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# The Church Guardian.

"Grieve 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 1.

Vol. 3.—No. 17.

THURSDAY, AUGUST 4, 1881.

One Dollar a Year.

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

THE British Consul at Bagdad announces the extinction of the Plague.

DR. LAWS, of Livingstonia, has discovered two coal seams on Lake Nyassa.

GRISCOM, the imitator of Dr. Tanner, has completed his long fast of forty-five days.

THE number of vacant Roman Catholic Parishes in France is over 2,000 and is increasing.

THE village of Loesnitz, close to Dresden, has been visited by a waterspout which devastated the district.

THE total amount of the Peter's Pence taken to Rome by the Slav pilgrims, including the special offerings made by the Bishops, was 310,000*l*.

A SLIGHT shock of earthquake felt at Naples, according to Professor Palmieri's report, had been indicated by the seismograph on Mount Vesuvius.

A THREE DAYS' SALE, by auction, of the late Lord Beaconsfield's miscellaneous effects, including plate, ornaments, objects of art, manuscript, &c., realized more than £7000.

DR. SCHLIEMANN has been presented with the freedom of the city of Berlin in the banquetting hall of the Rathhaus, in presence of a large concourse of the "cultivated world" of the capital.

THE Revised New Testament has been adopted for all services in the chapel at Andover Theological Seminary, and Presidents Porter and McCosh are using it at Yale and Princeton.

THE National Church rejoices to see that, notwithstanding the hard times in Ireland, the Episcopal Fund for the United Dioceses of Ossory, Ferns and Leighlin has been completed, and an income of £1,500 a year secured to the Bishop.

DR. MUELENBERG died leaving behind but two twenty dollar gold pieces, given him just before his last illness. "I only need," he said, "to leave enough to bury me." And yet he had founded a college, built a church and established a hospital for the poor. He had the true idea of self-sacrifice.

IN Lyons, France, a short time ago, M. Loyson, addressing an audience of 2,500 persons, maintained that the Republic must be sustained by the Christian faith, to be permanent, and that the Revolution came to an end because it was allied with Voltaire in opposition to Christianity.

FUNDS are being raised to place stained glass windows in the Chapter House of Westminster. The total cost will be £6000. The late Dean Stanley had offered to pay the cost of one window. The Chapter House was built in 1250, by Henry III. For 300 years it was used as the House of Commons.

THE experiment of the Passion players in the secular drama, according to the *Allgemeine Zeitung*, is said to have been a decided failure. The first performance of *Philippine Welsch*, at Oberammergau, was almost exclusively attended by visitors from the neighbouring watering-places, but the acting was so inferior that the other performances are not likely to attract strangers.

ONE of the most pronounced Jewish congregations in New York City has decided to hold regular religious services on Sunday. The change has been contemplated for some months, and was vigorously opposed on the ground that services on any day but the Sabbath are opposed to the Jewish ritual. The men of business, however, can not or will not attend services on Saturday, and the change is a necessity rather than a choice.

IN the course of the demolition of some old buildings at 406 and 407, Oxford-street, says the *Times*, the workmen, on reaching the foundations, came upon "a quantity of old armour and weapons—helmets, breastplates, spears, swords, and daggers, some very curious in shape. On opening a stone vault they found also some plate, including church utensils, such as a monstrance and a chalice, the workmanship of which is thought to be of the fourteenth century. On the base of the monstrance are engraven in old English characters the words 'Ave verum corpus, natum de Maria Virgine, vere passum, immolatum in cruce pro homine.' The uses of some smaller articles which have been discovered have yet to be ascertained."

THERE still lives in solitary state at Laeken, in Belgium, the hapless lady whose fate is linked with the unfortunate Maximilian, Emperor of Mexico—the Empress Carlotta, who completed her forty-first year on Tuesday, having been born on June 7, 1840. Her marriage which the Archduke Maximilian of Austria was solemnized on June 27, 1857; her husband was elected Emperor of Mexico on June 10, 1863; and his career was ended by his execution by order of President Juarez, on June 19, 1867, nearly fourteen years ago. The Empress Carlotta is the only daughter of the late Leopold I., King of the Belgians, by his marriage with Queen Louise, daughter of Louis Philippe, King of the French, being, therefore, a sister of the present King of the Belgians.—*Belfast News Letter*.

MUCH is being made at the Vatican of a party of Slav pilgrims, some 1,500 in number, who have been received by the Pope with great pomp. Some political importance is assigned to the proceedings. It is said that—"In Vatican circles the gathering of the Slav nationalities into the Catholic fold is desired, and contemplated as a stepping-stone to their political union under the Catholic House of Hapsburg."

THE *Standard* hears from Berlin that in consequence of the Slavonic pilgrimage to Rome and the permission of the Pope to use the ancient Slav idiom in the Liturgy of the Croats and other cognate races, M. Pobedonoszeff, the chief of the Orthodox Church of Russia, has presented a memorial to the Czar:—"In this important document the Pope and Austria are accused of attempting to imperil the great national mission of Russia by appropriating to themselves that ancient ecclesiastical tongue which, as it is the connecting link between all people of orthodox creeds, is likewise the symbol of Russia's religious and political leadership of the Slavonic world. M. Pobedonoszeff attributes to Germany the intention to help the House of Hapsburg to transform itself into a Slavonic dynasty, and to become a rival of the Romanoffs."

ACCORDING to your ability.—"Every man according to his ability," is the Christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do nothing; who have not much leisure, but give no time to the Lord's work; who have a little money, but who put none at all into His treasury. Those who have a little, and give nothing, violate the Christian law just as truly as do those who have much and give little. There are a great many persons young and old, in all our churches, whose means and opportunities are limited, from whom not much ought to be expected; but they are able to do something, and they do nothing.

THE annual meeting of the St. Andrew's Water-side Church Mission was held on Wednesday week, in St. Peter's Schools, Bayswater, preceded by Holy Communion and a sermon by the Rev. Dr. Robinson Thornton. The Bishop of Gibraltar, who presided, warmly advocated the claims of the Mission, and expressed his gratitude for the valuable help he had received in making provision for the spiritual oversight of British seamen in his extensive diocese. The report showed an increase in subscriptions and donations during the past year, the amount received being nearly £3,000, but the committee had been unable to make any new money grants. Large gifts of books had, however, been made to foreign stations, hospitals, and sailors' homes, and there were now between four and five thousand ships' libraries afloat, all of which had been supplied free to ships sailing from the port of London alone. Sir E. A. Inglefield strongly advocated the claims of the Mission which had had his support from its commencement, seventeen years ago, and which a few years since had established a flourishing branch at Halifax, Nova Scotia. Testimony to the value of the work amongst emigrants at Liverpool and Gravesend, together with that in our dock parishes in the port of London, was borne by the clergy who had received grants from the Mission. The incumbents of Victoria Docks, Millwall, and Rotherhithe, advocated the strengthening and extending this portion of the society's operations. The gifts of books received during the year had been well kept up, and an increased grant for the current year had been made by the Society for Promoting Christian Knowledge. The chairman expressed a hope that the claims of so valuable a society would be more widely known.—*Guardian*.

