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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 27.]

HALIFAX.

WEDNESDAY, NOVEMBER 1, 1882.

WINNIPEG.

[One Dollar and a Half a Year.

AFTER CHRISTIANITY, WHAT?

The so-called "progressive" school of unbelievers not unfrequently say that as polytheism was an advance on fetishism, and Judaism was an advance on polytheism, and Christianity was an advance on Judaism, by and by there will come an advance on Christianity. But what advance? What advance is possible, or conceivable, in respect to the perfect Founder of Christianity, our Blessed Lord? Whether He is regarded as divine or as human or as combining the virtues and attributes of both, what prophet can so much as hope to equal Him? Now there never can be an advance on Christianity till there is an advance on Christ, for Christ is Christianity. He is in all essential matters the polity and the doctrine, the law and its fulfilment, the salvation and the life. If a wider religion than Christianity means anything, it means a wiser teacher, a more compassionate helper, a more perfect and exalted character. Sooner than the appearance of such a character in the world there are ten thousand more chances of the utter disappearance from it of all religion.

What is to be the advance on the teachings of Christ? John Stuart Mill and others have said, indeed, that the ethics of the Gospel are not complete, but what is to complete them? What is to supplement the Ten Commandments or the Sermon on the Mount or the summing up of the law and the prophets to love God with all the heart and one's neighbor as himself? The truth is the ethics of the Gospel are so complete that to some it seems almost hopeless to fulfil their requirements.

What is to be an advance on Christ as a practical helper and healer of those in trouble? The world has been full of philosophers and idealists who talked much and wisely, as the world goes, and did little. But Christ, who talked much and wisely, and always to the point, did infinitely more in the way of help and compassion. What is to be the advance on Him who declared, as the result of His work, that "the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them"?

What is to be an advance on Christianity as throwing light on the matter of a future life beyond the grave? What has fetishism to say about it, or paganism, or Mohammedanism, or even Judaism, except obscurely? But our Blessed Lord, over and above speculating on the subject, gave proof of the resurrection by his own rising. Even the author of the book of Job asked doubtingly, not to say despairingly, "If a man die shall he live again?" But Christ answered the question once and for all. What more could be hoped for, or what could be even hoped for at all, from any absolute religion or religion of science? Any new and wider religion must bring life and immortality to light more clearly. Speculation will not signify: it must deal in demonstration. To improve upon Christianity a more convincing demonstration must be given than was given by its author. But this is absurd. Nothing can be stronger than a fact, and no fact can be more convincing than that of Christ's resurrection from the grave.

We say, with confidence, that any dreamers of new religion, so far from throwing greater light on the problem of a future life, would leave it in pagan obscurity. Nothing is to be hoped for from speculations, intentions, or pretended disclosures of any kind. But this doctrine, which is

one of the corner-stones of religion, which lies at the foundation of obedience, piety, hope, and without which the idea of religion vanishes, and life becomes sordid and ignoble, has been as certainly demonstrated as anything can be.

After Christianity, what? Nothing. Scepticism means not something more and better, but nothing at all. Of a brighter day it gives no assurance; its face is toward darkness and despair. It banishes Christ to find no Saviour and no salvation. For the verities and hopes of the Gospel it gives us conjectures and fantasies, with speculations about the unknowableness of God and the future, or dreary philosophies which end in a hopeless and disgusting pessimism. It is no compliment to Christianity to say it is good, but there is something better. If it is not as good as the best, it is, essentially, no better than the worst. If it cannot do for each and all the utmost that is possible for any religion, then it makes little difference whether men are Christians or Jews, Turks or infidels. It really ends in failure, and lands them in the conclusion that all religions are equally good and equally worthless.—*The Churchman*.

DIFFUSIVE INFLUENCE OF THE CHURCH.

The Church is a great fact which every man ought to measure. . . . She is a world embracing institution. . . . Like the air we breathe, she bathes our whole being with influences which we do not analyze, and pours upon those even who love her least floods of intellectual and moral light.—*Liddon's Bampton Lectures*, 1866, p. 145.

The Church is the source whence the individual dissenter received, either indirectly in his youth or through his immediate forefathers, that religious knowledge which, when he became a separatist, made him a Dissenter instead of an Infidel; and, however unwelcome the truth to his present feelings, he may conclude from all the experience of society that his own descendants will worship in the Church, and that perhaps even in his lifetime.—*Lon. Quar. Review*, Dec., 1836, 199.

It is a common remark in England that no carriage goes for three generations to a Dissenting meeting-house.—*North Brit. Review*, May, 1860, 186.

In these later and smoother days aspiring Presbyterians of social ambition in Edinburgh begin to think the English Chapel a step in advance of their ancestral High Church. . . . There can be little doubt that this sentiment of a certain superiority and refinement, an idea that Presbyterianism answers very well for the common people, but that Episcopacy is necessary for gentle folk, still exists despite all modern ameliorations.—*Blackwood's Mag.*, June, 1853, 723.

There is no instance since the Great Rebellion in which the decided sentiment of the Established Clergy of England has not gradually become the sentiment of the nation.—*Ibid*, Oct., 441.

The Church of England is the mightiest and most influential national Church which Protestantism can show, and the one which can most nearly rival Rome.

It is not only the beating heart and the thinking head, but the right arm, and the political and social bulwark of Protestantism.—*Schaff's "America"*, 155.

It is plainly the Mission duty of the Episcopal

Church in America to restrain the unchurchly, and centrifugal forces of ultra Protestantism. By her excellent Prayer Book, she supplies to a much greater extent than the German Denominations, the defects of a purely subjective, and jejune worship.—*Ibid*, 114.

In our large towns and cities, both parties, fashionable weddings, in short, worldliness, is at least checked during Lent. Fashion says "Hush! it isn't the thing you know to have parties during Lent." We are lifted by spiritual tides. There are whirls and *vortices* of social and magnetic power, which no Christian laborer can afford to disregard.—*T. K. Beecher, "Episcopal Church"*, 1870.

THE RECTOR OF FALMOUTH ON THE PROPERTY OF THE CHURCH OF ENGLAND.

In a sermon delivered in the parish Church at Falmouth by the Rector, the Rev. J. Wright, on Sunday, Sept. 10th, when offerings were made in behalf of the Truro Cathedral Fund, the preacher said: "At the time of the Reformation no new Church was formed, but an ancient one was reformed and purified; for what the Church of England is now, it was fifteen hundred years ago. It was governed by Bishops, Priests, and Deacons then as now. No part of the property of the Romish Church passed away at the Reformation to the Church of England. A portion of their property passed away, but it passed into the hands of laymen, not Churchmen, who remain possessors of it unto this day.

Moreover, bear in mind that there are great misconceptions with respect to tithes, and that these views are held by good, worthy and respectable men, who certainly would not hold such views if they knew the right ones, which the greatest authorities in this land maintain—namely, that tithes are not the property, and never were the property, of either landlord or tenant, but are what is termed in law a "reserve rate," and no landlord or tenant in England ever paid the tithe out of his own pocket. It was "reserved," and therefore the title to it is much older than the title to the estate.

HOUSE-TO-HOUSE VISITING.

It is astonishing how much can be done by good, honest, thorough visiting. As it is the fashion now-a-days amongst a certain clique of the younger clergy to disparage visiting, and to say that the people must come to them, and that the Priest's place is in the church and not in the parish, I am the more anxious to give my testimony as to the value of house-to-house visiting in such a district as St. Peter's. Our work was entirely done by visiting. We made friends with the people in their own homes, and thus got them to attend the services of the Church; if we had worked on the other principle St. George's Mission might just as well have remained at the West End. I have no patience with those who make a ridiculous theory the cloak for their own incompetence or laziness. Our Blessed Lord chose not angels, but *men*, as His ministers, in spite of their imperfections and unworthiness, that by means of human sympathy men might win an entrance into sinners' hearts for the Divine Love. Besides, His own example is our best pattern in all true missionary work.—*Rev. Robert Linklater, in Biography of Charles Lowder*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Matthias' Mission House (Windsor St.)*—On Tuesday evening, 11th ult., a most successful L. and M. Entertainment took place in aid of the Building Fund and was in every way a great success. The building was literally packed, many being compelled to stand. The nett proceeds amounted to \$44.85. The Rector, Rev. F. Partridge, presided. Miss Utley recited "Poor House Nell" in a very creditable manner. Mr. Morton sang "Far away," which piece was deservedly encored. Master McLellan caused much amusement by reciting "The shadow on the blind." Miss L. Roche sang very sweetly "Scatter seeds of kindness," and was joined in the chorus by her father and brother. Miss E. Lovitt's recitation, together with Miss McAllister's song, "Pass under the Rod," and the Misses Keating's duett, were all well rendered and most favorably received. In the second part of the programme the Misses Francis and Collins figured in a dialogue. Mr. H. Creighton played most carefully and well a cornet solo, Mr. J. G. Smith recited "In the signal box," and was of course encored. Mr. H. A. Taylor gave an amusing reading which was much enjoyed, and as an encore delivered his *master piece* in an effective style. The H. G. A. Band played some excellent music at intervals during the evening, and the entertainment was well enjoyed by the large audience present. The ladies have worked indefatigably and by means of a bazaar held early in July last contributed to the Building Fund upwards of \$140. Mrs. Jas. E. Curren worked most zealously in bringing this festival to a successful termination. The Guild, with a membership of between 30 and 40, meets every Tuesday evening. Thursday evening services are held, and are largely attended. The Sunday School, presided over by Mr. James E. Curren, assisted by a staff of 12 teachers, has a membership of upwards of 70. Sunday services are much needed and would doubtless be largely attended if held. Mr. Partridge is to be congratulated upon the progress in Church work that is being made in this section of his Parish.

North-West Arm Mission.—On Sunday week (20th after Trinity) Miss Harris, who is about to move from the Arm, was presented with an affectionate address by her class of girls, accompanied by a neat little Prayer and Hymn Book, encased, and a copy of "The Imitation of Christ." Miss Harris has been a teacher in this school ever since its reorganization (3 years), and will be much missed. The North-West Arm Sunday School has now a membership of 62.

WINDSOR.—Although it is very seldom that this Parish figures in the columns of the CHURCH GUARDIAN, yet still a very important work is being done by the Rector, the Rev. Canon Maynard, D. D. The reverend gentleman just named deserves more than a passing word of praise for the way in which he has faithfully laboured, and proved himself truly a shepherd of the sheep. Quietly, and without that ostentation which one very often sees in other parishes, the work has been going on in Windsor slowly yet *thoroughly*. The efforts of the Rector, the hearty co-operation of those who are ever foremost in good works—the ladies, and the liberality of the parishioners, are now visibly manifested by the fine building which is in course of erection, and which is to be dedicated to the service of Almighty God. Yes, the parishioners have nobly done their duty, and let us hope that they will not rest here. The names of such men as Mr. Edward Dimock deserves to be held up as examples of what *can* be done when the people have "a mind to work." Mr. Dimock has given in money and land nearly \$2,000, and others have given of their substance as God has prospered them, and others as "they were disposed in their hearts." Here, as everywhere else, those from whom little is expected much is obtained, and those from whom much is expected, but little or nothing is got. But giving is a matter which rests between a man and his conscience; the smaller the conscience, the smaller will be his donation in accordance with his ability to

give. However, we must not quarrel with those who do not give much, for they make up for it by liberal grumbling when anything happens not exactly suited to themselves. But I must not moralize. The foundation stone of what is to be the new church was laid on Saturday, the 16th, by the Ven. the Archdeacon in the absence of His Lordship the Bishop. Notwithstanding a slight drizzle of rain, a large concourse of people assembled at the site of the new church. At three o'clock the clergy, preceded by the choir of King's College, properly vested, emerged in procession from a building near by, singing the hymn,

"We love the place, O God."

(No. 212, Ancient and Modern) and took up their proper position near the corner stone. On a raised platform, immediately opposite, was the well-trained choir of Christ Church, Windsor.

The Venerable the Archdeacon, the Rev. Canon Maynard, D. D., and the Rev. Canon Dart, D. C. L., stood immediately in front of the corner stone; behind them were the Revs. W. E. Wilson, W. J. Ancient, F. J. H. Axford, C. C. P. Wilson, and W. E. Willeis, behind these again was the College choir. The Psalm 84 (*quam dilecta*) was then monotoned by priest and people. After the Psalm the Rev. Canon Maynard, rector of the parish, read a short account of the history of the church in Windsor, from the time of the first missionary to that of the present incumbent. He also referred to the great zeal manifested by members of the congregation in thus inaugurating a work which would be a glory to God and an honor to his Holy Church.

After the service provided for the occasion had been well rendered by all present the Archdeacon addressed the people, referring to the good work which had been so nobly inaugurated and urging them to continue in what they had begun and rear up a temple to the glory of Almighty God worthy of their Churchmanship, so that those who entered there might see that "this is none other but the house of God, and this is the gate of heaven." Hymn 215 (A. & M.),

"The Church's one foundation,"

was then sung, after which the Venerable the Archdeacon pronounced the Benediction, and the clergy and choir retired in order singing the Old Hundredth,

"All people that on earth do dwell,"

as a recessional. The church, which will probably be completed next summer, will be the handsomest and largest ecclesiastical edifice in the county. It will probably seat 800 persons, irrespective of the chancel.

DIOCESE OF FREDERICTON.

ST. JOHN.—Elsewhere we give a correspondent's view of the Conference in St. John; here we begin to publish in full the proceedings carefully prepared by our N. B. Editor.

Rev. G. G. Roberts, of Fredericton, read a paper on "Congregational Worship" followed by Rev. Jno. Ambrose, of Digby, with one on "How best to Attain Congregational Worship." Both of these papers will appear next week. A very spirited and instructive discussion followed the reading of these papers. It was led by Canon Brigstocke, who agreed generally with the principles that had been laid down, and thought that there was much room for improvement as to care and reverence in worship. Congregations ought to be taught what real worship is. This could be done, 1st, by *preaching* plainly about it more frequently than is generally done; 2nd, by *speaking* about it with judgment and discretion in our pastoral visits; 3rd, by the distribution of tracts and books on the subject. He had failed to find what seemed to him really good and effective ones, and he thought they needed to be specially written and adapted to our own circumstances and needs. 4th, By Children's Services, at which the teachers might teach their classes, both by precept and example, to behave reverently and devoutly. He thought the use and meaning of the Prayer Book ought to be made a regular part of instruction in Sunday School. He spoke of music as an important but difficult subject in connection with public worship. Anthems could not be joined in by the congregation, but

they were not therefore deprived of worship while listening to them, as their hearts might be lifted up into the very spirit of praise though their tongues were silent. Hymns and chants should not be too often changed to new and unfamiliar ones. Another thing was that we should put as few obstacles as possible in the way of getting *all* our people at public worship. We should not be careless of their feelings, or even their prejudices, in such matters as decorations. Changes should not be made for the sake of change or contrary to the general sentiments of our people, and the Prayer Book should be closely followed.

