible Jaws if required. Lincops Pulverizer for Gold Quartz and all kinds of Ores, &c. Engines, Boilers, Lathes, &c., OF ENGLISH MANUFACTURE.

E. G. SCOVIL, Cold Brook, New Brunswick. This machine is built on some principle of the old CHILIAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and power.

THOMAS R. JONES & CO. St John, N. B. Dry Goods, Small Wares, Staples and Ready Made Clothing. For Country Store Keepers, Mill Men, Lumbermen, Fishermen and Miners.

NEW FALL & WINTER STOCK OCTOBER, 1880. Wholesale Departments.

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

DANIEL & BOYD, MARKET SQUARE, ST. JOHN Consumption and Wasting Diseases.

L. de Bremen, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. C. M. de Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphates.

EAGAR'S PHOSPHOGENE contains PURE HYPHOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from Iron and other chemical which will account for its superiority to all other preparations offered for Wasting Diseases.

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, N.S., of the efficacy of EAGAR'S PHOSPHOGENE in the treatment of Consumption and Wasting Diseases.

Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSION OF PURE FISH LIVER OIL. I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drug and oil being of the very finest quality, while the facilities and machinery used for making them are of the most perfect kind.

W. B. SLAYTER, M.D., Chemist, M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

ROYAL Insurance Company, of Liverpool, England. Representing the largest Net Surplus of any Fire Insurance Company in the World.

Losses PROMPTLY PAID Without Reference to the Head Office. C. J. SPIKE, General Agent for Nova Scotia, Office, Corner of Hollis and Sackville Streets, HALIFAX, N. S.

SIGN OF THE GOLDEN KETTLE Rent's Stove and Kitchen FURNISHING DEPOT. 31 BARRINGTON STREET, Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodware, in the City, consisting of:

Baths, Toilet Ware Bird Cages, Dish Covers, Tinned and Enamelled Sarcopans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles (Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets, Garden Tools,

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