THE Church of Russia claims an apostolic origin. St. Andrew, the first called of the Apostles, is said, on one of his missionary journeys, to have visited what is now known as the Crimea, and having preached the Gospel to the flourishing Greek colony there, mindful that his mission was not to Greeks only, but to Barbarians, to have proceeded northward on his errand of mercy among the wild Scythians, so far as where the city of Kieff now stands. It is by far the largest national Church in the world, having 93 bishops, 34,000 parish priests, and 60,000,000 of the faithful. It is pleasant to see the growing interest in the study of God's Word. Several commentaries of considerable merit have of late appeared, or are now appearing. A revised translation of the Scriptures into the Russian language, under the auspices of the Holy Synod, has recently been printed, after many years of patient toil, and copies of it circulated. Shall we not join in the words by which the Czar greeted the completion of this work?—"I pray God to show the saving power of His Holy Word in making the Russian people go forward in truth and piety."

A CHURCH PAPER, which will keep the parishes informed as to the work going on in all parts of the Diocese, would be, I think, a great blessing. We must naturally become indifferent as to those of whom we know little, and whom we never meet. Our interest, therefore, thrown back upon ourselves, concentrates within ourselves, and thus we become, practically, Congregationalists. We soon become so absorbed in the affairs of our individual parishes, whose necessities are always before us, and present with us, that we lose sight of the great work going on in the large cures, and the great struggles being made in the small fields, and thus the weak are deprived of the inspiring example of the strong, and the sympathies of the strong are untouched by the devotion and self-denial of the weak. I know of no means by which we can be so surely brought near to each other, and speak words of encouragement to each other, and learn lessons of self-sacrifice from the examples of those who are doing bravely the Master's work in the outposts and byways of the Church, as by a Church paper coming to us every week with its columns laden with reports from all parts of the Diocese.—*Bishop Beckwith*.

ON the occasion of the recent presentation of a portrait of the Rev. Dr. Burns, the Presbyterian minister of Glasgow Cathedral, to himself and family, the Doctor, in returning thanks, is reported to have referred to the improvement which had been effected in the services at the Cathedral through the use of the organ. "Thirty years ago," he said, "had it been proposed to erect an organ in the Cathedral, I venture to say Government would have been petitioned to prevent it, and the Presbyterian of Glasgow would most certainly have forbidden its use. But during these thirty years, public opinion in Scotland has changed most wonderfully in reference to what is right and seemly in public worship. The psalm of paraphrase, sung to the leadership of a precentor—sometimes not much of a musician, nor remarkable for the beauty of his voice, and losing half a note at every verse—when the long opening prayer, often of more than half an hour, not chiefly supplicatory, but hortatory, and most of the leading events in human history from the fall to the judgment, to which it might have been supposed reference was unnecessary to the Deity—when the sermon moving in divisions and sub-divisions, now defending the Calvinistic point, then assailing an Arminian outpost, here executing a flank movement to turn a fashionable but false position, there charging home upon the sins of the vulgar, under cover of a terrible artillery fire, incomplete if, in the course of its evolutions, it had not brought upon the field most of the chief doctrines of the Confession of Faith. Then the concluding prayer, almost as long as the opening one; then another psalm; then the benediction. That I can remember as the ordinary Presbyterian Church Service, and I have no hesitation in saying that it led to the withdrawal from the Church of many men of taste and culture, and high religious sentiment, who are much missed now."—*Irish Ecclesiastical Gazette*.

## FOREIGN MISSIONS.

### ZULULAND.

"O THERE'S Salome! there's Salome!" cried a score of eager voices. Now all this excitement was about the picture of a young black girl which was showing at a missionary meeting, in a place not far from where she lived in this our happy Christian country, and I am going to tell you something about her, home and herself, and how she came to England, living with and the friend of bright, hap-

py, English girls. A good and loving lady determined to leave her home, to go and live in a Mission Station in Zululand, and teach Zulu women and girls. And where's Zululand? Now look at your map of Africa; it is like a shoulder of mutton, and the knuckle end of the point at the South is Cape Town; run your fingers up the coast to the east, and you will find a three-cornered piece of land, the home of the fierce yet noble Zulu. Just twelve years ago missionaries entered upon this country solely against the will of the king, who has always been unwilling that his people should become Christians, for he foolishly fears "they would become servants of a king called Christ" instead of himself. But at last he gave them leave to build a little church, a school, and house to live in at "Kwamagwasa," and here, spite of the fear of death from time to time, those heathen who accepted the message of salvation came to live that they might be near their priest and the services of the church. The Zulu is a very handsome man, and very brave, but he knows not how to love, and no wonder, because he does not know God. Who, the Bible tells us, is Love. Some of them believe in a wicked spirit who is always trying to hurt men, make them sick, kill their cattle, spoil their crops; and their only worship is trying to buy him off from doing them harm; far different from our worship of God, who does more good for us than we can ask or think. So soon as a man is baptized all his friends fall away from him and shun him, and the heathen pretend to believe he is in league with the evil spirit; therefore all harm which happens to them is put down to the Christian "bewitching them," so they often send word to the king and tell him their suspicions, and he sends his witch doctor who goes to the village where the Christian lives and pretends to smell out the house where the witch is to be found. He is told where the Christian's hut is, and goes back to the king and tells him the Christian is the witch; then some morning before the sun is up an impi or band of soldiers come from the king, they burn the hut, kill the Christian, his wife and children, and take all his cattle which they divide between the witch doctor and the accusing heathen. From the Mission of Kwamagwasa alone twenty-eight Christians were taken away and killed in two years.

Salome's father was one who received Holy Baptism soon after the Mission was opened, and remained faithful in spite of persecution. A year or two after the birth of his little daughter he came to Miss — and said "O Inkosikaa (O my Lady), will you take my little girl and bring her up as an Englishwoman?" She thought over it and at last said she would, but then she recollected if she brought her up among her friends and all the other boys and girls of the Station she would learn many bad habits and much rough behaviour, which might be difficult to cure, so she determined to bring her little pet home to England as soon as she was old enough to travel. It was a great change for little Salome who was just old enough to lisp a few words in Zulu, to leave her warm climate and bright sun, but it must of been a greater change still to live in a nice comfortable English house and sleep in a clean soft bed, for the house Salome's father and mother lived in is a hut built of long thin wands stuck by both ends into the ground in a circle with a little low doorway at the side, and before it is thatched it looks like a wire mouse-trap, only the hole is at the side instead of at the top; but when it is thatched it looks like a bee-hive, and the Zulus stamp the ground inside hard for a floor; instead of a bed—they all sleep on mats, and for a pillow use a log of wood with a bit cut out for the neck to rest in, their heads round the sides, and their feet all towards the middle. Salome's kind protector was not rich, so when she got home with her little charge she thought how she should best carry out her promise; so she set up a good school for English young ladies; she was accomplished herself, and had good masters to help her, and Salome grew up a good, well-behaved young lady, and the only difference you would see in her is that she is a black girl instead of white; she has been confirmed, and her protectress is now thinking, "What shall I do with Salome? And Salome says, I hope to go back to my people, and teach them a great deal of the good I have learned in England; and her friend says, "So you shall; but I will go back with you too, and see you safely settled with the missionaries, and see some of your work before I die."

So Salome will go back to Zululand, and tell her people what good things God has done for her; and we will pray that God will bless her and her work, and make her a prospering instrument in His hand. For who knows what may come of this Christian Zulu girl's teaching? It was a poor little captive Israelite, maiden who was the cause of a Great Naaman's cure and conversion under the blessed guidance of God.

## News from the Home Field.

## DIOCESE OF FREDERICTON.

REPORT OF THE BOARD OF HOME MISSIONS.  
(Concluded.)