The Rev. Theodore E. Dowling said that we clergy need help and instruction on the subject of worship as well as the laity. We need to know better how to worship God with reverence, solemnity and devoutness. Especially we ought not to despise details, for as a body we are not strong in details. Think of our vestries! How often had he seen the table in them crowded up with rubbish, as if it had never been cleaned. It helped him when he saw in the vestry a picture of the Good Shepherd and texts reminding us of our duty and responsibility as ministers of Christ. Our vestries are generally too small. It would conduce much to the earnestness of our public worship if we always used a prayer in the vestry before and after every service and every office. Suitable prayers are published by the S. P. C. K. Next, as to the choir, he thought all members of a choir ought to be communicants, or at least preparing to become so. There should be no chattering in the choir either before or after, and, above all, during the service. To this end the clergyman, or some one for him, should see that music and everything needed is properly arranged beforehand, so that there need be no talking. A short office before choir practices would prevent frivolity and help the members to realize the nature of the work engaged in. With organist and choir communicants we could have music always at the Holy Communion—that Eucharistic service at which it seemed more necessary and appropriate, if possible, than at any other. Lastly, as to the nave. One great error is that we often ask only the question, How many can it be made to hold? We think more of the number of attendants than of worshippers, of sitters than of kneelers; and so we often so crowd the seats together that it is almost impossible to kneel. He would not only make it easy for the congregation to kneel, but would teach them to do it by plain words and practical illustrations in Bible Classes, etc. He would drill the children especially as to reverent postures and in all the details of devout worship. To prevent the too prevalent habit of talking on going out of church he would have the "Nunc Dimittis" sung or said. He would make special use of Confirmation classes for such instruction, and hoped we should be able, having two Bishops, to have annual Confirmations. And one more thing might be done to elevate the tone of congregational worship: we might have a parochial missionary for the Diocese, one who knows and loves and worships God, and who is prepared to go into any parish where his services are desired and raise the whole spiritual tone of the people. Many a discouraged parish priest would thank God for such help in doing that which he himself unaided had been unable to accomplish.

(To be continued.)

The anniversary service of the Church of England Institute Thursday evening in St. John's Church was largely attended. The Most Rev. the Metropolitan preached on the text "No man liveth unto himself and no man dieth unto himself."

ST. MARTIN'S.—*Sir*,—Since writing my letter to you on the "Forty-seventh Report of the Diocesan Church Society of New Brunswick," which I find in your impression of Wednesday last, I have had an opportunity of speaking to the Secretary of our Diocesan Church Society, and find I was wrong in understanding from the reporters at the D. C. S. meeting that they had been furnished with my report to the D. C. S. *before* it had been submitted to the General Committee. I regret much this misunderstanding, but I still think that if newspaper reporters are permitted to be present at our meetings of D. C. S. or Synod that they should be

careful to take down what is there reported; and next, that if our D. C. S. Secretary is acting quite properly in handing to these reporters our returns to him that he be kind and careful enough to have all figures correct.

Yours truly,

JOHN LOCKWARD.

St. Martins, 27th Oct., 1882.

DIOCESE OF QUEBEC.

[From our own Correspondent.]

THE biennial meeting of the Synod will be held in Quebec, commencing on the 9th of January next. Hitherto the meetings of Synod have usually been held in the summer season.

THE Bishop of Quebec has just issued a circular appointing Thanksgiving Day to be observed contemporaneously with the public holiday proclaimed by the Government on Thursday, Nov. 9, and reminding all the congregations in his Diocese that, as usual, the offertories are to be devoted to the Pension Fund.

THE CATHEDRAL.—The painting of this church is now completed. The color of the exterior is what is known in England as "Cathedral brown." A magnificent new altar cloth and hangings for the pulpit have arrived from England. They are to be first used on Thanksgiving Day, Nov. 9.

ST. MATTHEW'S CHURCH.—The stone work of the new tower is now finished, and has a very handsome appearance, strictly in keeping with the general plan of the sacred edifice. When the steeple itself is completed, its summit will be 150 feet high.

LENNONVILLE.—Bishop's College School has an increased number of boys this Michaelmas term. The new matron seems to be giving entire satisfaction. The health of the boys is all that could be desired. The boys have received in the best possible spirit the rules for the government of the school laid down by the new Rector, Rev. Isaac Brock, M. A.

MAGOG.—The Academy is doing extremely well. Mr. Mayo is an excellent teacher and wins the respect and love of his scholars by his kind gentlemanly treatment of them. We wish him all success.

DIOCESE OF TORONTO.

[From our own Correspondent.]

TRINITY COLLEGE CHAPEL.—The plans for this new building, to which the GUARDIAN recently referred, were submitted at a late meeting of the Convocation by the architects, Messrs. Durling & Curry. The building will be situated at the south-east angle of the College, on the terrace, and is planned after the prevailing fashion of Collegiate Chapels at English Universities. The style will be Gothic, the particular form being tall perpendicular, very lofty, with elaborate tracery. The windows will be placed high in the walls. The interior will simply be a large choir, the seats being ranged round the walls. There will be a gallery in the west end, but the organ will be corbeled in the wall. The dimensions of the floor will be 80 feet by 28, and the cost about \$20,000. The plans were approved.

ORPHANS' HOME.—The corner-stone of the new building on Dovercourt Road was laid on Saturday by the Bishop of Niagara. This seems rather an anomalous circumstance, seeing that the brick and stone work are nearly completed. The building will accommodate 125 inmates. The old structure on Sullivan Street will now be vacated, and the work fostered so long by the late Dr. Lett in its early and trying days will, we trust, go on right prosperously. Several of the city clergy were present, and addresses were delivered by the Bishop of Niagara and the Mayor of Toronto.

DESORONTO.—The Sunday School picnic just held, was one of the most enjoyable affairs of the season, the arrangements being almost perfect and the weather propitious.

DIOCESE OF NIAGARA.

[From our own correspondent.]

CONFERENCE OR CONGRESS.—In accordance with the expressed wish of the Synod at its last session, a Committee has been appointed to consider the advisability of the organization of a Conference of the Diocese or more extended Church Congress. Dr. the Rev. Canon Read is chairman and Rev. C. H. Mockridge is secretary of said Committee. Meetings have been held and we hope some progress has been made in the matter. Any one who has carefully watched the effects of the Church Congresses at home can hardly doubt their benefit. Probably nothing in the last decade has done more to smooth down party acerbity, and to shew that party divisions often rest on little more than word shibboleths, than has the Annual Congress and the Diocesan Conference. But of one thing the promoters of a Congress may rest assured, namely, that the success of such a gathering will only be assured by the representation therein of every school of thought. Narrow minded, sectional prejudices, contemptible at all times, are especially out of place in a Church Congress.

ST. CATHARINES.—*St. Thomas' Church*.—A new organ has been placed in this church by S. R. Warren & Son, of Toronto. The organ has 2 banks of keys, 25 registers, of 58 notes each. Total cost \$2150. On Thursday, 19th inst., a recital was given, on which occasion Mr. Horatio Clark presided, finely rendering selections from the Messiah, from Mendelssohn's organ sonatas, and from Myerbeer's March, and Suppe's overture, Poet and Peasant. There were also vocal selections rendered by leading amateurs; Professor Seward, of St. Catharines, accompanied on the organ. There was present a congregation of eleven hundred. An offertory was made, amounting to \$120.

HAMILTON.—*St. Luke's Mission*.—This Mission Church has been closed for a Sunday, owing to the disarrangement of its interior, for the purpose of adding thereto a chancel.

PERSONAL.—Rev. Jno Fennell, of St. Catharines has leave of absence for a year, which time he will principally spend in the Hartz mountains and in other parts of Europe.

ST. CATHERINES.—Wedding bells rang out from the tower of St. George's Church on Wednesday, 25th ult., on the occasion of the marriage of the Rev. Evans Davis, Rector of East London, with Miss Greenwood, sister of Dr. Greenwood of St. Catherines. His Lordship Bishop Hellmuth united the happy pair, and was assisted in the service by Rev. Rural Dean Holland, Rector, and Rev. Rural Dean Davis, father of the bridegroom. There was a very large congregation present.

DIOCESE OF MONTREAL.

[From our own correspondents.]

THE REV. J. McLEOD, formerly the Incumbent of St. Thomas' Church, Montreal, and which he had to resign, because of ill-health, departed this life last week. When actively in the pastorate, he was deeply loved by his congregation, not so much for his pulpit exercises or his evangelical views as for his spiritual conversations in his house-to-house visitations. He has now entered into rest, bearing with him the same habit of prayer for those who once listened to his teachings here.

HOCHELAGA.—*St. Mary's Parsonage Aid Scheme*. This Parish having lately been erected into a Rectory, requires a parsonage or its equivalent for the Rector. The Church Wardens have now a fine lot of land and \$1200 in the Bishop's hands (Executive Committee) towards this purpose, and it is the intention of the undersigned to supplement the above by providing for the same in the following manner: On receipt of the sum of \$5 a set of 5 valuable volumes, published at \$8.50, will at once, by Messrs. Lowell & Son, publishers, be sent to each application. This is a fine opportunity for any one getting a number of beautiful works and donating them to Local or Sunday School Libraries, as for every five dollars a set will be sent by

express or otherwise. The set is Borthwick's Battles of the World, Borthwick's History of Scottish Songs; Taylor's—"The Last Three Bishops;" Cowan's (Fourth Editor) "Life on the Ocean;" Military Chaplain—"The Moose Country." Instead of Scottish Songs and Bishops, the following can be given: "Bishop Tulford's Sermons," and "Antonette de Mirecourt," (English) by Mrs. Leprohon, or Coffin's War of 1812, and Munro's History of British North America. Instead of the set of five vols., Garnet's History of Canada, 2 large vols., will be sent, or The Dominion Encyclopedia, 2 large vols. To any one sending \$12.50, a copy of Tuttle's History of the Dominion; 2 large beautiful vols., published at \$18.75, splendidly bound and illustrated, quarto size, will be sent. An offer like the above will rarely be made. Address Rev. J. Douglas Borthwick, Rector of Hochelaga, Montreal.

DIOCESE OF ONTARIO.

[From our own correspondent.]

OTTAWA.—On Sunday, 22nd ult., at Christ Church, after Morning Prayer, the Rev. Buxton L. Smith, M.A., assistant minister, when making the usual announcements for the week, called the attention of the congregation to the case of a sick clergyman of the Diocese who is now incapacitated for his duty owing to severe personal affliction. Mr. Smith solicited donations in his behalf, promising to give those desirous of assisting all the particulars on their calling at the rectory. Similar notices given in some other churches in the Diocese on the same day. I may explain that the clergyman in question is suffering from a cancer in the tongue. Everything possible has been done for him, but all to no avail. It is desired to keep him free from poverty during his short stay upon earth.

It is said that a gentleman, a member of the Church of St. Alban the Martyr, has generously offered to complete the new organ recently erected in this church. The organist recently engaged in England has not arrived as yet, and Mr. Oliver King, pianist to Her Royal Highness the Princess Louise, presides at the organ *ad interim*. The congregation I understand, would greatly prefer that Mr. King would take permanent charge, and a natural curiosity is evinced as to whether the gentleman in England will keep his engagement.

It is rumoured that the Rev. D. V. Gwilym, of the Mission of Lanark, has been appointed to succeed the Rev. H. B. Patton in the Mission of Gloucester. This is a pleasant mission to fill in some respects, principally owing to its proximity to the Capital, and consequently several young clergymen of the Diocese have applied to the Bishop for the appointment.

THE Rev. F. W. Kirkpatrick, M.A., Rector of St. James' Church, Kingston, announced on Sunday last that he would be pleased to meet the young men of the congregation on the following Tuesday evening to arrange for having an evening with them once a week during the coming winter. This will give the young men an excellent opportunity of spending the long evenings pleasantly and profitably.

OTTAWA.—The Rev. Rupert Cochrane, M.A., Rector of Langton, Lincolnshire, England, who has been delighting the congregations of Christ Church and St. Alban's Church for two Sundays with his scholarly sermons, left Ottawa with his wife and daughter for Toronto and the Falls of Niagara. On Sunday evening, the 8th October, he preached a somewhat novel but none the less useful and necessary sermon at Christ Church on "Marriage" from the words, "There was a marriage in Cana of Galilee." He was listened to by a very large congregation—the church being full almost to overflowing—with the deepest interest and attention. Mr. Cochrane is a brother-in-law to Mr. Wainwright of the Department of Militia and Defence.

Owing to a disagreement between the rector and the choir of St. Paul's Church, Kingston, the congregation was without a choir on a recent Sunday evening.

DIOCESE OF HURON.

(From our own Correspondent.)

WINDSOR.—The Bishop of the Diocese visited this Parish for the purpose of administering the rite of Confirmation and of inducting the Rector, Rev. W. H. Ramsay. He arrived there on Saturday the 14th Sept., and in the afternoon a reception was held at the Rectory when many attended to pay their respects to their chief pastor. On Sunday morning at All Saint's Church, Windsor, a large class was confirmed in the presence of a good congregation. In the afternoon the Bishop confirmed a number of young persons at Sandwich, and concluded a hard day's work by preaching at Christ's Church, Detroit, in the evening.

THE BISHOP OF SASKATCHEWAN, who is on his way to England in the interest of his Diocese, is spending a few days in London.

LONDON.—Sunday, the fifteenth of October was the occasion of the semi-annual collection for the choir boys of St. Paul's Church. The musical services were particularly attractive, and at the evening service was full choral. The congregations were very large, and the collection amounted to \$104. The preacher at both services was the Lord Bishop of Toronto. In the evening, the Bishop's subject was "Music—its place in Public Worship," and he ably set forth the reasons why music should be used to brighten the Services of God's house, and as an adjunct to the Worship of Almighty God. The Bishop's text was from 2 Chronicles, v., 7-14. The following extracts will give an idea of the excellence and tone of the discourse, which was listened to with great attention by a large and sympathetic congregation:—

"Accordingly, with this sanction from the two testaments, we find that as the worship of the Church by degrees shaped itself into a more and more complete liturgical form, embracing the five great elements of confession of sin, prayer, acknowledgment of the faith, instruction in the word and praise, the music of the Church grew in importance, in perfection, in universal use, and the choral service of the Cathedral, grand, solemn and impressive, with pealing organ or full orchestra and choir or well trained voices, came to be the embodiment of what pious devotion deemed to be worthy of the worship of the great God."

"Our own Church of England has retained this pattern of a service largely enriched with the aid of music, and has made provision for it. Not only is space provided at every morning and evening prayer where an anthem may be sung where there is a choir, but it is undoubtedly contemplated that the canticles and the Psalms of David should be chanted as they were of old, with musical accompaniment, and if you look carefully through the Rubrics you will observe how often the alternative is offered in various parts of the service of saying or singing, such as the Creeds and the *Te Sanctus* and *Gloria in Excelsis* in the Communion office. The Church of England, during the last 300 years, has been, and is still, with increasing copiousness, accumulating rich and vast treasures of sacred music, the product of her own pure and Scriptural services, that is unequalled for its lofty beauty and its fitness worthily to express the praise of God. Nor is this recourse to the aid of music in religious exercises confined to our own Church amongst Protestant bodies. It is very noticeable that wherever a revival in religious earnestness has taken place, and people have been aroused out of their deadness and torpor as to spiritual things, fervent and hearty singing has had much to do with it. In the great movement of the last century which resulted in the separation of the Methodist body, you are aware how great a power was exercised by its two first leaders, John and Charles Wesley, through their great gifts in music and hymnology. The beautiful, scriptural and fervent hymns of Wesley to this day hold a moving power that it is difficult to estimate over the religious feelings of men. In the great revival crusade which has been preached during the past few years by the two evangelists who are so well known on this continent and in Europe, it is as much the sweet singing of his inspiring

sacred songs by the one, as the fervid and practical appeals of the other, that has laid hold on men's very souls, and drawn them in tens of thousands to listen to the message of salvation. Indeed, the arousing of the Churches out of a state of apathy into new spiritual life, and the largely increased and improved use of music in their services, which are characteristic of to-day, seem to be essentially connected as mutually operating one on the other as cause and effect."

"Music is the universal language with which man has been endowed. To all who have ears to hear, its sounds speak with the same voice to all alike, in all lands, of all tongues, in all ages, to all sorts and conditions of men. And there is no state, feeling or emotion of the human heart which its sounds are not capable of expressing; the fiercest passions and most turbulent desires; the gloomiest despondency and wildest affright, as well as the holiest calm; the gladdest joy and sweetest repose; the martial triumph of conquest and inspiring call to battle, as well as the soft alluring to love; the sadness of the contrite soul; the sorrow of the bereaved; the earnest pleading of entreaty; the whispering of devotion; the exultation of praise and victory; even the humorous and jocose side of human nature finds its expression, is capable of conveying the sense of mirth, in this wondrous and versatile art.

"It must be evident how immense a power for good or evil is placed in the hands of man in this Divine gift. Can it be right that it should be relegated to the use of the world; that it should be abused and prostituted to minister to the worst passions of our fallen nature? As Christians it is our duty to use it, as God would have us to use all His good gifts—to consecrate it to His service—to employ it to minister to His higher glory and our greater good, by making it an aid to devotion, a quickener to our spiritual life, at once the vehicle and incentive of our heart's worship of Him, the God of our salvation.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

[Editorial Correspondence.]

WINNIPEG.—Places have been selected for the new St. John's College, the construction of which will be begun in the spring. It will stand in a quadrangle (like the Oxford and Cambridge Colleges) on the West side of the main street, opposite the present buildings, and the building now used as a Cathedral. On one side will be the house of one of the Professors, which will in time be the Warden's residence. On the opposite side of the street, and fronting on the river, there will be in a year or two a fine group of buildings. At present there is the old College building, a modern house, occupied by Rev. A. L. Parker, M. A., of the boy's College, a house joined to the College, occupied by Rev. Canon Matheson, one occupied by Rev. Canon O'Meara, and the old log house used by the Bishop. These are College and Cathedral property. Two semi-detached brick veneer dwellings have just been built for two of the Masters, Mr. Warburton and Mr. Hamber, at a cost of about \$3000.00 each. Residences for the Dean and Canons will be begun next year, and a See House for the Bishop, the money for which latter building is in hand. Last of all, a new Cathedral will be built, but probably not for a few years. The money for these buildings will be largely obtained from the sales of land owned by the College and Cathedral, which being at the northern end of the city limits, has appreciated in value to an extent undreamed of by those who secured it years ago. When these structures are all completed, the Diocese will have at its centre a group of buildings to be proud of. At the same time it must be understood that the completion of these plans is not due so much to any increase in wealth or any large gifts in the Diocese. It will be due to the foresight, self-denial, and patient labour of the Bishop of Rupert's Land. His plans were matured years ago. By much labour he succeeded in raising partial

endowments in England, not dreaming that his scheme could be fully carried out in his life time. But the foundations having been wisely laid, the marvellous increase in the price of land, assisted by gifts here and in England will enable the group of buildings to be constructed, and we hope an adequate endowment for all purposes will be provided. The Professorships are now endowed. Fifty thousand dollars are needed to place the College on a firm financial basis. The Dean is now in England to promote this object. We wish that some help could be secured for providing more Church accommodation in the city. Taking all the bodies of Christians in Winnipeg, there is seating accommodation for 10,000 only, out of a population of 25,000. It requires no gift of prophecy to say that in five years there will be 50,000 in Winnipeg. How to provide Churches will be a problem.

PERSONAL.—The Bishop of Saskatchewan left for the East, October 13th.

Rev. O. Fortin has returned from his trip to Montreal.

The first prize for the plans of Holy Trinity proposed Church have been awarded to a Toronto architect. The second prize has been given to Chesterton & McNicol, of Winnipeg.

DIOCESE OF SASKATCHEWAN.

The Lord Bishop of Saskatchewan arrived in Winnipeg on the 10th, en route to England, where he goes to advocate the financial interests of the Diocese. His Lordship has at present 16 clergy and 10 lay missionaries at work in 29 mission stations. The Diocese is about 700 miles square, covering an area of nearly 49,000 square miles, and the Indian population is larger than that of any Diocese in British North America. Emmanuel College at Prince Albert, the Bishop's seat, has been successful. Six of its students have been ordained, and there are now eleven missionary students. Three tribes are represented among the students—the Crees, the Sioux, and the Chipewyan. There is also a College School. The Bishop goes to England to advocate:

1. The enlargement of the College and the securing of a permanent Endowment.
2. The Endowment of the Bishopric. The S. P. G. has promised \$5,000, on condition that \$20,000 be raised from other sources.
3. The erection of a Church in Prince Albert. The new building will serve as a Cathedral and Parish Church. It is proposed to build in sections. The Chapter House will first be built. The people in Prince Albert have already given \$5,000, and it is expected to increase this local effort to \$15,000. The payment extends over a number of years. For a small and new settlement, without railroad connexions yet, some of the subscriptions are very creditable. We subjoin a few of the prominent subscriptions:—Hon. L. Clark, \$1500; Thomas Savarson, \$1200; Charles Moir, \$750; Thomas McKay, \$500; Stobart, Eden & Co., \$500; W. P. McLeese, \$300.
4. The need of more missionaries. The mission work is rapidly extending.

The chain of Diocesan Missions extends from the English River in the North-East to the Rocky Mountains in the South-West. As his Lordship has the reputation of being very successful in raising money for Church purposes, we have no doubt he will be successful in accomplishing his objects. Prince Albert is situated on the Saskatchewan River, stretching along the banks for five miles. The land is of fine quality. On the north bank opposite the town, the great forest begins, which stretches for hundreds of miles to the North-West. The town lies on the north branch of the river, near the Junction, with the south branch. This will give it a commanding position, as the Saskatchewan is destined to play an important part in the future commercial development of the country. Immense quantities of coal will shortly be mined near the Rocky Mountains, and the facilities for raising cattle in the Bond of Peace River districts are unsurpassed. Consequently, as soon as railway connexion is made, the Diocese will grow very rapidly.

Paragraphic.

The Chinese Sunday Schools in New York have on their rolls six hundred and ten Chinamen, forty of whom have professed faith in Christ.

Racine College has conferred the degree of Doctor of Divinity on the Ven. Archdeacon Kirkby of the Diocese of Moosonee, N. W. T.

We (Post) understand that the Rev. Dr. Liddon is about to resign the post of Ireland Professor of Exegesis of Holy Scripture in the University of Oxford.

"The New Israel," is a recent Jewish sect which renounces circumcision; rejects the Mosaic restriction on food, and observes the first day of the week as their Sabbath.

A writer in the Guardian on agricultural prospects states that, owing to the depreciation in landed property, certain Canonries valued at £800 a year have been reduced to £200.

In addition to the Primate, no less than twelve of the Bishops holding seats in the House of Lords are septuagenarians. Two, the Bishops of Chichester and Landaff, are over eighty years of age.

It does not appear to have been generally known that the late Dr. Pusey presented the munificent sum of £5,000 to the fund started by Bishop Blomfield for the erection of two new Churches in E-thnal-green.

A new Constitutional Church paper is about to be established in London, under the title of The Banner. Mr. Charles Mackeson, so well known in Church and literary circles, has been secured as editor, with a competent staff.

Mr. Henry Smith, a partner in the firm of Messrs. Fuller and Co., of Chiswick, has undertaken to provide the necessary funds for the restoration of the parish church, Chiswick. The cost will be from £10,000 to £12,000.

In a northern parish five Methodist families have just joined the Church, having first sent their resignation to the Methodist body, in writing. The incumbent of this parish holds a service, with catechetical instruction, on Sunday evenings, which is largely attended, not only by the young persons of the parish, but also by the elders and by members of the various denominations.

Pere Hyacinthe, preaching of Dr. Pusey, styled him, "the contemporary reformer of the Church of England, and one of the precursors of religious union in the future." It appeared that when the Pere left his convent, and protested against Ultramontanism Dr. Pusey wrote expressing his sympathy with and admiration for him, adding that all eyes were directed to him as the opponent of the new dogmas propounded from Rome.

The following is the copy of a placard just issued:—"The Salvation Army.—Coming Events.—Mr. Bramwell Booth (chief of staff) will be married at Clapton on Thursday, the 12th of October, at 11 a. m., by the General. Tickets for the wedding 1s. each. Great holiness convention, afternoon and evening. The General, Mrs. Booth, Miss Booth (from Paris), all other members of the family, and the whole of the staff officers in London, and the following fifteen majors will be present," &c.

Bishop Moule, in January last, made a tour in the Chh-ki district (better by the name of 'Great Valley,') in the province of Cheh Kiang, Mid-China. He confirmed forty-two Chinese Christians there. The Rev. A. Elwin writes: 'Five years ago there was not one Christian in this vast district. Now there are Christians in thirty three villages, and the Bible is read, prayer offered, hymns sung, the Gospel preached, at nine convenient centres every Lord's Day in rooms set apart for the purpose'

The Christian World says:—"Presbyterian union seems a long way off in America. The resolutions favouring fraternal relations adopted recently by the northern and southern assemblies, are provoking very considerable hostility in the south. A circular has been issued and sent to all the southern presbyteries, in which it is urged that the time has come when an organised effort to withstand the fraternal movement must be made." And yet, no doubt, these Yankee sectarians preach about the merits and advantages of brotherly love!

If our Presiding Bishop, Rt. Rev. Dr. Smith, lives until October 31st he will complete his fiftieth year as Bishop—a longer period than any prelate of the American Church has held that office. He is the only connecting link with those who established the Church in this country—the sole survivor of those on whom the venerable Bishop White laid his hands in consecration. The longest Episcopate until now has been that of Bishop White himself, who held the Apostolic office for forty-nine years, five months and thirteen days—Am. paper.

The chime of bells of St. Michael's, Charleston, S. C., was made in England before the Revolution. At that time, in order to save them from injury, the bells were taken to England, being brought back after peace was restored. At the beginning of the late civil war these bells, along with others in the Confederacy, were broken up to be cast into artillery; but somehow they were never cast. After the peace it was discovered that the firm of bell makers which had originally cast the chimes were still existing, and also the molds from which they were made. The pieces were shipped and cast again, and are now in the tower of St. Michael's.

Bishop Ryle asserted at the Church Congress that the working man was "conspicuously absent" from our churches. In reply the Church Review says—"We presume the Bishop speaks from his own experience, thereby stamping his right foot upon the gigantic corn on his left. The working man is not conspicuously absent from churches where bright, hearty, Catholic services are the rule, but quite the contrary, in such churches the seats being invariably free and unappropriated, and the working men are present in large numbers, accompanied in many cases by their families, and a dozen metropolitan churches of this class might be enumerated at which 95 per cent. of the crowded congregations are of the working classes. The Bishop of Bedford's rejoinder to his lordship of Liverpool totally scouted the idea that 'agreeable' preaching was the one thing necessary. Pulpit oratory has its place, but it is by no means omnipotent. Working men of sturdy, independent minds are not to be lectured over, nor even

orally tempted to renounce the evil one and all his works by insidious 'agreeable' preaching."

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Notes of the Week.

The re-assembling of the British Parliament on Thursday afforded the Opposition the opportunity to question the Government as to their intentions with regard to Egypt. The Premier, however, declined to speak definitely with reference to the Government's future policy, declaring that they would be guided by the course of events, and challenging the Opposition to a vote of want of confidence. It is estimated the cost of the war, exclusive of the expenses of the army of occupation and of the Indian contingent, will amount to twenty millions of dollars. . . . On motion of Mr. Gladstone a committee was appointed to enquire into the case of Mr. E. Dwyer Gray, a newspaper editor and member of Parliament, who, our readers may remember, was fined and imprisoned by an Irish Judge for contempt of court in publishing an article charging drunkenness upon a jury in a State trial who had found a prisoner guilty of murder. . . . Mr. Gladstone's motion for precedence for the rules of procedure whenever set down was also carried. This will expedite business, and the adoption of the *Closure* will prevent useless and damaging waste of time. Subsequently in the debate upon the main question an amendment, offered by Stokey and accepted by the Government, that a question must have been adequately discussed before *Closure* is pronounced, was adopted.