**Rules and Regulations of the Board.**—In order to facilitate the working of the financial arrangements between the Society and the Missions receiving aid therefrom, the Board made, during the past year, such alterations in the rules as were necessary to allow the Missions the full quarter to make up the assessment, instead of requiring payment in advance with an allowance of two months' grace. The Board also adopted a form of Produce Receipt, to be used where payment was made in produce instead of cash. Copies of this receipt and the regulations referred to were submitted to the Executive Committee and sent to every Mission.

The Board also issued a Circular to the Missionary and Church Wardens or Lay Delegates of each Mission aided by the Society, asking for an opinion upon certain alterations that had been suggested in the regulations that govern the grants. These Circulars were sent to forty-three Missions, and replies were received from thirty-nine.

**Question 1.**—"In reference to that portion of the stipend contributed by the Mission in money, would it be better to permit payment to be made to the Missionary direct, or to continue the present system, which requires the money to be sent to the Treasurer?" A large majority of the answers received to this question are in favor of permitting payment to be made direct to the Missionary. The Board, without recommending this, submit with this Report such alterations as will be necessary in the present rules if the change is made.

**Questions 2 and 3.**—"Would it suit your Mission better to make its payments half-yearly instead of quarterly?" Thirty of the replies to this question were against the change. The Board recommend that no change be made in the present system.

**Question 4.**—"Should the payment required from the Mission not be made when due, would it be better that the Mission should be suspended *ipso facto* as now, or that the suspension should only take place by order of the Board, in each case, after consideration thereof?" Thirty-one are in favour of the suggested change. The Board recommend the General Committee to make this change, and they submit the alterations that will be necessary in the present rules.

**Question 5.**—"Do you consider July the best time for holding the annual meeting?" Thirty-three answer in the affirmative. The Board therefore recommend that no change be made in this respect.

**Question 6.**—"Would it not be better to add the voluntary subscription expected from your Mission to the amount required therefrom?" Thirty-one answers are in favour of the present system. The Board therefore recommend that no change be made in this respect.

**Estimate of Income and Expenditure for next year.**—It will be seen upon reference to this estimate that \$7,000 must be received from voluntary contributions if the present work is to be maintained. Last year the deficiency was about \$6,000, and the special effort that was made resulted in the payment of half that sum. The balance is still unprovided for. Two thousand dollars additional will be required for 1882 in consequence of the reduction of the S. P. G. grant.

The contributions for the past four years have been as follows:

1877—\$6,125; 1878—\$6,594; 1879—\$5,695; 1880—\$9,468, including special offerings to the deficiency.

The Schedule of Grants recommended for next year, the estimate of Income and Expenditure for the same, and the Returns, Correspondence and minutes of business transacted by the Board during the past year accompany this report.

Respectfully submitted,

W. H. DeVeber, G. M. Armstrong, W. Q. Ketchum, F. H. J. Brigtocke, T. E. Dowling, F. Partridge, T. W. Daniel, H. W. Frith, E. B. Chandler, W. M. Jarvis, G. R. Parkin, R. T. Clinch, Geo. E. Fairweather, Geo. A. Schofield. Fredericton, N. B., July 5th, 1881.

**Changes in the Diocese of Fredericton since July, 1880.**—Clergy Ordained—Priests—Rev. A. Hoadeley, Rev. F. Towers, Rev. A. V. Wiggins; Deacon—Rev. F. W. Vroom; entered Diocese—Rev. R. J. Uniacke. Removed from Diocese—Rev. J. Smith, Rev. J. N. Jones, Rev. W. Shannon, Rev. R. M. Edwards. Deceased—Rev. G. S. Jarvis, D. D.

**AMTODIAC.**—On New Year's Day, 1880, on invitation of Mrs. Flewelling, several members of St. Peter's Church, Pollet River Siding, met at the residence of O. E. Flewelling, Esq., Pleasant Grange, and organized a knitting circle for the purpose of raising funds to assist in finishing the said church. By persistent efforts of the willing hands and hearts, we have been able to furnish two side lamps, and about a month ago placed an organ in the building, which is very nearly paid for. Miss Flewelling has kindly consented to act as organist for the present. We find the services much pleasanter, and all seem pleased that the circle has so far succeeded. Mrs. Flewelling, (who is President), is still desirous to continue the work, and get a carpet for the chancel and aisle, as well as a

few more lamps. The Congregation is small, but all seem willing to assist. Rev. Mr. Vroom, who has recently been engaged to assist Mr. Willis, has started a Bible Class on Thursday evening which we trust will be well attended. Mr. Vroom seems already to be very popular.

**MONCTON.**—The congregation of St. George's Church were greatly shocked on Sunday evening, July 24th, by the announcement made by the Rector at the close of the service that William Stevens, Esq., a Vestryman and the most active member of the building committee, had died of heart disease on his way to the service, in the garden of a house only two doors from the church. The deceased was in his usual health, and started from his residence, accompanied by some relatives. When near the church he felt an attack coming on and sent his nieces on to church, retaining his nephew with him. Growing worse, a doctor was summoned, and he gradually sank, dying, seated in a chair in the garden, about 20 minutes after he was taken sick. Death was caused by fatty degeneration of the heart. Mr. Stevens came out to this country in connection with the first railroads, and having accumulated a competency, settled at Shediac. He has been a resident of Moncton for three years, and during that time has been most zealous. He was wrapped up in the completion of the tower and spire—was on the ground every day from morning till night, and carefully superintended every part of the construction. On Sunday morning he was in church as usual, and spoke of his anxiety to see the spire completed. He was a good man, a regular communicant, and his place will be impossible to fill at present. Deceased was in his 74th year. The funeral services were conducted by the Rector and Rev. O. S. Newnam, of Shediac, at the cemetery. The Rector having been suffering for some time from a severe attack of bronchitis. Mr. Newnam also read the Masonic Service, as Chaplain of Zetland Lodge, Shediac.

**ST. JOHN.**—Improvements have been made in the grounds around Trinity Church. A new railing has been put up on the Germain Street side, and other improvements effected. The Rt. Rev. Bishop Neely, of Maine, preached an admirable sermon on "Temptation," in St. John's Church, which is spoken of as having greatly impressed the large congregation present.

**POINT DU CHENE.**—Rev. G. M. Armstrong exchanged with the Rev. Mr. Newnam on the 31st.

## DIOCESE OF NOVA SCOTIA.

## BOARD OF FOREIGN MISSIONS.

St. Margaret's Parish, St. Margaret's Bay, per Rev. P. H. Brown, Collection Day of Intercession, \$1.29.

W. GOSSIP, Treasurer.

**HALIFAX.**—During the summer months the evening service at the Bishop's Chapel will be at 7 p. m. instead of 4 p. m. as heretofore.

**ALBION MINES.**—The Bishop of Quebec again preached for us on Sunday, 24th. Mr. Boydell also gave us an excellent sermon. On Tuesday the Bishop and his chaplain left for Pictou to take the S. S. "Scud" for the Magdalen Islands.

**NEW GLASGOW.**—Bishop Williams, of Quebec, preached for us on Sunday afternoon, the 24th. Thus for two following Sundays we have had direct Episcopal instruction.