The trial of Arabi has begun, and English counsel defend him. Wilfred Blunt telegraphing Napier, one of Arabi's counsel, relative to the discovery of Arabi's papers, says:—"Success is assured." Counsel say they will be able to show that he acted under instructions, and that the Sultan was instigating him against the English. The *Times* Cairo correspondent telegraphs that Arabi says that he desires to quit Egypt as soon as possible, and will accept the sentence of exile to any part of British dominions. He does not wish to see Egypt again. The correspondent believes that Sir Edward Malet has informed the Government that no interference will be allowed with the sentence if Arabi is proven directly guilty either of abuse of the white flag, incendiarism or massacre. The Sultan, it is reported, is making desperate efforts to have the trial abandoned, but the feeling in England will brook no such interference.

Recent news from Egypt report new complications. A serious battle has been fought between the false prophet, who has a large following, and some troops of the Khedive, in which the prophet was victorious. Telegrams of Saturday say:—"The false prophet is reported to be within three days' march of Khartoum. A council of ministers has decided to instruct the Governor of Soudan to hold out at Khartoum until assistance arrives. It has been decided to enlist as many black troops as possible for service against the false prophet. Ismael Pasha Eyoub will be placed at the head of these forces, with Stone Pasha second in command. It is felt that the English will have their hands full in quieting the country, which is now becoming again very unsettled.

What may lead to a serious revolution has shown itself in France. *Le Pays*, a Paris paper, publishes the details of an anarchist conspiracy. It is composed of a small number of staunch supporters in all towns and manufacturing villages of France. The members are mostly young men, who distribute revolutionary papers. Each group has a distinctive name. A letter seized by the authorities recommends that the groups should pretend to be trades' unions. All groups in a department form a federation. M. Floquet, Prefect of the Department of the Seine, has resigned. It is stated that the members of anarchist federations in Paris and its suburbs alone number 1,229. This is a sad outlook for France. Rapidly all public recognition of religion is being removed, indeed already it has been banished from the State, and without God and the restraining influences of Christianity, it is not diffi-

cult to foretell a return of those terrible days of former times when the streets of Paris ran with human blood. May God avert so awful a catastrophe. A despatch from London says: Private advices represent the state of Lyons very alarming. Business is suspended. More troops have been telegraphed for. The situation is critical. A panic has seized the population. The theatres last night were empty. The mobs threaten to attack the banks and public buildings. Measures of precaution have been taken.

Mrs. Langtry, who is called "a celebrated English professional beauty," and who has been attracting the admiration of large audiences in the Provincial towns of England, has arrived in this country, having landed in New York on Wednesday last. Despatches state that boxes for her first performance in that city sold by auction at from \$45 to \$320. It is not claimed that the lady has any merits as an actress, and while a beautiful woman is always an object of admiration, it is a new phase of modern manners to find a lady of good family and position simply to accumulate wealth trading upon her beauty by such public exhibitions. It certainly does not speak well for nineteenth century taste and refinement.

A Chinese coin, 3,000 years old, was found by gold miners digging in a claim at Cassian B. C. It is supposed to have been left there by Chinese mariners wrecked on the coast long before the Christian era. The question is again asked—Was not America first discovered by the Chinese?

The English Church papers are largely occupied with interesting accounts of the Church Congress just concluded at Derby. It was the twenty-second Congress and as regards number exceeded any previous occasion of the kind. Nearly 4000 tickets were issued and sold. While the subjects discussed embraced some of the burning questions of the day, and were engaged in with warmth by men of different views, yet on the whole the proceedings were harmonious, and calculated to draw Churchmen more closely together. The speaking it is stated was particularly good. The workingmen's meeting on one of the evenings was a great success, over 4000 being present. The speakers were the Archbishop of York, the Bishop of Bedford, Canon Hole and Canon Knox Little.

For some years past the Chinese question has attracted an amount of attention in the United States which at last led to the passage of a bill through both Houses of their Parliament forbidding for a period of years any Chinese immigration into the country. And now the same question is looming up in Canada, several thousands of Celestials having been imported into British Columbia to work as navvies on the Canadian Pacific Railways. Recently at a meeting of all the Trades Unions of Toronto, resolutions were passed strongly condemnatory of "John Chinaman" being allowed the countenance of government or its contractors, and urging a prohibition or restriction, whenever practicable, of Chinese immigration. Probably in the near future we may expect a very large addition to our population in the persons of these Asiatics, and no doubt efforts will be brought to bear upon Government and Parliament to adopt the same course as has been made the law of the neighbouring Republic. There is no doubt the Chinese question is one of great political and social consequence, but we should hope that Christians will recognize in their presence in increasing numbers a glorious opportunity to bring them to a knowledge of Christ. Whose religion, it is hoped, will lead its professors to deal with the question in a Christlike spirit, removed from all selfish considerations.

It is rather humiliating as well as provoking to learn that Canada's exhibit at the great International Fisheries Exhibition to be held in London next year will not be a creditable one. Mr. Wilmot complains of being too limited in point of time to get up a proper exhibit of the Canadian fisheries, and says he should have had two years' notice in order to get up a creditable collection. Of course it takes time, but somebody must be to blame for

not having begun to make the collection months ago. It will be too bad if our display is not a prominent feature of the Exhibition.

A preliminary meeting has been held in Montreal to make arrangements for the reception of the British Association for the Advancement of Science in 1884. It seems now to be understood as a positive thing that this learned and distinguished body will hold its next meeting in our Metropolitan city, and it is well that arrangements should at once be begun to give them a right royal reception.

An Upper Canadian paper says there is great demand for immigrants by Railway Contractors and others. Emigrants are snapped up as fast as they arrive by contractors and such is the competition that they are in the habit of engaging with one and then going and offering themselves to other employers at an advance. The present enormous demand for labor on the railways is likely to result in an enormous emigration in the early spring, but, meantime men worth anything are hard to get except at good rates. It might be worth while for some of the employers who are defrauded by broken engagements to make an example of a few of these men for the sake of diffusing a little better morality among the remainder.

The descendants of the Loyalists in St. John, New Brunswick, propose to themselves the erection of a Memorial Hall to commemorate the centenary celebration of their forefathers' settlement of that city. At a recent meeting of the Committee appointed to carry into effect the contemplated work, the President, J. W. Lawrence, Esq., read the following note which had been sent him:—"I admire the good work being done by the N. B. Historical Society in their effort to celebrate 1883 (the Centennial) and to secure a Centennial Hall, to be used for a public museum, art gallery, library and reading room in St. John. There is nothing more required, and that will do so much good in my opinion. I will be glad to lend a helping hand in any way I can. You can draw on me for five hundred (\$500) dollars." The idea is a good and noble one, and the feeling which prompts the efforts now being made is worthy of the descendants of those brave and loyal men, whose love for king and country led to the sacrifice of very much of personal comfort and property in removing from a settled country to what was then a dreary, uninhabited wilderness. The people of St. John have enough of the spirit which animated their forefathers to make the proposed building a credit to their city, and an enduring monument of their own patriotism.

Boat races and walking matches as now conducted have in themselves no intrinsic value, they are of no possible benefit to anybody but those who participate in them, and are on the other hand particularly objectionable as gambling speculations and as affording opportunity for the exercise of fraudulent practices. Athletic sports and innocent amusements ought to be encouraged, but when the things we have named above have come to be so abused, they can no longer receive the countenance and support of Christians. It has come to be accepted at most of these public exhibitions that those who are interested can have the result as they want it, so that it is really no display or test of skill or strength, and no dependence can be placed upon an honest race where the best man wins.

Efforts are being put forth to make compulsory the reading of the Bible in the Public Schools of Ontario. It is difficult to see how the Minister of Education can agree to the adoption of such a demand after having withdrawn "Marmion" in deference to the wishes of the Roman Catholic Archbishop Lynch of Toronto. The school system of Canada is non-sectarian, and while we have ever felt how damaging to the future religious principles of our youth is the neglect to include religious instruction in their education, still while separate schools are opposed by the majority of the electors, and definite religious teaching during school hours equally condemned, compulsory Bible reading, it seems to us, cannot and ought not to be enforced.

The Week.

DOMINION.

Thirty-two thousand passengers arrived in Winnipeg last month.

There are already three hundred and twenty applications for examinations for the Civil Service.

Five hundred and eighty cars of freight were reported inwards and outwards at the Halifax terminus last week.

The steamer "Cedar Grove," which sailed from Halifax for London with about 10,000 cases canned goods and about 3,000 barrels of apples.

There is no foundation for the statement that the name of Regina, the new capital of Assiniboia is to be changed. It has now a population of about eight hundred.

At a meeting of the shareholders of the Press Colonization Company, the directors were instructed to confer with the Minister of the Interior with power to purchase two townships.

Applications are made to Parliament by the Central Bank of Canada, capital \$1,000,000, with head office at Toronto; also the Q'Appelle, Long Lake and Saskatchewan Railroad and Steamboat Co.

Ten car loads of the portable Houses shipped to Regina, have arrived at their destination. The Mounted Police were soon supplied with the new barracks. The buildings are 16 by 48 feet, with chimney of galvanized iron

Dr. Wiggins having informed the Dept. of Marine & Fisheries of the approach of a great storm, which he says will visit us about the 11th of March, his communication was referred to Mr. Carpmael, Supt. of the Meteorological service. Mr. Carpmael says, the doctor's forecasts from a meteorological point of view, are absurd.

Since the first of March last seven teen specials left Ottawa taking about 3,500 passengers and 350 carloads of freight into the North-West. This represents an expenditure of about \$150,000 for transportation alone. An arrangement has been effected by the Dominion Government by which agricultural emigrants and their families will receive reduced rates of passage from the United Kingdom.

The conference of clergymen from the various Protestant denominations appointed to wait upon the Local Government and urge the introduction of the Bible into the Public Schools. obtained an interview with Hon. Mr. Mowat, Mr. Pardee and the Judges, the Deputy Minister of Education on Monday. The deputation consisted of about twenty ministers from various parts of the Province, representing the Church of England, the Presbyterians and Methodists, who presented their views in the form of resolutions bearing on the case. Hon. Mr. Mowat promised that the matter should receive his serious personal consideration.

ENGLISH AND FOREIGN.

3,500 immigrants landed at Castle Garden, New York, Oct. 24, said to be the largest number ever actually landed there in a single day.

A destructive fire occurred at Margate, Eng., Oct. 29. The Assembly Rooms, Royal Hotel, Vicarage, and the whole South side of Cecil Square is burned. Estimated loss \$300,000.

In Cincinnati, Ohio, \$500,000 were found in an old trunk belonging to Margaret Parker, a half-starved pauper.

It is believed that the Foreign Office has received information that the Porte is making great efforts to have the trial of Arabi abandoned.

The River Seine is rising rapidly. A waterspout destroyed seven brigs at St. Raphael. The floods stopped traffic between Marseilles and Cannes. The latter town is inundated. The dyke at Digne has been carried away.

A London telegram says heavy rains have caused floods in the Thames Valley, especially at Oxford, Windsor and Egham. The waters continue to rise. Charing Cross boat pier here was carried away, but recovered. The houses adjacent to Thames Street are flooded.

The memorial statue of Queen Victoria, for erection in the Town Hall, Birmingham, Eng., by Mr. Thomas Woolner, R. A., is now nearly finished. The figure, which is about six feet in height, is made of the finest white statuary marble.

A Pullman sleeping car, attached to the express train which left St. Pancras Station, London, for Glasgow, caught fire from the stove. One passenger was burned to death; three passengers escaped with great difficulty. The accident is a novel one in England and creates much sensation.

The *News* has the following from Lyons: Troops occupy railway and all strategic points in the city. Forty dominating licenses are prepared at word of command to lay any portion of the city in ashes. Late Sunday evening the police discovered and seized 40 kilogrammes of dynamite.

The six days' walking match in New York closed at 10 o'clock Saturday night with the following scores:—Fitzgerald 577 1/2 miles; Noremac, 566 1/2; Herty, 541; Hughes, 525. Including share of entrance money, Fitzgerald will receive \$5,000; Noremac, \$2,500; Herty, \$1,500; Hughes, \$900.

At the final sitting of the International Arbitration Conference in Brussels on Friday, Herr Lasker, member of the German Reichstag, one of the delegates, declared that Germany, especially Liberal Germany, was at heart pacific. "If the country which is our western neighbor," said he, "wishes peace as sincerely as we do, peace is assured."

Honolulu advices of Oct. 22 state that the British barque "Niagara" has been wrecked at the entrance of Honolulu harbor. 400 tons of her cargo of wheat were saved. Five thousand Japanese are expected here in the next twelve months; also 2,000 Portuguese and 1,000 Germans. Coronation will take place February 12th. The sugar crop is estimated at a hundred and fifty million pounds.

PUTTNER'S EMULSION.—The medical Properties of *Cod Liver Oil* have long been recognised as superior to any of the agents employed in the cure or arrest in the incipient stages of affections of the *Throat, Lungs, &c.* Modern Science has taught that this valuable substance may be advantageously combined with Phosphorus, Lime, Soda, and other medicinal articles, in such a way as to make each and all more thoroughly effective than if employed alone. The inventor of *Puttner's Emulsion* has made the matter of combining these elements a study and has evolved from his studious experiments the combination which is denominated. In another column will be found the advertisement of the *Puttner Emulsion Co.*, accompanied by certificates as to the merits of their preparation, which cannot be doubted. A careful perusal of these is invited. A trial of their *Emulsion* can be made through any Druggist in the Dominion. See that you get *Puttner's Emulsion* when you ask for it.

Baptisms.

SIMMONS.—At Allan Dale, Dunfries, Oct. 20th, by the Rev. LeB. W. Fowler, Rector, Charles Matthew Simmons, Henry Franklin Simmons, and Warren Wilford Simmons, adults; and William John, infant son of William H. and Elizabeth E. Simmons.

UPHAM.—At S. Pau's Church, Portland, Oct. 25th, by the Rev. Canon DeVeber, Rector, Winnifred Weldon, daughter of Captain Charles W. and Eliza Uphan.

Marriages.

TANNER-WYNOCIL.—October 3rd, in Liverpool Church by Rev. John R. S. Parkinson, Priest in charge, Peter Tanner to Sarah Wynch, both of Port Medway.

MACKAY-GOLE.—October 18th, St. Luke's Day, in Mill's Village Church, by Rev. John R. S. Parkinson, Parish Priest. Hirman Mackay, Esq., to Annetta, daughter of Caleb Cole, Esq., both of Mills Village.

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THANKSGIVING DAY.

"Neither is he that planteth anything, nor he that watereth,
but God that giveth the increase."

Gratitude for the countless blessings we enjoy should be one of the most marked characteristics of the Christian life, yet it is the one in which we are probably the most deficient. It is the very fact of our being surrounded from the first moment of our existence by such a "multitude of mercies" that makes us take them as our right, as belonging to our condition as human beings, that makes us lose sight of the fact that they all proceed from Him who is the source of every good. Each day of our lives is crowded with mercies. "Life and breath and all things" are from Him. What then in His sight must seem our cold ingratitude, our lack of response to that Love which guards and sustains us, and with the best and greatest gift of all, His dearly beloved Son, freely gives us all things! Well for us to be recalled to a sense of our immeasurable debt to God, that we are bidden to reflect that it is not our own hand or our own strength of mind or body that has gotten us these things which we enjoy, but wholly and solely that Power and Love which pass understanding.

"Neither is he that planteth anything, nor he that watereth, but God that giveth the increase." This is the meaning of Thanksgiving Day. It is the general and public acknowledgment of the fact that we are the creatures of His hand and of His bounty; "that of Him and by Him and to Him are all things, to Whom be praise and dominion for ever and ever." But to make it acceptable to God it must be a Thanksgiving Day in each Christian heart; and not only must we acknowledge and praise Him for His goodness, but we must confess in deep humility our utter unworthiness of His matchless love. What is man that Thou art mindful of him, or the Son of man that Thou regardest him?

And as regards us Canadians in particular, are we not called on most especially to remember the singular blessings bestowed upon us? God, in His infinite wisdom, has seen fit to afflict other lands. He has visited them with sword and pestilence. We cannot measure His purposes, but we know that they are all for good, and that His chastening hand is still the hand of love. But have

we deserved the immunity from those dark visitations, which we have enjoyed and still enjoy? What have we done to deserve God's favour? Are we conscious of any special nearness to Him in our lives and thoughts? of anything in ourselves as a nation or as individuals which can have merited these favours? No, it is His long suffering and forbearance alone by which we have been preserved. In other lands war has brought misery, and ruined harvests, while with us in unbroken peace the labours of the husbandman and the fisherman have been blessed. Some have a winter of deep distress staring them in the face, while our garners are full and plenteous with all manner of store.

And now that we are called on to remember all this, shall we not in heart and soul bow down before our Father, praising Him for His love and mercy, and resolving by His Grace to live in the future as realizing our relation to Him and our entire dependence upon His mercy? What return shall we make unto the Lord for His innumerable benefits? The cattle upon a thousand hills, the harvests of the world—nay, the whole world and all within it, are His; yet though in one sense we have *nothing* which we can claim as our own, He *demand*s our thank-offerings. "The offering of a free heart will I give Thee." That will be the acceptable sacrifice. *Ourselves*, endowed with the life which He has given, sustained and nourished by His daily and hourly mercies. Let us acknowledge that we are His, and rejoice to give for His cause and in His Name as He has prospered us. " whatsoever ye have done unto the least of these my brethren, ye have done it unto Me," will be said to us in that day when the Harvest for Eternity will be ripe and the angels are sent forth to garner it. Let us rejoice then in the knowledge that we *can* make a return to God Himself, and now at this thanksgiving time gladly and liberally offer of our substance to the poor whom we have always with us, and to the cause of Christ and His Church throughout the world.

CLERICAL EFFICIENCY.

It is believed by many that the pulpit is one of the mightiest engines of moral and spiritual power in the world, a means of doing noble work, which, if inferior to any, is second only to the boundless power of the press. Its aim is grand and magnificent and appeals to the highest qualities of our nature; its theme is the best, the holiest of all, and yet it must be admitted that speaking generally, the pulpit falls far short of its possibilities. The standard of pulpit eloquence ought ever to be on the increase; we believe it is at present greatly below mediocrity. The subject is one which is at present occupying, and deservedly so, the attention of several writers and thinkers. If we can add anything by way of suggestions for the improvement of clerical efficiency or point out the causes which tend to lessen the power of the pulpit in the present day, we shall not be writing in vain. That something is decidedly wrong when men with average abilities who have received a careful education, and are supposed to have special qualities for their vocation, fail to rise to any degree of pre-eminence therein—fail at any rate to attract the masses or to meet with marked success—must be patent to every observer. That this is the case is, we believe, capable of the clearest demonstration. There are few great preachers, and upon the large body of people preaching has little or no hold. In London, England, with a population of nearly four millions and a half, two millions never enter a

church. In one parish of Manchester where the census showed twelve hundred and thirty-seven families, nine hundred and three never attended a place of worship. In Liverpool a late religious census showed an attendance of one hundred and six thousand out of a population of over five hundred and fifty thousand souls.

In the city of Philadelphia which used to have four-fifths of its population Church going people, now only one half go to Church. In New York one-third of the inhabitants never hear the sound of the Gospel. Returns might show our Canadian cities to be a little better perhaps, but not much. Toronto had a census taken lately which compared favorably with the statistics quoted. Still a large number of professing Christians everywhere systematically absent themselves from Church ordinances. But are the clergy responsible? Men tell us rationalism and infidelity are on the increase and that it is a critical time for creeds and old and hallowed usages. Granted, but the heart of the great bulk of the people is sound. If it is a time of unbelief and scepticism, it is also a time of much excitement in religious thought, much renewal of enthusiasm, much quickening of activity in all departments of work for God. The Gospel certainly has not failed, but it has been often poorly presented to needy and hungry souls. Men, especially in our cities and towns, will not sit Sunday after Sunday to listen to the veriest platitudes, to constant and painful repetitions, to crude thought and undigested ideas, to common-place sentiment and silly bombast, uttered in a dreary monotone, shrieked from stentorian throats, or spoken with long drawn features and in solemn tones. Yet these too often mark the oratory of our pulpits, both in town and country.

What is wanted to bring people to Church is thorough efficiency in the pulpit. Straightforward, common-sense discourses in vigorous language directed against the sins of the day,—not dry dissertations on abstract themes, to which few listen and none understand—this is the style of sermon to which people will listen and which they will readily go to hear. We would like to have solid thought presented in lucid order, culture that gleams out from burning words, the subtle humour, the pathetic action, whether of hand or voice or eye, the quiet dignity of one who speaks for the Master, and who has something to say—the glow of righteous anger at sin and meanness and selfishness—in short, the eloquence and power of an indomitable faith, a feeling heart and an instructed head.

But how can all this be had? In the first place we fear the right kind of men are not entering the clerical ranks, and will not until the prospects of the pastor's calling somewhat improve. With other professions open to them, offering at least some important prizes, it is hardly to be expected that our brightest and best youths will offer themselves for the work of the ministry, to lead a life of almost complete self-abnegation and to exist on a scanty pittance too often grudgingly doled out, and which in these expensive days is hardly sufficient to keep body and soul together. Then, the want of permanence in clerical positions is exceedingly objectionable and keeps many a good man from the ministerial ranks. Again there are, we believe, serious defects in the training of theological students. Too little attention is paid to composition in our schools and colleges, and far too little care to the practice of public speaking. Men are sent out to their various fields of labour with little or no practical knowledge of the world, and

having had no clinical teaching the wonder is not that so many fail, but that any succeed. Preachers ought to be able to grapple with men's minds and to convince them they are themselves neither fools nor fossils. They should be thoroughly versed in all the science and literature of the day, for if the library of their mind is not well stocked, it will be no wonder should the people prefer straying to starvation. A preacher owes it to his flock to spend much time in his study. But with the multiplication of pastoral duties in these days, earnest study and meditation are almost impossible.

To preach well requires careful preparation. Pastoral visitation, night meetings, social calls, amusements and recreations, so fill up the time during the week that preparation is hurried and incomplete, and the congregation need not complain if, demanding these varied attentions and duties from their minister, the oratory of the pulpit on the Sunday is of no very exalted order. Still a good man's life is a perpetual and enduring sermon. Souls are won not only by ingenious dialectics, or vivid scene-painting, or massive erudition, or pathetic appeals, but also, and perhaps chiefly, by the awful earnestness of men who are filled with zeal for God and with serious sympathy for their brethren; whose goodness is the breath of their speech, and their consistency is rhetoric.

BAPTISM BEFORE THE CONGREGATION

No. II.

The intention of the Church as to the time and place of Baptism is thus very plainly pointed out in the Prayer Book. It was to be administered (1) in the church, (2) after the end Lesson at morning or evening prayer, (3) on Sundays or other Holy Day; and the reasons for this rule are, as we have said, plainly set forth. Now, are there any reasons equally cogent why in the present day and in the Canadian Church this rule should be counted obsolete? We think not. And yet in a great number of cases, especially in cities and towns, it is virtually held to have been superseded by custom. Baptism is administered at any other times than that which is directed in the Rubric, and only in exceptional cases at that which is ordered. After service, at week-day services when only a few come together, or on week days when there is no service (shame to say), in many city and town churches; but very seldom in the face of the congregation at either morning or evening service.

Many reasons may be given for the rise and spread of this disobedience to the law of the Church, but we ask our readers, clerical and lay, are any of those reasons sufficient to justify a continuance of a custom so plainly opposed to Church rule? And this is a very recent innovation in Canada. Thirty years ago, so far as we recollect, Baptism before the congregation was the rule in all churches in the cities and towns. It was not a party issue then, nor is it now. In England, no doubt, before the Gorham case and judgment, great carelessness had prevailed; and the one good effect of that judgment was to open men's eyes to the fact that disobedience to the Rubric had led to that very evil which the Church deprecated and wished to prevent, and to lead to a revival of the ancient rule and to a widely extended increase of Public Baptisms. But in Canada the change has been quite recent, and lest it should go further and be followed as it was in England by an increased unbelief in the doctrine of Baptismal Regeneration, we lift up our voice against a practice for which the

clergy are mainly responsible, and protest against the *anomia* (lawlessness) which allows them to sanction this evil custom. Unbelief and disregard of discipline are, unfortunately, only too common amongst the laity, but the clergy should surely be the last to encourage it; and there are many of the laity, and those the most God-fearing, who would rejoice to see their pastors rise as one man to maintain the vows of their ordination on this point, and to set their faces "as a flint" against any attempt to force on them compliance with a custom which, experience abundantly shows, is sure to be an active element in the "shipwreck of the faith" of many of the members of the Church.

WORK IN THE NORTH-WEST.

THE REV. CANON MACKAY, of Prince Albert, has been so engaged since his return that he has not been able to take up his work of correspondent for the Diocese of Saskatchewan. He has promised, however, to send us the first of a series of articles by the next mail. In the meantime we take the liberty of extracting the following from a letter of his to the children of Christ Church Sunday School, Winnipeg, in reference to the support of an Indian boy, which the school hope to take up.

He says:—"I wish to write something that will interest you, and I think I cannot do better than begin by relating an incident that took place in what is now the northern part of the Diocese of Saskatchewan about the time that missionary work was begun among the Indians in that part of the country. If you look at a map of the North-West Territory you will see a large river called the Mississippi or Churchill River, which falls into Hudson Bay. Between the 104th and 105th meridians you will notice that the Mississippi, by a sudden bend, forms a narrow point of land; on that point of land Stanley Mission is situated. A little south, between the same meridians, you will see a large lake called Lac la Rouge. Near the eastern extremity of this lake there was formerly a Hudson Bay trading post. A good many years ago a contagious fever spread among the Indians connected with that post, and carried off a large number of them. An Indian and his wife with their four little children were camped on an island in Lac la Rouge, and both parents caught the fever and died, leaving the little children with no one to take care of them but their kind Father above, of Whom they had never yet heard. The eldest child, a little girl, took her two sisters and her little brother, and embarked on their birch canoe, hoping to get to some place where they might find some one to take care of them. They pushed out into the lake, but the wind blew hard, and they could not manage the canoe, so they drifted across the lake, wherever the wind carried them, and it happened, or rather God ordered it so, that the canoe drifted ashore exactly at the trading post. You may imagine the people there were touched with pity when they saw the helpless orphans and heard their story. They sent to bury the poor father and mother, and took care of the little children. In the course of the same year the first missionary to those Indians reached there, and he took the orphan boy and instructed him. That boy is now a native clergyman, and is in charge of the Mission Station called Stanley, on the Churchill River. This native clergyman has a son who has just entered Emmanuel College, Prince Albert. We have taken the boy, hoping that he may become useful in missionary work. Now, there was something said by your kind Pastor about forming a Missionary Association among the children of Christ Church Sunday School, and sending a little help to us here. Would you like to have your contributions applied towards the education of this boy? If he becomes a useful man, the help that you give now will go on producing fruit to God's glory for how long no one can tell, and hereafter you may meet in Heaven some one whom you may have been the instrument of helping to know the Saviour."

It is needless to say that the son of this clergyman, whose touching story has been related by Canon MacKay, will be provided for by the school.

DR. PUSEY.

IN DR. PUSEY has passed away the most prominent and distinguished figure in the ecclesiastical world. He was the leader of the greatest religious movement of modern times, and in all that has affected the Church of England for the last forty years he took a leading part, and might truly have said, but for his deep humility, *Quorum pars magna fui*. In such an illustrious son of the Church, born and nurtured in her fold, we have the best defence of the Church of England; and so long as she can produce scholars so profound, characters so saintly, lives so devoted and beautiful, men will not wish the destruction of an institution in which such men can find a suitable field in which to exercise the rare endowments which have been bestowed upon them. Greatly misunderstood in the early part of his career, and his honored name first given to the Tractarian movement in derision and reproach, he has as years have passed been better understood and appreciated, and all men have at least been compelled, whether they agreed with him or not, to admit that he was both a good and a great man. As he is removed from present controversies by the lapse of time, so will he more and more be venerated for his great gifts, for his beautiful character, for his great and unselfish labours in the cause of Christ and His Church.

It is said that his biography is to be written by Canon Liddon, and the public will impatiently wait for the record of so eventful a life by so competent and sympathetic a biographer.

His death has been commented on at length by all the great daily newspapers of England and America, and with remarkable unanimity they agree in eulogizing the life and labours of this the greatest theologian and most influential divine of modern times. *The Times* concludes an appreciative article by saying: "A man of this combined force and persistence was a born leader of any party to which he attached himself. But he had other and nobler qualities than these. He was a man who commanded not only recognition but deep attachment. He was hated, but he was also loved. Never was any one more ready to stand up for his friends. The more unpopular the cause, and the more certain the obloquy, the more prompt and eager would Dr. Pusey be in coming forward as a defender. After the publication of Tract 90, he was one of the very few who dared to say that he approved of it. In gifts of money, too, he was most generous and forehanded. Cardinal Newman reckons his known munificent charities as not least among the causes of his enormous personal influence."