**WEYMOUTH.**—The ladies of the Weymouth Sewing Circle held a bazaar on the 21st July for the disposal of a large variety of useful and fancy articles, in the warehouses of Mr. J. R. Nicholl. There was also a cherry fete in connection with the bazaar. The unpropitious state of the weather until nearly noon it was feared would compel a postponement, as advertised, to Saturday, the 23rd; but the rain having nearly ceased, a large gathering of friends and well-wishers from our own village and parts adjacent cheered us by their presence. The Committee deemed it desirable to continue the sale on Tuesday, the 26th, near the railway station, Weymouth Bridge, where there was also a gratifying attendance. Much regret was felt that what appeared to be likely to prove one of those days which have been frequent of late prevented not a few of our friends from Yarmouth visiting us on the 21st. With large and generous hearts they have, from the very first, cheered us in the arduous and anxious work of rebuilding our Parish Church. The total receipts in aid of the debt on the church have been over \$156.00, which, under the circumstances, must be regarded as truly encouraging.

**PUGWASH.**—His Lordship the Bishop visited this Parish on Wednesday last, 20th inst. On the following day, at 10 a. m., the Rector commenced the service by administering the Sacrament of Baptism to two infants. After Morning Prayer, the Apostolic Rite of Confirmation was administered. A very limited number, we regret to chronicle in comparison with years gone by, was present. This is to be attributed to no other cause than the late exodus of whole families from this Parish. Owing solely to this cause, the congregation has dwindled down to a little "band" who evince, however, the most earnest and untiring efforts to retain the services of their highly esteemed Rector and family. His Lordship delivered as usual a deeply impressive

address to the confirmation candidates, and preached both morning and evening very effective sermons to a much larger number than generally attend weekday services. An adult was baptized previous to commencement of Evening Prayer, and a special collection was taken up in behalf of "Home Mission Fund." Through the kind consideration of a few of the parishioners, some beautiful flowers adorned the altar and font.

## ENGLAND.

**FUNERAL OF DEAN STANLEY.**—The Dean of Westminster was buried on Monday, 26th ult., in his much-loved Abbey, by the side of his wife. Nothing having been found in his papers to forbid expression in a public funeral to the universal sentiments of grief that his death has awakened, an immense concourse was in attendance. Three thousand tickets had been issued to the obsequies. The hour announced for the opening of the Abbey was 3 o'clock p. m., but long before that a crowd had assembled, fully twice as many as could be accommodated. The mourners, and a select company, who met in the Jerusalem Chamber, followed the mourners in procession, among them Mr. Gladstone, Sir Stafford Northcote, Sir Ashton Cross, Mr. Proude, Lord Shaftesbury, Lord Houghton, the Bishops of Kentucky, Peterborough, St. Albans, and Gloucester, the Dukes of Argyll and Richmond, the Marquis of Salisbury, Lords Aberdeen, Derby, Sherbrooke, Sir Bartle Frere and Sir Robert Leighton. Among the pall-bearers were Matthew Arnold, Right Hon. William Henry Smith, the Bishop of Exeter, Rt. Hon. William E. Forster and the Duke of Westminster.

From an early hour in the morning, floral offerings, consisting of crosses and wreaths composed of the choicest flowers, had been arriving at the deanery and decorated the coffin and the room in which it was placed, pending the funeral. Among these decorations was a wreath of roses, sent by the Queen, with a note in her own handwriting bearing the words: "A mark of sincere affection from Victoria." There were also wreaths from well known Americans in London. The funeral occasioned a remarkable gathering. Besides those already mentioned, there were present at the Abbey, the American Minister, Professors Huxley and Tyndall, and Rev. Dr. Newman Hall. The Prince of Wales was present, and other members of the royal family were specially represented. The Archbishop of Canterbury officiated at the grave.

The chief events of his career are thus summarized in *The Men of the Time*: "He was son of the late Dr. Stanley, Bishop of Norwich, born in 1815, was educated under Dr. Arnold at Rugby, and commenced a distinguished career at Oxford by obtaining a Scholarship at Balliol College, and shortly after the Newdigate prize for his English poem, 'The Gipsies.' After gaining the Ireland Scholarship, he took a First Class in Classics in 1837, gained the Latin essay prize in 1839, and the English essay and theological prizes in 1840, when he was elected a Fellow of the University College. He was for twelve years tutor of his college, was Select Preacher in 1845-6; secretary of the Oxford University Commission, 1850-52; Canon of Canterbury from 1851 till 1858; Regius Professor of Ecclesiastical History at Oxford, and Canon of Christ Church, and chaplain to the Bishop of London from 1858 till 1862, when he became Dean of Westminster. He received the degree of LL.D. from the University of St. Andrew's in February, 1871; took part in the proceedings of the 'Old Catholic' Congress held at Cologne in September, 1872; was elected one of the Select Preachers at Oxford by 349 votes against 287, Dec. 11, 1872; and was installed as Lord Rector of the University of St. Andrew's, March 31, 1875. Dr. Stanley first became known to the literary world by his admirable *Life of Dr. Arnold*, published in 1844. It was followed by *Stories and Essays on the Apostolic Age*, 1846; *Memoir of Bishop Stanley*, 1850; *The Epistles to the Corinthians*, 1854; *Historical Memorials of Canterbury*, 1854, sixth edit., 1872; *Sinai and Palestine in connection with their History*, 1855; *Sermons on the Evangelical and Apostolic Teaching*, 1859; *Sermons on various subjects preached before the University of Oxford*, in 1860-3; *Lectures on the History of the Eastern Church*, 1861, fifth edit., 1869; *Sermons preached in the East, with Appendix on his second visit to Palestine with his Royal Highness the Prince of Wales*, 1862; *Letter to the Bishop of London on Subscription, and Lectures on the History of the Jewish Church*, two vols., in 1863-65; *Encouragements of Ordination, and Reasonable, Holy and Living Sacrifice: a Sermon*, 1864; *Creation of Man: a Sermon*, 1865, and *Sermon: Dedication of Westminster Abbey, the 800th Anniversary*, 1866; *Historical Memorials of Westminster Abbey*, 1867, third edit., 1869; *The Three Irish Churches: a Historical Address*, second edit., 1869; *Essays on Church and State*, 1870; *The Athanasian Creed; with a Preface on the General Recommendations of the Ritual Commission*, 1871; *Lectures on the History of the Church of Scotland*, 1872; and *Sermons and Lectures on the Apostolic Age*, 1874. He has contributed various articles to reviews and magazines, and many papers to Dr. Smith's Dictionary of Classical Biography, and Dictionary of the Bible, to the Transactions of the Archaeological Institute, and to the Quarterly and Edinburgh Reviews."

## OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, July 19th, 1881.

To-day the people of London learned, with a feeling of sadness, of the death of Arthur Penrhyn Stanley, Dean of Westminster. Those in the habit of seeing his venerable figure, bowed more, perhaps, by the sorrow of a heavy bereavement long borne than with the weight of years, must have felt the most serious misgivings on learning his condition on Sunday last. At an early hour yesterday morning Canon Farrar administered the Holy Communion to the dying man. Previous to the last and fatal attack the Dean engaged in prayer with the Rev. Canon Jones, but it was with the greatest difficulty that he could articulate. The Archbishop of Canterbury was with him up to within a few minutes of his death, which occurred yesterday about twenty minutes to twelve o'clock. The death of Dean Stanley deprives English literature of one of its most picturesque writers, and English society of one of its most popular ornaments. As a clergyman he may be said to have been *suus generis*. There is no one now living who can be said to hold precisely the same position as that held by Dean Stanley. The reason is that the conditions of his career were altogether peculiar, and that the opportunities which he enjoyed, not only by his ability and his education, but by his birth, were such as have fallen to few. Illustrative of this, I cannot do better than quote from the *Standard* of this morning, which gives a very fair summary of the late Dean's history:—

"The son of the Bishop of Norwich, he inherited from the first an invigorating atmosphere of religious freedom. The favourite pupil of Arnold, he was trained and confirmed at school in those views and principles that he had at first imbibed at home. From Rugby Arthur Stanley went to Oxford, at a time when the University possessed a character which has never belonged to it before, and which it is hardly possible, in the nature of things, it can ever enjoy again. The Oxford movement, the beginnings of which Dr. Stanley admirably described in the opening article of the penultimate number of the *Edinburgh Review*, was then in course of preparation, but had yet to come to a crisis. All that was polished, graceful, refined, earnest, and picturesque met in the Oxford Society of that day. Arthur Stanley soon became one of its most brilliant lights. He had qualities and opportunities which on more than one occasion caused Newman to compare him to Pusey—Stanley being the junior of both by some fifteen years—whom the author of the 'Apologia' habitually speaks of as *o magister*. He was not only the favourite pupil of Arnold, and entered the University with all the *prestige* which distinguished successes at school can give, and as the winner of a Jalliol scholarship; he belonged to the aristocratic class, and he had the *entree* of the most exclusive circles of Whig society—and nothing was ever more exclusive—which England contained. Scholar, theologian, historian, preacher, and poet, Dean Stanley was the product not merely of Rugby and Oxford, but of a host of influences which lie far outside either. The tone of his mind was essentially Liberal, but it was thoroughly patriotic as well. He was passionately fond of the study of history; but he approached history not from the rigidly scientific point of view, but from the point of view of the antiquarian who had an affection for whatever was magnificent, and whatever was old. He had travelled extensively, and in all kinds of society, though chiefly in the very highest. He was a courtier as he was a scholar, both by education and by instinct. Some of his theories were in the direction of pure Radicalism and destructiveness; but his moderation of character, his practical good sense, and his hatred of the falsehood of extremes showed themselves in consistent Conservatism.

It was not till 1863 that he received in the Deanery of Westminster the preferment which had been generally anticipated for him, and which it is tolerably certain would have come much earlier were it not that his opinions were regarded in certain quarters as disqualifying him for high promotion. But in having gained Westminster Dean Stanley had won quite as much as he cared to obtain. The associations and the duties of the place were equally well suited to him. He enjoyed his work, and the persons with whom it brought him into contact recognised in him the natural ornament of such a position. But all was not smooth sailing; and though Dr. Stanley was supreme over the Abbey, he was not permitted to exercise his plenary authority in the manner which seemed good to him without protest. In 1867 Dr. Colenso published his volume on the Pentateuch. Soon afterwards he came to England, and Dean Stanley met him with an invitation to preach in Westminster Abbey. There was much angry criticism, and more than one pamphlet was published on the subject. But none of these things moved the Dean, who replied to his adversaries not a word. The policy which Dr. Stanley thus initiated in the control of the Abbey he has since continued to develop. Clergymen of the Church of England, however broad their views, have been welcomed to its pulpit. Professor Max Muller has delivered a lecture on comparative theology in its nave. To the general public Dean Stanley is, and is likely to remain, better known, perhaps, as an historian and a writer on subjects which range round the border ground of theology and history than as a preacher. In his life of Dr. Arnold he has produced one of the

best biographies which the English language contains. His "Sinai and Palestine," his "Lectures on the History of the Eastern Church," his "Sermons preached in the East" on the occasion of his visit to Palestine with the Prince of Wales—these are books that have not yet outlived their popularity. His life of Arnold is unquestionably his magnum opus, but the clear and graceful diction, the hues of the sympathetic imagination in which all his writings are steeped, the keen chivalrous sense for whatever is noble and great and good, and tender and true, which pervade every page, will cause him to be remembered as much more than the biographer of the great Head Master, between whom and himself there existed not a few nor merely fanciful points of resemblance. \* \* \* \* \*

Many persons have seen in him, as they well might, an English clergyman who was a citizen before he was a priest, and who was even more a man of the world and of letters than a theologian. Dean Stanley was not a systematic diner out like the late Bishop Wilberforce. But his society was scarcely less sought after, and whether as host or guest his presence had about it an indefinable and irresistible charm. He was an admirable conversationalist, with an inexhaustible store of a certain kind of anecdotes, and with readiness of repartee rather than wit or humour. If the comprehensiveness and true catholicity of Dean Stanley's nature could be seen in his sermons and in his talk, they were at least equally conspicuous in the composition of his friends and especially of his visitors in Dean's-yard. The receptions which Lady Augusta Stanley commenced continued after her death, and remained as cosmopolitan as ever. Roman Catholic Archbishops, Greek Archimandrites, the Fathers, and sometimes the firebrands of modern Nonconformity, Anglican clergy of every variety of doctrine—those mutually separated by intervals so wide as Archdeacon Denison and Mr. Dale, Mr. Jowett and Dr. Pusey—politicians of opposite parties, and historians of hostile schools, all met in the reception-rooms of the Deanery. There was a sentence of Cicero, of which Arthur Stanley had a favourite translation of his own, and which was intended to convey the moral that between good men there is much more of similarity than of dissimilarity. If, he maintained, men would but manage themselves and each other properly, they would find that they agree upon far more points than those on which they differ. It was in such expressions of opinion and apothegms as these—rooted as they were in deep conviction—that the influence of Arnold's teaching was seen in Stanley.

Family Department.

THE SOWER.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

A *Painting by Jean Francois Millet.*

In the dim dawning sow thy seed,  
And in the evening stay not thy hand.  
What it will bring forth—wheat or weed—  
Who can know, or who understand?  
Few will heed,  
Yet sow thy seed.

See, the red sunrise before thee glows,  
Though close behind thee night lingers still.  
Flapping their fatal wings, come the black foes,  
Following, following over the hill.  
No repose!  
Sow thou thy seed!

We, too, went sowing in glad sunrise;  
Now it is twilight, sad shadows fall.  
Where is the harvest? Why lift we our eyes?  
What could we see here? But God seeth all.  
Fast life flies,  
Sow the good seed!

Though we may cast it with trembling hand,  
Spirit half-broken, heart sick and faint,  
His winds will scatter it over the land;  
His rain will nourish and cleanse it from taint.  
Sinner or saint,  
Sow the good seed!

CULTURE AND RELIGION.

A SERMON Preached at the Convocation of the University of Bishops' College, Lennoxville, on the 24th June, 1881, by the Rev. F. J. B. ALLNATT, B. D., Incumbent of Drummondville, Quebec, Divinity Examiner in Bishops' College, and H. M. Inspector of Academies for the Province of Quebec.

"Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians iv. 13.

In suggesting a few thoughts on the directly religious aspect of the present occasion, it would perhaps hardly be possible to find language more exactly fitted to set this aspect before us in a summary form than the passage I have just read, representing, as it does, from the Christian's standpoint, the end and aim of all education, taking the word in its widest sense (for I am not speaking of distinctly religious education) and perhaps it is one of the most fatal of all mistakes to class religious and secular education as things separate or separable. Nor yet would I be understood to regard education as a mere system of instruction in book-lore of any kind; or only as a course of preparation for a man's life-work; but rather as the life-work itself, in its life-

long extent; as beginning on the mother's knee and ending on the death-bed; as embracing every class of impression, of whatever kind, which tends towards educing or drawing forth the dormant faculties of body and mind, of the intellect, the imagination, the affections, in their capacities for knowledge, goodness, strength, beauty;—in a word, under the term education I would include every form of impression which assists in developing the Perfect Manhood, of which each individual is capable. Now, I may safely assume that there will be no hesitation on the part of any here present in accepting the words of our text as a true definition of their idea of the process which we term Education, considered in its highest and widest sense. The very existence of this University is a witness to this truth, established as it was, and regulated as it is, on the very principle which is here laid down. Still, we are all aware that the definition which we accept is not one that will pass unchallenged by many who are regarded (and justly so, to a great extent) as high authorities on the subject of mental culture. Among men of this class there are other definitions current, and widely different from ours. Perhaps it will not be unprofitable (though in so doing we shall pass over ground familiar to many here present) to take a sample of these definitions and consider it in relation to that laid down in our text.

"Education," says Professor Huxley, "is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their acts, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws. For me, education means neither more nor less than this."

Let us place the two definitions side by side. The writer I have just quoted, we observe, is not limiting his view to the intellectual side of man's nature. He takes in also the sphere of the affections, and conceives of the soul as projecting itself over the practically infinite realm of forces physical and psychical; and as finding in the ultimate principle by which these are regulated an object for love, and hence a motive to supply an aim for all endeavour—the being in harmony with the principle of universal Law. But let us hear him further explain himself as to this object for our love, and motive for our endeavours. "Life," he says, "is simply a game of chess. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But we know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated, without haste, but without remorse." "My metaphor," he says, "will remind some of you of the famous picture in which Retzsch has depicted Satan playing chess with a man for his soul. Substitute for the mocking fiend in that picture a calm strong angel who is playing for love, as we say, and would rather lose than win, and I should accept it as an image of human life. Well, what I mean by education is learning the rules of this mighty game." This, then, is the object whose presence we are invited to seek with "loving desire," an impersonal abstraction playing against us "for love, yet ready to visit the smallest mistake with a crushing blow," "without haste, but with remorse." Surely, it may well be asked wherein consists the essential difference between the idea of the "calm, strong angel" and that of the "mocking fiend," when, practically speaking, the ends represented as pursued by the unseen antagonist are in each case the same.

And still further, the grand object of all endeavour being stated as the bringing ourselves into harmony with the ultimate principle of inexorable Law, it may be remarked that were we to succeed in doing this to the extent of making it our model in dealing with our fellow creatures, the world would soon cease to be habitable or inhabited. For, to use the Professor's own words, "ignorance is treated like wilful disobedience, incapacity is punished as crime. It is not even a word and a blow, but the blow first without the word. It is left to you to find out why the blow is given."

But to turn to the other side, St. Paul's idea of education is also that of a process of advance towards a certain end. "Till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

Now, we observe that Huxley's system in its essential features will, in great measure, fit into that of the Apostle (consisting as it does in "fashioning the affections and will into an earnest and loving desire to move in harmony with the laws" of nature) with this difference, that instead of leaving the soul to range unaided through the boundless expanse of universal Law, to find or lose its way, as the case may be, the Apostle carries us further, places us behind all this, and brings us into direct contact with the calm, strong mover of Law. And in Him he shows us at once the Maker of Law and the Controller of Law; at once the Creator and the Firstborn and Pattern of all Creation. We see a Being not only of infinite justice, "fair, just, and patient," but perfect at all points, in mercy, (which is acknowledged to be the highest branch of human excellence) as in fairness and patience. We see Him—not as the remorseless agent of an inevitable

necessity—controlling (as man himself in his degree modifies) Nature's laws by the exercise of will, and that on the principle of *lex*. We see Him strong in the might of sympathy, "touched with the feeling of our infirmities," and with the will and the power to rectify them. His hand not only raised to reward "with overflowing generosity" the vigorous and strong, "and to punish with merciless severity the weak and unfortunate, but stretched forth to aid and to save,—one "who can have compassion on the ignorant and them that are out of the way." To be in harmony with the reign of Law is to be in harmony with Him, and the perfection of "harmony is 'the measure of the stature of the fullness of Christ'."

Here may we find a clearly marked tangible resting-place for our "loving desire," an "aim for our endeavours" in the effort to follow Him,—to make Him the pattern of our imitation,—to put ourselves in His hands, and in His hands to be moulded into His likeness in Whom all Law is summed up. For, to arrive at the true idea of the First and Final cause, the Source of Power and of Love, Science has only to carry out her own principles to the extent of following the converging lines of Nature's Laws to the point where, like the radii of a circle, they all meet, and in that central point will be found the knowledge of Him in Whose hand our breath is, and Whose are all our ways.

"But Science cannot do this," the objector triumphantly exclaims; "there may be such a central Source at once of Power and of Love, as you describe in the Christ of your Apostle; and a grand thought it is, that of a Being Who is at once the Mover and the Mainspring, the Beginning and the End of all Force, all Power, Goodness, Order. But if *laissez faire*, Science in its highest and furthest flights has never reached and can never reach the point whence He is visible."

And this is true. To gain this knowledge a new starting point is necessary,—another set of faculties and organs of perception must be brought into play. But such a set of faculties and organs has been provided us, as real and as admirably adapted for the purpose in question, as our physical organs are for the perception of external influences. And the results are as real, as much matter of experience to him who makes use of these faculties, as those results which are founded on the bodily senses.

To a man who has learnt to use this spiritual eye-sight, (that which is comprised in what we term *faith*), a new and glorious field of knowledge is opened out.

The devotee of intellect may assert, "God cannot be known,—we cannot by searching find out God." But the Christian will answer, "This may be so from your point of approach. But for me, I do know Him, I have found Him, I see Him. His existence is as evident to my spiritual perception, as yours is to my bodily senses. It has pleased the Creator to reveal Himself to us by a method of the same nature as that by which a man's own existence is made perceptible to his brother man. He has given us organs for this form of perception,—though *spiritual*, yet as *real* in one case as the other. And the character of the Revelation afforded us is exactly adapted to the capacities of these organs. Even as in bodily vision it is not the actual object before us that we see; but certain undurations proceeding from it impinge upon our nerves of sensation, and produce that impression which we term eye-sight; so is it with the image of God, as revealed in His Word to the eye of conscience. Such features are revealed as are adapted to the organs prepared to receive them, and to our present condition and needs. 'Now we see as in a mirror,—in an *enigma*. And even as—if we suppose the faculty of sight to be absent—no power of scientific reason could convey to our minds the knowledge which that faculty affords,—in the same manner, the eye-sight of Faith set aside, the knowledge of God becomes impossible."

In both cases, when once the perceptive organs have fairly done their part, the operations of science will fall humbly into their place, and co-operate in perfect harmony. So long as God is sought only along the lines of scientific research, He must continue to be "the unknown God," not because these lines do not lead to Him (for they do,) but because the power of man's intellect falls short, and fails in the effort to follow them out to what he would otherwise find to be their legitimate conclusion. Were our mental faculties extended, no doubt, every highway of knowledge (fairly followed up) would lead to God as its Author, and to Christ as the Image of the Godhead in creation. As it is, however, mere intellectual culture taken by itself, is found in practice rather a hindrance than a help to the knowledge of God. And the reason is plain. It is beginning at the wrong end. "The Fear of the Lord is the BEGINNING of wisdom." The controlling influence of this wholesome *fear* is necessary to restrain the soaring presumption of the unaided intellect. Under this influence only can human knowledge be made conducive to its true end—to taking its part in the formation of the PERFECT MANHOOD, in bringing it up to "the measure of the stature of the fullness of Christ." And one great reason why so many among the sincere and delighted seekers after scientific truth have failed in finding Him, in Whom all centres, may be told in few words. To approach the *Most High, the first essential* is from (from the very nature of the case) an attitude of the deepest *humility*—the most absolute self-abasement. And this is the very point in which the great ones of the scientific world are too often most lacking. For "thus saith the High

and Lofly One that inhabiteth eternity, I dwell in the High and Holy Place, with Him also that is of a contrite and humble spirit."