It was not to be expected in estimating the life of Dr. Pusey, who had taken so prominent a part in the religious controversies of the last half century, that those who had persistently opposed him or who misunderstood him would recognize the value of his labours or their power for good to the Church of which he was so distinguished a member, or to the cause of religion generally. And yet even his opponents generously admit his great ability and scholarship, his unceasing labours, and the *Record* speaks of his inner personal life as near perfect as we can expect it to be in any human being (and thus admits that principles could not be very bad which produce such results) when it says: "Those who knew him best speak strongly and feelingly of the sanctity of his private life, his abounding charity, his kindness to the poor and sick, his humility, his desire to seek God's glory, his entire devotion to what he deemed likely to promote that end."

The *Record* sees in Dr. Pusey one who laboured earnestly, sedulously, powerfully to turn the Church of England from the right way, to destroy the work of our forefathers by overwhelming it in the soul-destroying superstitions and cunning inventions from which, at the sacrifice of their own lives, the Reformers were enabled, by God's grace, to rescue our Church." It also contrasts Newman's action in joining the Church of Rome with that of Pusey's, who remained in the Church of England, to the disadvantage of the latter. This we think a narrow view, one which would drive out of the Church all who could not embrace the views of which the *Record* has been for many years the champion, and would destroy the comprehensive character of the Church of England, which in our day has included in her wise embrace men of such varying views and character as Ryle, Stanley, Keble and Pusey. The latter has proved his faith in the Church of England, as he declared he would at a time of great distress, when many of his dearest friends were leaving it for the Church of Rome, by dying in it.

The *Tablet* and *Weekly Register*—Roman Catholic papers, as might be expected—do not appreciate the position occupied by Dr. Pusey. That he did not join them was, they think, sufficient evidence of mental blindness, and that he kept many loyal and contented in the Church of England who, for lack of such a guide, might have gone to Rome, they deem an unpardonable sin. In the opinion of the *Tablet*, fog was the element in which Dr. Pusey lived. If so, we can only say that in it he kept a very sharp lookout, and was able at least to distinguish clearly between Scriptural truth and Romish error, between the Primitive Church and that of the middle ages and the Council of Trent.

Misrepresented and misunderstood from the beginning, it took time to make men recognize his greatness and goodness both as a great leader in the Church and in his private character; but now it is at least generally recognized, and in the future he will rank, and his memory be venerated, as one of the greatest of the scholars and divines who have adorned by their lives and labours the history of the Church of England.

Speaking of the change which came over the public mind concerning him, the *Saturday Review* thus concludes an able article:—"So it came to pass, as years went on, that Dr. Pusey, whose name at one time provoked fierce antipathies and was too often assailed with scurrilous abuse, gradually became one which his countrymen loved and were proud of, whether or not they agreed in his opinions. They felt that a man so absolutely self-sacrificing and holy was an honour and blessing to his time and country. No one was ever less of a popularity hunter than Dr. Pusey, and we very much doubt if he ever appreciated or thought of the change which had come over the popular mind in regard to himself. All he knew or cared for was his duty and his faith, and these he went on obeying and serving day by day and year by year till past four score, and for more than half a century bearing the yoke of definite work in the same distinguished post of grave responsibility to which he had been named while George IV. was King, and the duties of which at the instant of his death he was preparing to fulfil in the coming University term."

EASTERN CUSTOMS AND BIBLE TEXTS.

No. II.—(Continued.)

A fuller description of her dress must be reserved for a little since her large veil of thick, strong stuff (Ruth iii. 15) entirely concealed not only her face, but also almost her whole person. It was of bright scarlet, and looked somewhat gaudy, as it was edged, or flowered at the border, with gold. Scarlet is a very favourite color among those people in all classes and among all ranks. In his grand and eloquent lament over Saul and Jonathan, David we remembered called upon the young women to lament the dead king, because he had been the means of importing large quantities of scarlet (2 Sam. i. 24). It was with a scarlet robe that Daniel was clothed, when the king promoted him to honor (Dan. v. 7). And it was also in scarlet—even in the midst of this festive scene

we did not wish to forget it—that the Roman soldiers, in mockery of royalty, clad the Saviour, as He submitted to their indignities just before His death (St. Matt. xxvii. 28). As we are glancing round the room at assembled guests, we see beneath the "wedding garment" that the admiration for this color is almost universal,—when suddenly we observe that bride and groom are being congratulated. When they were married, or how, or by whom, we do not know, and never will,—we take it for granted, and congratulate them too. One man wrote a few words, as tho' finishing a record, or filling up some blanks and the ceremony was over. This man wrote with ink and had his "ink-horn," which was flat, and looked like a dagger, as much as anything, stuck into his girdle (Ezek. ix. 2). The bride was now led from the room by some young girls who were evidently attending her, and might be called bridesmaids (Ps. xlv. 14), the groom following and his attendants (St. Mark ii. 19). The whole scene is now one of great activity, for the newly married pair are to be conducted to the house which they themselves are to occupy. In the procession are many torches, and midway between the two houses there are female friends who have been waiting for them. It may now be late in the night, and these watchers may have grown very weary, but at the cry that the bridegroom is coming, they, too, catch up their lights and go forth to meet him. Having reached the house, and those immediately following the couple having entered, the courtyard door is fastened, and no entreaty from any friend, however dear, can prevail to open it again,—if that friend should thro' any mishap be too late (St. Matt. xxv. 11, 12). Our pleasure on this particular occasion was not marred by any such sad occurrence as is here referred to; and on entering the brilliantly lighted guest chamber here we found a feast spread, which, however, did not look overtempting. There were several tables; with divans, or high cushions around them, on which the guests reclined, leaning on the left elbow, having the right hand free for use. The feet of one guest lay behind the body of another, so that that other if very intimate with the one so next him on his left, and wishing to speak in a low tone to him, can merely lean a little lower, and the head would touch his neighbour's breast. So it was that the "beloved disciple" leaned on Jesus' bosom (St. John xiii. 23). The principal dishes of the feast, all of which were hot, cold meats finding no favor in the East, were fowls stuffed with rice and boiled; spiced soup; sweet dishes of milk,—and then fruit and wine. Among the compliments paid to honored guests were sending dishes from the chief table to the others (Gen. xliii. 34), and being permitted to dip a piece of bread in the principal dish with the "ruler of the feast." It is only those who are near the "ruler," and therefore in the seats of chief honor, who can enjoy this privilege, a fact which seems only to increase, if possible, the baseness of Judas' treachery (St. Matt. xxvi. 23-4) at the Supper with his Master. I was much interested in the fact that tho' now in his own house, the bridegroom did not preside at the Table, but gave up this post to a friend whom he selected, and who was as we have seen, called the "Ruler of the Feast." It was to this personage, and not to the bridegroom, that the Saviour sent the wine miraculously supplied to conceal the confusion of a probably not wealthy family (St. John ii. 8).

The bride could not eat with that great veil, we spoke of, over her head, and she had therefore had it removed by one of her attendants, and a smaller one put in its place, which was, however really not a veil, since it fell only over hair and shoulders. There was now an opportunity of observing her dress and appearance. She was young, not more than fifteen, and had a pretty little face and lovely eyes. But there was one thing which seemed to spoil all, at least to us. It was a ring like an earring, set or inserted in the left side of her nose, (Gen. xxiv. 47,) and it interfered even with her eating. Such a jewel is spoken of in Isaiah iii. 21. Beside this, of course, each ear was adorned with a smaller ring (Isaiah iii. 20); gold bracelets were very conspicuous (Isaiah iii. 19). On the forehead were pearls; and as she turned to speak to her husband we saw that a string of pearls lay around

her neck (Canticle i, 10). She wore a gown of Damascus silk, of maize color, with a delicate purple stripe; then a close-fitting vest of plain blue satin edged with gold, and then an upper robe, flowing full from her shoulders, and made of striped silver muslin.

We do not wish to be rude in the expression of our opinion, but we cannot withhold the impression that much, especially of this jewellery, was not in the best taste. Their tastes, however, differed from ours, and harsh criticism was at once silenced when we remembered that all this was done out of loyalty to the husband, as well as being not only in accordance with her own ideas of what was right, but the very best and most valuable things she could command.—(See Isaiah xl. 18, and lxi., 10, and also Jer. ii., 32). And when we remembered this, it suggested many thoughts to our minds, that when St. John was permitted to behold in vision the new Jerusalem, the Church "prepared" for the great marriage supper of her husband, all was not very plain, and as simple in attire as it could be made, but she, too, was "prepared as a bride adorned for her husband."—(Rev. xxi., 2).

As we gazed on the young couple, and the bride in her bright array, we could not prevent ourselves wishing that for her husband's sake, as well as her own, her "adorning might not be only the outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel, but that it might also be the ornament of a meek and quiet spirit which in the sight of God is of such great price.—(1 St. Peter iii. 3; also, 1 Tim. ii., 9).

JOTTINGS FROM THE CHURCH CONFERENCE.

A goodly number of the clergy of both Dioceses assembled in response to the invitation of the Committee in Trinity School-house, St. John, on Tuesday morning. The celebration was at 7.30 in the beautiful new church. While there is a great deal to admire in this grand edifice and its fittings, there are some grave faults which mar its perfect beauty. For example, a wide space is between the altar rails and the altar, and this space is broken by one solitary step. Thus the sanctuary is wanting in strength and dignity, and is very disappointing. The altar is small and low to a mean degree, and without retable or ornaments, and the devout eye was uncheered by the symbol of our Faith or the bright flowers which may be seen in the humblest of our country churches.

At 10 o'clock the Metropolitan opened the Conference, and Rev. G. Roberts followed with his paper on "Congregational Worship." Couched in lofty language, full of clear and logical statements and arguments, this paper was one of the best of the day. The speaker showed that as ceremonial and carefully ordered detail was in Divine Worship shown to be God's will in the first covenant, and as in the Apocalypse the same is revealed as characterizing the worship in heaven, there can be no reason why in the intermediate Gospel dispensation a solemn ritual should not be the rule. Mr. Ambrose followed in his usual happy and forcible style, and he was succeeded by Mr. Murray, of St. Luke's, Halifax, who fairly electrified the Conference with a powerful and spiritually-framed address. This was probably the most successful speech of the morning. The other speakers on the subject were Canon Maynard, Rev. G. Armstrong, Archdeacon Read, and Rev. J. Davenport. The last named gentleman, in a thoughtful address of some ten minutes' length, dwelt upon the perpetual commemorative offering of the Eucharist, through which we ever plead Christ's death and win the favor of the Father, who gives freely to those who ask for the sake of Christ's merits.

In the afternoon the subject of "Parochial Organization" came up. Mr. Partridge's paper was really a most able and exhaustive one, and would well repay the cost of publication. The subject was well discussed, and many valuable hints and suggestions were given. "Sunday Schools" were talked about next. Rev. G. Armstrong read a short yet excellent paper and gave the Conference the benefit of his long experience in Sunday School teaching and management. Canon Brigstocke's suggestion, that questions be issued for competition in answering, was a useful

one, as was Mr. Murray's on classification. Some of the most glaring faults in this respect were honestly shown, with hints for improvement. On the whole, this subject was, comparatively speaking, but slightly ventilated, and would require further consideration at future meetings. Public service was held in the church at 8 p.m. The clergy entered in procession singing a hymn. Mr. Murray read prayers and Messrs. Maynard and Richey the lessons, while Mr. Ambrose preached from the text, "Sir, we would see Jesus."

On Wednesday morning over twenty of the clergy attended the early celebration at St. John's Mission Chapel, and were entertained at breakfast afterwards by the Priest in charge. The event of the morning was the reading of the Coadjutor Bishop's paper entitled "Woman's Work." It is to be hoped this will be published. Words fail one to express its excellence. It would be hard to imagine a more masterful and interesting treatise. Many testimonials to the usefulness of the Sisterhoods of the Church at home and in the United States were borne by members of the Conference. The opinion of all seemed to be that the sooner we have in our cities organizations of the kind the better. The nursing of the sick, the care of the young, the rescuing of the fallen and depraved and the teaching of cheap and efficient schools—which, by the way, would keep our Church girls out of Romanist convents—would be the work of this class of Church workers. The "Spiritual Life" was a subject not done full justice to, although the papers were very good. There was some needful plain speaking on the Sacraments, especially concerning the ministry of reconciliation, and on the usefulness and need of "Retreats."

At the end of the session a resolution on the advisability of having regular Conferences was passed unanimously. Votes of thanks were passed to Canon Brigstocke for the use of buildings, to the Metropolitan for his presidency, and to the Secretary. A public meeting was held in the School-room at 8 o'clock. Every seat in the large room was filled. The hymns were something grand, so heartily were they taken up by the assembly. The worthy President remarked at the end of the last, "Now, why don't you sing that way on Sunday?" Excellent speeches embodying the spirit of the Conference deliberations were made by the Bishop, Mr. Murray, Mr. Richey, Mr. Armstrong, G. Herbert Lee, and H. W. Frith. We could not help thinking that a little more character might be given to the services at such times. The presence of a large number of the clergy would make a higher type of service possible, and why should the parsons all wear the depressing black stole? If the color of the season be not followed, surely it would be better to either use a white one or wear none at all. The good Bishop set a good example by wearing a handsome white stole over his rochet. He also wore a handsome white pectoral cross. Surely, if we wish to improve our services, details should not be neglected at these times when the clergy meet in a body. The Conference on the whole was most successful and would seem to inaugurate a new stage in the Church's progress. CATHOLICS.

Family Department.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued.]

In the shadow of the wide portico with its quaint, carved pillars a young girl lay half reclining on a couch; the crimson cushions supporting her and a soft light wrap of the same colour thrown over her, brought into beautiful, almost startling relief the delicate, colourless features, the large deep blue eyes and the pale gold of her abundant hair. It was a beautiful, ethereal face; one which one could imagine, purged of the look of languor and suffering, among the choirs of angels. Pacing to and fro, with hands clasped behind him, his

tall frame slightly bent, his noble, saddened face turned every now and again lovingly towards his daughter was Squire Carruthers. "Sybil will be here to-day," he said. "John would tell her how much you wanted her. Ah! here she comes," he continued, as he caught sight of the black-robed figure in the avenue. Second only to his passionate fondness for his invalid daughter was Mr. Carruthers' affection for Sybil in whom he recognized so much that was the counterpart of her father's character. He went to meet her; it was their first meeting since the day of the funeral, and Squire Carruthers was deeply moved as he looked into the face of his dead friend's child, and Sybil's lips trembled as she tried to smile, putting her hand into his. Neither could speak of the subject uppermost in their thoughts. "How is Nell? I see she is out of doors—this glorious day will do her good." "She has been suffering a good deal, I fear," replied the Squire; "but it will brighten her up to see you." He took Sybil's hand within his arm and led her up the steps, to where Nellie, with loving eagerness in her eyes, awaited them. Kneeling beside the couch Sybil kissed her fondly. For a few moments neither spoke, but Sybil knew well the depth of sympathy with her grief which filled the heart of her friend. "O! I am so glad to see you dear," said Nellie at last as she clasped Sybil's hand, "you do not know how I have longed for you, how I wanted to speak to you of *him*. I have been the only one who could not see him, but you gave him my message I know, and I have so wanted to hear from your own lips what he said."

Nellie Carruthers was the only one who could, as it were, lay her tender touch upon the fresh wound of Sybil's sorrow and yet not add to her pain. There was already so much that seemed above the earth, such tender purity about her, that her very presence seemed to diffuse peace.

"Yes, I can speak to you. Nell—I can tell you everything," Sybil answered through her tears; "it will do me good."

The Squire left them, glad to feel that they were together. The golden afternoon sunlight fell around the two girls, the soft, faint air brought them the fragrance of the flower-beds, magnificent in their early autumn bloom; the blackbirds and thrushes piped tender songs to them out of the near beech trees, and the old gray mansion, equally beloved by both, seemed to look down protectingly upon them. It was as though everything conspired to pour balm into Sybil's heart; her tears had less of bitterness, and, as Nellie spoke with that serene and perfect certainty of her anticipation of a meeting, perhaps in a little while, with him whom she had regarded as indeed her spiritual father, Sybil's face reflected the smile which brightened those pale features with tender gladness.

When the Squire returned to them from his stroll in the park Sybil was able to speak to him without an effort of things connected with the parish, and to ask him what steps he had taken towards filling the vacant place.

"I have written to the Bishop," he replied, and told him all the circumstances, "and my desire that your brother should succeed his father here. When he shall have finished his college course and be prepared for the charge of the parish. I have left it to his lordship to find, if he can, a suitable person who will take charge meanwhile. The fact is, my dear, I do not feel equal to the responsibility of myself making a selection—and the Bishop is of course the right person. I have not much heart to bestir myself in the matter." It was a fresh grief to Sybil to see how worn and dejected her old friend looked. "Dear Squire," she said, laying her hand affectionately upon his arm, "you must not grieve too much; he would have us all looking forward, as Nellie does, to the time when there will be no more parting, and I shall want you to help me comfort mother." "True, dear child, true," said the old man, "I should be the one to set you all an example of submission and thankfulness," and he stroked the little hand upon his arm.

By the following Sunday a new form was seen in the place of that so long familiar to the congregation worshipping in the Church at Longmoor; a new priest ministered in the stead of Hugh Barrington, the Reverend Stephen Ray. It is no easy

or enviable thing for a stranger—a man untried, unknown—to take the place of one who has enjoyed to an unusual degree the esteem and confidence and love of a community, who has through a long course of years become interwoven with all the interests of the place, who has proved himself in a thousand ways worthy of trust and affection, and has nobly stood the test of time. There is generally an unconscious prejudice against the new comer, he is looked at with a criticism which compares him at every point with his predecessor and is almost always to the disadvantage of the stranger. In rural parishes especially where minds are less accustomed to change, he is apt to be looked upon almost with suspicion, and thus it was that Stephen Ray found himself confronted by rows of saddened and somewhat unfriendly faces as he addressed for the first time the flock committed to his care.

Certainly as far as the outward man was concerned any comparison between himself and the late Rector must be greatly to the disadvantage of Stephen Ray. Hugh Barrington had been a man of noble presence, tall and stalwart, and unusually handsome, whereas he who was now subjected to the critical gaze of the inhabitants of Longmoor was neither endowed with beauty nor physical strength. Slender and somewhat stooping, with a pale, thin, smooth-shaven face and scanty brown hair much worn away at the temples—he had scarcely an attractive feature except the large grey eyes, mild and yet penetrating under their heavy brows. His voice however, though low in tone, was wonderfully clear and seemed in its even cadence to vibrate, like a new sensation, through his hearers.

[To be continued.]

THOUGHTS FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

XXII.

"So likewise shall my Heavenly Father do also unto you."

Which of us does not need forgiveness? In all this wide world is there one soul which does not feel conscious of a burden? Surely to even the most careless Christian there is a meaning in the words "forgive us our trespasses," and of all the supplications in the prayer which our Saviour Himself taught us, none is uttered perhaps with more reality than this: "Forgive us our trespasses." And yet the clause which follows, and with which it is so intimately connected, is apt to have so little stress laid upon it, is uttered with so little fervour, that it seems to have been added, as it were, by chance, and as though it might as well remain unsaid. How few of us realize its awful importance to ourselves; that indeed without it that *first* part is valueless to Him who "HEARS THE PRAYER AND TO WHOM SHALL ALL FLESH COME." With terrible distinctness Christ Himself pointed out the inseparable connection between the two utterances—"Forgive us our debts AS WE FORGIVE OUR DEBTORS." He tells us that it is idle to hope for God's forgiveness while we nourish one unforgiving thought against our fellow man. "O thou wicked servant, I forgave thee all that debt because thou desiredst Me: shouldst not thou have had compassion on thy fellow-servant, even as I had pity on thee?" What wonderful words! and how they set before us our relation to the Great God and Father of all. He has forgiven us all that debt—THAT DEBT which *we* could never have paid, but which was cancelled through the Cross of Christ; yet day by day, and hour by hour, we have need still to cry for that purchased pardon. "Ask and it shall be given you," Jesus says, but we must ask aright, from the heart, and there must be no root of bitterness within the heart which pleads for forgiveness. What is our fellow-servant's sin against ourselves compared to *our* sins against God? Yet Christ has said, "FORGIVE AND YE SHALL BE FORGIVEN. How small a condition to receive an infinite good, but that *condition must be fulfilled*. The Lord of that piteous servant "was wrath, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every man his brother their trespasses."

THE FALL OF THE LEAF.

Autumn is now here with its solemn memorials. The fall of the leaf and the other indications of the closing year admonish us, that as a leaf we all do fade; that as the grass withereth, and the fashion of it perisheth, so do we in our mortal bodies tend to that repose which shall be awakened only on the morning of the resurrection.

The passage of time, so distinctly marked, warns us to new diligence. During the summer there is a necessary relaxation of effort in the Church, arising from various causes. The repose which has been enjoyed will not be without great profit, if, refreshed thereby, we now resume our work with new zeal and interest. More frequent services in the Churches, and in the Sunday School more eager faces, offer us increased privileges; for to the Christian, religious duties are privileges. Let us examine and see if there is no mode in which we may increase our faithfulness and activity, and labor more diligently as servants of our Master to provoke one another to good works, and enlarge the number of children who may be trained, in the schools of the Church, in the way they should go.

As each successive year notes the fall of the leaf, we must remember that our time to do good diminishes, and that while we have time it is our duty to do good unto all men, and especially unto such as are of the household of faith. We can leave our children no better inheritance than a well founded and established Church, furnished with all needful men and means, to stem the active current of worldliness which increases with the growth of this great people. The power and wealth of the nation under whose banner we live, may be said, as yet, to be scarcely developed. Our own eyes have seen great wonders; and the march of the nation is still onward with mighty strides. To those who have taken upon them the name of Christ it belongs to see that the religious element in our progress be not forgotten, and that as in worldly things the nation is built up, in spiritual it may not lack.

Those who feel the importance of these considerations, fail in their duty if they do not press the subject upon the apparently indifferent. We say the *seeming* indifference, because we think an injustice is done to the great mass of the people, when they are left unappealed to. They consider it a neglect and a wound; and many times would gladly come forward, for the invitation. The first serious impression is often received in the act of bestowing aid upon a religious enterprise. The giver looks after his gift, as a thing in which he retains a pleasing interest; and having bestowed his substance, gives his thoughts also, and at length his heart. We must plant and water, looking to God for the increase; and according to our faith will be our success and our reward.

The grass withereth—the flower fadeth—but there is a world in which, if we are permitted to enter, we shall find no fading, and no decay. Our duty here is not only to make our own calling and election sure, but to strive that others may be partakers with us of the like glorious inheritance. He who sendeth his rain upon all, and the bounties of autumn over all the earth, would teach thereby our brotherhood and mutual dependence, our common interests and our common hopes. There is one thing which must happen unto all. To the common end we hasten. As the glorious oak, monarch of the forest, and the feeble shrub at its feet alike put off their beauty in the autumn, so all men, of whatever degree, must fade as the leaf. May we so live that our swakening shall be in the likeness of the Saviour.—*Episcopal Register.*

AMUSEMENTS.

In regard to the lawfulness of certain pursuits, pleasures and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bible or engage in prayer; wherever the thought of a bleeding Saviour or a holy God, of the hour of death, or the day of judgment, falls like a cold shadow on your enjoyment, the

pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections most haunt a dying bed, and plant sharp thorns in its uneasy pillow—these are not for your These eschew; in these be not conformed to the world, but transform by the renewing of your minds: "Touch not, taste not, handle not." Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflections. Keep yourself unspotted from the world; not from its spots only, but even from its suspicions.—*Dr. Guthrie.*

A "LITTLE PILLOW."

"O Lord, thou knowest."—Jeremiah xv. 15.

This little text has been a comfort to many a sorrowful child as well as to older persons. Things are not always bright with the little ones, and they do not always get as much sympathy as they want, because their troubles are not exactly the same sort as those of grown up people. Has there been something of this kind to-day, dear little one? Have you felt troubled and downhearted, and you could not explain it to any one, and so no one could comfort you, because no one understood? Take this little pillow to rest your tired and troubled little heart upon to-night: "Thou knowest." Thou, Lord Jesus, kind shepherd of the weary or wandering little lambs, Thou knowest all about it. Thou hast heard the words that made me feel so bad; Thou hast seen just what happened that troubled me; Thou knowest what I could not explain: "Thou understandest my thought;" Thou hast been looking down into my heart all the time, and there is nothing hid from Thee. Thou knowest all the truth about it, and Thou knowest all that I cannot put into words at all.

Is it not comfort already just to know that He knows? And is it not enough to know that He knows? Why, you know that He can do anything; so, surely, He can make things come right for you—really right, not perhaps what you fancy would be nicest and most right. And you know that He careth—that is, goes on caring—for you; so, if He knows about your trouble He cares about it too. And He not only cares, but loves, so that He would not have let this trouble touch His dear child, when He knew about it all the time, but that He wanted it to be a little messenger to call you to Him to be comforted, and to show you that He is your best friend, and to teach you the sweetness of saying, "Thou knowest."

"Jesus is our Shepherd,
Wiping every tear;
Folded in His bosom,
What have we to fear?
"Only let us follow
Whither He doth lead—
To the thirsty desert
Or the dewy mead."

—*Frances Ridley Havergal.*

THE BRAHMIN AND THE GOAT.

There is an old Sanskrit story which shows the folly of being influenced into giving up what we know to be true just because so many clever people contradict it.

Three thieves once saw a Brahmin toiling along, carrying a fine goat on his back. Now these rogues made their living by outwitting people; and for this purpose, with diligence worthy a better cause, studied all the weaknesses and faults of the human race.

In this case a plan was speedily concocted, which they proceeded to carry out.

One ran swiftly through a by path till he was some distance beyond the Brahmin; then, striking the main road, he sauntered carelessly back till he saw the Brahmin coming.

"Ha," said he, accosting the latter, "it is a warm day to be carrying such a load. Is your dog lame?"

"Dog," said the Brahmin; "what dog?"

"Why the one you have on your back?"

"Man, this is a goat!" quoth the Brahmin, and pressed on, feeling a mild contempt for the idiot.

Soon he met a second pedestrian (the second thief.)

"What is the matter with that dog, friend?" asked this second man, in a sympathizing tone; "you must have a kind heart indeed to lug that great brute this hot day."

"Man can you not see that it is a goat?" asked Brahmin.

"Do you joke with me, old man? Don't you suppose I know a goat from that dog?"

"It is a goat, I tell you!" asserted the Brahmin, and pressed on, but not before the look of innocent astonishment on the other's face awoke perplexing doubts. Could his eyes have deceived him, or had he taken leave of his senses? Here was another stranger coming, he would refer the question to him.

He was saved that trouble, for the third thief, at the Brahmin's approach struck an attitude of dumb amazement.

"What ails you, fellow?" said the Brahmin, impatiently.

"Is it not enough to surprise a wiser man than I, to see one of your years carrying that great dog? But then, poor soul, if it pleases you, what matter!"

This was too much for the Brahmin, and throwing his burden off, he strode away, leaving the thief with his booty.

SUSIE'S LITTLE SISTER.

"Mamma, if the baby cries so much and won't let us have any good times, I should think you would give her away."

"Give away your little sister, Elsie!"

"Yes, I'm tired of her noise."

"But if you and I don't love the poor sick baby, well enough to take care of her, I don't think anybody would."

"I'd love her if she didn't cry so much."

"Didn't you cry when you hurt your finger yesterday?"

"Yes."

"And when you fell down, and when your tooth ached?"

"Yes, I couldn't help it, mamma."

"Poor little Elsie has the toothache, and she can't help crying either."

"Well, I want a baby to play with, but I don't want Elsie," and Susie Gage walked out of the room with the doll Elsie had broken, and the picture book she had torn.

In half an hour she came back to the sitting room.

"Is Elsie in the crib?" she asked.

"Come and see," her mother said smilingly.

Susie broke into a great cry when she saw a strange baby lying there in her sister's place.

"Oh! mamma, where's Elsie?" she exclaimed.

"This is a nice little boy," her mother said. "He is well, and he doesn't cry very often, and—"

"I want little Elsie, mamma! Where is Elsie? You haven't given her away, have you?" and Susie cried harder than she had done for a month.

"Mrs. O'Hara brought the clean clothes a little while ago," Mrs. Gage said, "and I asked her to give me her little boy. Don't you like him?"