Perhaps there have been few moments in the world's history more replete with intense interest than that which witnessed the first recorded contact of the life of the Christian Manhood with that of intellectual culture in its highest flights and in its inmost Sanctuary. I mean the occasion in which this same Paul addressed the Athenians on the Areopagus. The scene and its surroundings—if not the audience itself, on the one hand, and the Man on the other—may be said to represent the loftiest development, each of its own form of life. We see Religion, as the lovingly aggressive principle, meeting Culture on its own ground and seeking (as with the Mosaic law) not to *destroy*, but to *fulfil*, to elevate, to ennoble, to separate the dross from the gold; and we see Culture, in its usual attitude (when standing alone) of cold, supercilious disdain. Yet, notwithstanding the apparent failure of this assault on the stronghold of godless Culture, the sad sense of discouragement which we must conceive as weighing upon the Apostle's mind as "he departed from among them," look at the results—years passed by; the "temples made with hands" fell; the Church arose on their ruins. And deeply suggestive is the method of treatment adopted by the Apostle on this momentous occasion. He takes his hearers as he finds them, and starts with ideas familiar to them and founded on their accustomed modes of thought; but he speedily lifts them out of these and carries them to a new starting-point; and this he does by two references, both drawn from productions of the boasted realm of culture, and typical examples of the two branches of that culture—the beauty of external form and that of poetic thought.

In the first place, taking his text from the external symbols of religious worship, visible on all sides in lavish profusion, in every variety of glorious beauty, he leads their thoughts to what was *not there*, and the absence of which created a void, a craving, scarce conscious though it was, deeper than temples or statuary could satisfy,—a craving for the knowledge of the UNKNOWN GOD. "The Altar to the Unknown God." And then, after having thus laid his finger, as it were, on the spot where lay the consciousness of want in the midst of such apparent plenty; having touched the spring that awakened the sense of need, which is the foundation of all religion; he borrows from another branch of art an idea in itself expressive of the one only means by which that need could be supplied—that void filled. "The Unknown God," "WE ARE HIS OFFSPRING." Here we have the first two steps upwards from nature to God, the earliest points of contact between culture and religion,—the first expressing consciousness of the fact that there is a God, unknown except by a higher light than that of mere intellect; the second indicating the true channel by which He is to be found, namely, by seeking Him as a Father; turning towards Him as a child craves after its natural rights, its place in its Father's house. "I will arise and go to my Father." To him who walks only by the light of science, that Father must ever be the "Agnostos Theos," (Acts viii. 23,) and such a man must be, whether he so term himself or not, practically an *Agnostic*. But for all that, he has in the inner depths of his soul an Altar to that same "Unknown God,"—cold, it may be, and dark, and dismantled; but still capable of being repaired and warmed by the flame of a living sacrifice. And if thus restored, it must be in response to the echo of "loving desire," (to use Huxley's expression again,) by which man's heart answers back the Voice of the Father's call.

The first great spiritual proposition which underlies all earthly knowledge, may be expressed in the words—"To us there is one God, the Father, from Whom are all things, and we FOR Him," and the second, embracing the means of approach to this Father, in the words next following—"And one Lord Jesus Christ, through Whom are all things, and we THROUGH HIM."

Once let this two-fold truth be grasped, and all other knowledge falls into its due place as a helpmeet and handmaid to religion. Hence we may observe that the proper function of such an Institution as this is to preserve and cultivate the true harmony between the heart-perception by which the knowledge of God in Christ is first grasped, and the intellectual culture by which God is to be sought in His works, in the world of nature and of man. The very building in which we are assembled (the College Chapel), in its conspicuous position, in the symbolism of its architectural beauties, as well as in its sacred uses, may be regarded as typically representing this grand truth,—Religion, the centre of the life-work, pervading, elevating, ennobling its every branch. And let us observe the vast importance of an Institution which makes itself (on these very principles) a centre of life-work in our midst; and its claim upon our deepest interest and active support; considering the design which it pursues, that, namely, of preserving the due proportion between the knowledge which is by faith, and the knowledge which is by intellect; the design, not merely of giving instruction in arts and sciences,—of supplying technical training for professional life,—of making clergyman, physicians, or lawyers, but of making MEN; and men after the pattern which St. Paul here lays down, destined, it may be, for various occupations and walks of life, but taught to regard all as starting from the same basis, and having the same final object in view—"the measure of the stature of the fullness of Christ."

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## ABOUT FUNERALS.

SCHEM (do) we find the subject of this article discussed in the Canadian Church press, although in England frequent reference is made to some features of it, and, as will be seen from the following extract, it is being dealt with in the papers of our Sister Church in the United States. We are thankful to say that every year sees an improvement in the Maritime Provinces in the matter of burials, but there is much yet which calls for severe condemnation. We are speaking now principally of the country, although in several particulars the article below applies with equal force to town and country.

We ask our readers to read carefully the following, which is from the *Living Church*, and wherein they have been guilty of transgressing, let them by the light of this article resolve to amend. It exactly expresses our own feelings, and it points out certain prominent evils easily recognized as too common among us. It is a subject of the very gravest and greatest importance, and we trust Churchpeople will resolve to assist in reforming what is wrong in the present customs in their several localities.

It will not be out of place in this connection to call attention, in order to condemn it, to the custom in some parts of the country of gathering in large numbers at the house of the sick, partly from morbid curiosity, partly out of respect to the family, and gaze and watch for hours the last struggles with death, thus contaminating the air of the sick room, which in any case is very difficult to keep pure, and adding immensely to the sufferings of the dying one. Many a life has been shortened, and what would have been a painless death often made a very trying one, by this objectionable practice. We have frequently known cases where the Doctors have assured us lives have been placed in great jeopardy by this foolish overcrowding of the sick chamber. Above everything else pure air is the most valuable assistant the medical man can have. Let us bear this in mind when we are reforming the other evil customs spoken of below:

"Most clergymen have cause to regret customs that prevail more or less in regard to the burial of the dead. Church people should not fall in with the use in their community, simply because it is the use. The customs are often unreasonable, foolish, and unseemly.

"Save in the case of contagious diseases, such as scarlet-fever and small-pox, funerals should be from the parish Church. For many and manifest reasons, a house is not a fit place for the Burial Service. Save in case of urgent necessity, funerals should not be appointed on the Lord's Day. For the clergyman it is a most inconvenient and inopportune time, very likely to interfere with his order and appointments for the day, in various ways. It also interferes with the habits of other Christian people, and lessens the attendance of the people at the appointed worship of the Lord's House. Save in very exceptional cases, funeral sermons and addresses are uncalled for and untimely.

"At country funerals, a vicious custom is practised of uncovering the coffin, and asking people to 'view the corpse.' It is a repulsive thing, and in every way objectionable. An

abundant custom sometimes obtains of removing the coffin plate before the committal. In not a few houses may be seen, framed and hung on the walls, these ghastly memorials of the departed. It is a foolish custom for the clergyman to announce hymns or songs which are not in the Hymnal. They are often quite unsuitable, and generally sentimental songs from Mr. Moody's collection. The clergyman does not like to refuse to announce them, but it is not the less a disagreeable thing to do.