"No, no, I don't," Susie sobbed, with her head in her mother's lap. "If you'll only get Elsie back again, I won't strike her when she cries or pull my play things away from her or—any thing."

Just then Mrs. O'Hara came back from her errand in the next block.

"You can take Teddie home with you," Mrs. Gage said. "Susie finds that she likes her little sister best, after all, if she is troublesome sometimes."

Mrs. Gage went up stairs and brought the baby down. When Susie saw her she danced with joy, though Elsie was crying again, and Teddie was as still as a mouse.

"I like her forty times the best," she said over and over again, "because she's my own little sister. Teddie isn't. Don't you ever give her away, mamma, if she cries forty times harder." And perhaps it is needless to say that mamma never did.—*Selected.*

The New Testament teaches man what the latest scientists only now teach him, namely, the unity of life; for St. Paul said, "You are all one in Christ Jesus."

News and Notes.

ACCORDING TO GEO. P. ROWELL & Co.'s OFFICIAL REPORT FOR 1882, AND THE SWORN STATEMENT OF ITS PRINTERS, THE CHURCH GUARDIAN HAS DOUBLE THE CIRCULATION OF ANY OTHER CHURCH PAPER IN CANADA, BEING NOW OVER 6,000 WEEKLY.

A scheme has been set on foot for opening a ship canal between Liverpool and Manchester, at a cost of 5,400,000l.

There is hardly an adult person living but is sometimes troubled with kidney difficulty, which is the most prolific and dangerous cause of all disease. There is no sort of need to have any form of kidney or urinary trouble. Hop Bitters is taken occasionally.

A collection of gold medals, valued, it is said, at 1,000l, was stolen last week from the Grenoble Museum.

*Too late to whet the sword when the trumpet sounds to draw it. But never too late to whet your appetite by taking Kidney-Wort, restoring health and making yourself a well, strong, hearty man. It is unequalled as a remedy for all liver, bowel and kidney diseases. All druggists keep and recommend it.

At an early meeting of the Common Council, a proposal will be made to present Sir Garnet Wolseley with an address of congratulation in a gold box, and Sir Beauchamp Seymour with a sword and the freedom of the City, and, also to entertain the two commanders at an expense of £2,000.

Young and middle aged men suffering from nervous debility, premature old age, loss of memory, and kindred symptoms, should send three stamps for Part VII of pamphlets issued by World's Dispensary Medical Association, Buffalo, N. Y.

In the Madras Presidency during 1881 £2,025 was paid as rewards for destroying 536 tigers, 750 panthers and leopards, and 143 other animals. 1,302 persons and 8,938 animals were killed by wild animals and snakes, tigers killing 135 people and 3,328 cattle. The cattle killed by wild animals in the presidency during the year are valued at £17,786.

FROM ROSWELL M. KENNY, M. D., OF MANNSVILLE, N. Y.—I do not hesitate to say that the PERUVIAN SYRUP has claims to confidence equal if not superior to those of any medicine that has ever come to my knowledge. I have used it with great success for Dyspepsia and Epilepsy. Sold by dealers generally.

It is said that the War-office will be recommended to make a money grant to the officers and men of the Egyptian expedition, to compensate them for the losses sustained on service, which have been very considerable, owing to the nature of the climate.

COVETOUSNESS IN DISGUISE.—The wonderful success of James Pyle's Pearlina has given rise to a flood of imitations with an 'ine' to their names, evidently to have them sound like Pearlina. Enterprises of this sort are quite liable to be more selfish than beneficial.

Guessing on the cost of the season's strikes is pretty wild work, but the figures are certainly very large. One estimate places the loss of men in wages at over \$6,000,000, probably \$12,000,000 to employers, and \$30,000,000 to the general public and those whose business was specially interfered with by the contest.

A cough or cold taken between now and Christmas frequently lasts all winter. This is certainly the case with people who have weak lungs. The most convenient, reliable and inexpensive remedy is Johnson's Anodyne Liniment. It is to be used internally and externally.

Last winter we warned our readers against buying the large packs of worthless horse and cattle powders, and as it is now time to begin to use them, we again urge them not to throw away their money. Sheridan's Powders are strictly pure, but we know of no others that are.

The inauguration of a statue of Guido Aretino, the ancient musical theorist, took place at Arezzo, recently.

WHY! Putner's Syrup of Hypophosphites is the most reliable preparation for Coughs, Bronchitis, Asthma, Influenza, Chronic Catarrh, Consumption, Loss of Vigor, Want of Energy, Wasting, Scrofula, and Diseases of Women and Children, is because its effect is produced in a shorter period, and becomes more permanent, and not like many other medicines, that you require to continue them to keep up their effects. Ask your Druggist for PUTNER'S SYRUP. It is not an Emulsion, and contains no Oil. Price Fifty Cents.

Hop Bitters are the Purest and Best Bitters Ever Made.

They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other remedies, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by so doing. \$500 will be paid for a case they will not cure or help.

Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

7 PER CENT NET

Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence, and 5th in the business. Best of references. Send for particulars if you have money to loan. N. B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure.

D. S. B. JOHNSON & SON, Negotiators of Mortgage Loans, St. PAUL, MINN. (Mention this paper.)



Prepared for Health Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

Is a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Women. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians Use it and Prescribe it Freely. It removes flatness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach.

That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, and give tone and strength to the system, of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$4. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3c. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

Sold by all Druggists.



Factory at Stanstead, P. Q. Trade supplied by Wholesale Druggists.

Get a week in your own town. Terms and \$50 000 outfit free. Address H. HALLITT & Co., Portland, Maine.

CROCKERYWARE.

Honest Competition is the Life of Trade.

I have much pleasure in stating to the public that my

Immense Stock of Crockeryware, China, Glass and Earthenware, Lamps and Lamp Fixtures, Cut Glassware, Bohemian Ware, &c.

is now complete, both in the WHOLESALE AND RETAIL DEPARTMENTS, and I will offer it at prices to

Compete with any City in the Dominion.

Kindly soliciting your inspection of the same.

H. C. PREEDY, Manager.

J. E. IRISH, Proprietor

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THE REPRESENTATIVE MUSIC HOUSE

In the Maritime Provinces.

The Manufacturers we represent have received the supreme awards at the Worlds Expositions where exhibited. We were awarded all the prizes at the Dominion Exhibition 1881 for both Pianos and Organs. This with our exhibit fully established our claims in the minds of the public. Our large purchases from the best manufacturers enable us to sell for from 10 to 20 per cent. less than the average dealer. Your own interest should induce you to write for prices. Please state whether you wish to purchase for cash or on the installment plan.

W. H. JOHNSON,

123 HOLLIS STREET, HALIFAX, N. S.

(Name this paper.)

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Manufacture those Celebrated CHIMES AND BELLS for CHURCHES, ACADEMIES, &c. Price-list and Circulars sent free.

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Orders from strangers visiting the city will receive special attention, and good work guaranteed, by A. McKAY, former partner with McIlreith & Co. 1y-2

New Rich Blood!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

News and Notes.

Hoods, scarfs, ribbons and any fancy articles can be made any color wanted with the Diamond Dyes. All the popular colors.

The Madagascar Embassy to Paris disembarked at Marseilles under a flag with a royal crown and the inscription "Ranavela Manjuka, Queen of Madagascar." The French Chauvinist press is fomenting a Malagasy question.

"FEMALE COMPLAINTS."—Rt. D. V. PIERCE, Buffalo, N. Y.: Dear Sir—I write to tell you what your "Favorite Prescription" has done for me. I had been a great sufferer from female complaints, especially "dragging-down," for six years, during much of the time unable to work. I paid out hundreds of dollars without any benefit till I took three bottles of the "Favorite Prescription," and I never had anything do me so much good in my life. I advise every sick lady to take it.

Mrs. EMILY RHODES, McBrides, Mich. Messrs. Moody and Sankey commenced on Sunday at the American Chapel, Paris a fortnight's series of Services. Dr. Illitchcock, M. de Pressense, and the Rev. J. A. Spurgeon took part.

A VOICE FROM THE PRESS.—I take this opportunity to bear testimony to the efficacy of your "Hop Bitters." Expecting to find them nauseous and bitter and composed of bad whiskey, we were agreeably surprised at their mild taste, just like a cup of tea. A Mrs. Cresswell and a Mrs. Connor, friends, have likewise tried, and pronounce them the best medicine they have ever taken for building up strength and toning up the system. I was troubled with costiveness, headache and want of appetite. My ailments are now all gone; I have a yearly contract with a doctor to look after the health of myself and family, but I need him not now. S. GILLILAND, People's Advocate, Pittsb'g, Pa. July 25, 1878.

Last week a part of Mont Nivolle, in Savoy, undermined by rain, completely collapsed, but as it fell away from the villages no lives were lost.

AT ALL SEASONS OF THE YEAR.—Corns are troublesome, let the weather be hot or cold. Rain relieves not the pain; the sun may shine and all else be fair and pleasant, but their tormenting presence follows the victim always. A certain, a prompt, a painless, a radical cure is always insured by the use of the great and only remedy—"PUTNAM'S PAINLESS CORN EXTRACTOR." We warn the public against dangerous substitutes and imitations. N. C. POLSON & CO., Proprietors, Kingston.

The inauguration of the University of Lund, Sweden, was celebrated last week with pomp. After the consecration by the Bishop of the diocese, King Oscar delivered an address which is described as highly poetical and powerful. An historical festive procession followed, four hundred and eighty students taking part, half of them on horseback. The pageant represented the period of Gustavus Adolphus.

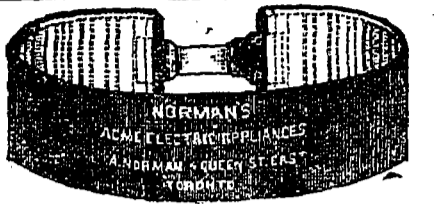
The dead cannot be raised, nor if your lungs are badly wrsted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and incipient consumption, far surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The word "book" is derived from the Saxon language. Before the invention of paper the Saxons used to write on blocks of wood. The wood of the beech tree, called in the Saxon language bok, being close-grained and hard, was mostly used for that purpose, and hence the word book.

Steel pens are the gauge of civilization the world over. Esterbrook's are found in the costliest mansion and lowliest log cabin.

C. W. CUTHEIT, General Commission Merchant, 116 BARRINGTON ST, HALIFAX, N. S. Wholesale Dealers in Fruits and Produce. Consignments solicited.

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Newest Styles of Goods in FALL AND WINTER OVERCOATINGS, Suitings and Trouserings in Stock, which will be made up in latest styles, at short notice.

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

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KIDNEY WORT THE GREAT CURE FOR RHEUMATISM. As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acid poison that causes the dreadful suffering which only the victims of Rheumatism can realize. THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED. PRICE, 25c. LIQUID OR DRY. SOLD BY DRUGGISTS. WELLS, RICHARDSON & Co., Burlington Vt. Acts at the Same Time on Kidneys, Liver and Bowels.

Civil Service of Canada. THE EXAMINATIONS for the Civil Service will be held at HALIFAX, N. S., ST. JOHN, N. B., and CHARLOTTETOWN, P. E. I., commencing with the Preliminary, on TUESDAY, the 7th NOVEMBER, at 9:30 a.m., and the Qualifying at the same hour on WEDNESDAY, the 8th idem. The stationery will be supplied by the Board. Applications for examination should be sent to the undersigned at Ottawa as soon as possible. P. LESUEUR, Sec. Board Examiners. OTTAWA, 14th October, 1882.

SEASONABLE. Chamois! Chamois Jackets!! Chest Protectors! Respirators!!

A large assortment of these useful and seasonable Goods are now offered by us.

BROWN, BROS. & CO. Family Chemists.

The Great Secret OF THE UNIVERSAL SUCCESS OF PUTTNER'S SYRUP HYPOPHOSPHITES is, 1st. THAT it is prepared upon thoroughly SCIENTIFIC and CHEMICAL principles, and by a competent and experienced Chemist. 2ndly IT is endorsed by the leading members of the Medical Profession both in this and the Old Country, and has been found the only reliable remedy for CONSUMPTION, WASTING, & DISEASES OF WOMEN & CHILDREN.

Read this as another proof of its Merits. C. E. PUTTNER, PH. M. Halifax, Sept. 1882.

My Dear Sir,—It affords me much pleasure in recording my testimony in favour of your SYRUP HYPOPHOSPHITES, having suffered for some time with weak Lungs, which produced great weakness, General Debility and Loss of Flesh, and having seen the great benefit it has produced on patients in the Hospital who were similarly afflicted, I gave it a trial by advice of my physician, and glad to say I found a great change for the better after the first bottle, and after continuing it for a short time, it made a new man of me, my appetite improved, the soreness of Lung disappeared, and I increased in flesh. I once thought that your Emulsion was the best medicine, but your Syrup only requires a trial to prove that its effects in every way far exceed it. I have also given your Syrup to my child, and it is acting like a charm. Yours truly, J. ANDERSON.

3dly. PUTTNER'S SYRUP is quite palatable, and Delicate Women and Children need no longer complain. ASK YOUR DRUGGIST FOR

PUTTNER'S SYRUP HYPOPHOSPHITES. CONTAINS NO OIL. Price Fifty Cents.

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

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

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

Sole Agent for the Sale and Application of Warren's Felt Roofing. And Roofing Materials in and for the Province of Nova Scotia

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NEW VENTILATION! CHEAPEST! BEST! Now is the time to prepare to put in a WALKER WARM AIR FURNACE so as to use SOFT COAL.

Diagram of a Walker Warm Air Furnace. The diagram shows a cross-section of the furnace with various components labeled: A (Ashes), B (DUMPING GRATE), C (WATER PAN), D (FEED DOOR), E (SMOKE PIPE), F (WALKER WARM AIR FURNACE). Arrows indicate the flow of smoke and air. Text on the left says 'Everybody likes it.' Text on the right says 'No Dust or Ashes through the House.'

Samples to be seen and information given by GEJ. RENT & J. E. WILSON, Agents, Halifax. A. ROBB & SON, Amherst, N. S. Please send for our Book on Ventilation.

GEORGE W. BAILLIE & CO. Book and Job Printers, 161 HOLLIS STREET, HALIFAX, N. S.

MACGREGOR & KNIGHT'S CHURCH OF ENGLAND BOOK DEPARTMENT. The Rector of St. Borden's, or Superannuated, by R. C. Shelton. Conscience and Clergy, by Bishop Littlejohn. Studies in the History of the Prayer Book, by H. M. Luckock, D. D.