"Funerals should not be from the house. But when they are, Churchmen should be careful to take their Prayer Book and join promptly and audibly in the Service. If the Anthem be not sung, it should be read responsively. An awkward and embarrassing pause often comes from the negligence of the people in responding.

"Before the appointments for the burial of the dead are made, the clergyman should be consulted, and his conveniences and wishes should not be disregarded. Even affliction is no excuse for lack of consideration for other people. The burial of the dead should be as the Church has appointed, and in every way unobtrusive, decorous, quiet, solemn and unostentatious.

## THE COLLEGIATE SCHOOL.

THE affairs of King's College have arrived at a crisis, but why have not the collectors of the forty thousand dollars, which we hope and believe the friends of the institution are waiting to be asked for, already set out on their tour? Another and very necessary way of supporting the College is by supporting the school. So discouraged has become the present efficient and accomplished head master by the dwindling number of his scholars that an offer from the States, but for an accident, would have induced him to leave us. The Governors have not spared expense in providing Mr. Willets with a suitable building; he has himself sunk money in improvements; his pupils are always in a majority, and very often hold the highest place in the list of matriculants. These are reasons why the Collegiate School ought to succeed. At a juncture like this it may be necessary to affirm that Mr. Willets is a scholar and a gentleman, that he has the full confidence of the University authorities, and the local clergy. We put it down to nothing more than a caprice of popular judgment that there should be any danger of the school not supporting itself. We call upon Churchmen to support the accredited Church School of the Province, and we hope we may hear no more of our best men being driven away from us by the failure of reasonable expectations here, and from disappointment in the express inducements by which Churchmen obtained their services amongst us.

## MR. HODGSON'S CONFIRMATION NOTES.

It will be a subject of regret with many that Mr. Hodgson's admirable "Notes for Confirmation Classes" have come to an end. We have heard many most eulogistic references made to them from Clergy and Laity, and the wish is expressed on every side that they should be put in pamphlet form so as to be made of permanent value to the Church.

## TALMAGE'S TABERNACLE.

A CORRESPONDENT of the *St. John Globe* has been visiting Talmage's Tabernacle in Brooklyn, and his account shows how religion is degraded by sensational preachers. If "itching ears" be a sign, these are truly the last days:—

"I went on Sunday to hear Dr. Talmage, and was almost ashamed to think that on that day I should have sought out a curiosity, almost as I would go to any other show. The whole affair is theatrical in the extreme. The church is planned like a theatre, the seats being arranged in a great semi-circle on an inclined plane; the platform with the pulpit located exactly as is the stage; the ornamented pipes of the great organ covering the entire space back of the platform from floor to ceiling, looking precisely like a drop-curtain all ready to roll up into the "flies;" and the delusion was completed by the location of the "orchestra" beneath and in front of the platform, said orchestra consisting of the organist and cornetist. The congregational singing was certainly very fine. One amusing incident occurred apropos of the singing. The hymn was read, the prelude played, and the singing began, but in such a weak, uncertain fashion as considerably surprised me, who was minus a hymn-book and couldn't understand what ailed the music anyway. One stanza was dragged through by main strength of the cornet and organ, when Dr. Talmage spoke up, and saying: 'That tune doesn't fit that metre,' gave out another hymn, read it all through, another prelude was played, and the music of many voices swelled out beautifully on the air with no more hesitation. The sermon was on political matters, being specially aimed at the sin of bribery; it was a good moral lecture; but there was little in it that could be distinctively called religion, and it was singularly inappropriate and uninteresting to probably the great mass of the congregation. Many

of the men, of course, were interested, and manifested that they were so, by rewarding all the best points which the speaker made with applause of hands and feet just as they would do in a caucus. Many humorous fits were received with open and unrestrained laughter as well as applause, and once when a particularly sweeping denunciation was hurled at these legislators who sell their votes and themselves, somebody at the back of the intensely crowded house shouted "Glory to you!" All this seemed particularly *malapropos*, following, as it did, the first portion of the day's service, which was the baptism of a large number of little babies."

## RELIGION AND CULTURE.

WE commend to our readers' consideration the thoughtful discourse of Mr. Allnatt on "Culture and Religion," which will be found on page three. It will bear careful reading, sustaining as it does so admirably the position taken by those who have earnestly contended for a Collegiate training such as is given in the Denominational Colleges.

## NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

XIII.

### After Confirmation and Before First Communion.

I will begin to-day by reading to you, without comment, the second chapter of St. John's first Epistle. I wish you would afterwards read it for yourselves and think over it. Perhaps each year, as the anniversary of your Confirmation comes round, you would read it, and try and receive the impressions of the day. Listen to it now: "My little children, these things write I unto you that ye sin not," etc., etc.

Now we come to our principal subject at this time, viz.: some practical directions about your Communion. I always like that there should be an interval of a few days between Confirmation and first Communion. Each is quite enough for one day. In preparing for Confirmation, you prepared for that which you received once for all. It is quite otherwise with Holy Communion. I am now to speak to you about that to which, I trust, you will come regularly and frequently. How often should you come? There can really be no clear principle found for any but weekly Communion, and I hope that you will gradually come to that; but it is well that, being beginners, you should have room to grow; so I advise you to *begin* with monthly Communion. *Begin*, I say, but do not stop with that. As special seasons, such as Advent or Lent, come round, you will perhaps at these times increase the frequency of your Communion, and then, having made the increase, you will not go back from it, but will make that your rule. So, gradually, you will come to Holy Communion weekly, or even more frequently. The very least that you can come is three times a year, of which *Easter must be one*. Never neglect your Easter duty.

Now with regard to preparation and thanksgiving. There are books of devotion which will assist you in that. If you wish any, I would recommend "The Treasury of Devotion," or "Resting Places"; or if a somewhat larger and fuller book is required, "The Churchman's Guide to Faith and Piety." But, after all, I believe you will find that the best books of devotion, the ones that wear best, are the Bible and Prayer Book, and in these directions will assume the use of no other books. Two or three days before your Communion use at your morning or evening prayers the prayer of humble access, "We do not presume to come to this, Thy Table," etc. The evening before make a short examination of conscience, thinking specially of the time since your last Communion, reading the resolutions then made, confessing any sins into which you have fallen; renew your resolves, ask God to give you a thankful heart (you are going to a Eucharistic or Thanksgiving Service), and be sure that there is no ill-will in your mind. Before the great festivals you will do well to make your examination more general, and to extend it over the whole period since the same festival the previous year. It is a good practice to read carefully over the Collect, Epistle, and Gospel for the Sunday on which you are going to Communicate, and from them to select some one subject (it may be either a promise, or a warning, or a command, or an article of the faith), and bear that specially in mind; or you may have some special grace which you wish to ask for, some special blessing for which you wish to return thanks, some persons for whom you would intercede. Any such particular object is called a special intention.

It is a custom of very long standing—one of the oldest and most wide-spread Catholic traditions—that the Blessed Sacrament should be the first food taken on the day of its reception. Do not violate this custom without absolute necessity. If you attend a celebration in the earlier part of the day, you will have no difficulty about it; but even if you come later it is no killing matter to put off your breakfast for a few hours. If, however, you positively cannot, without neglect of imperative home duties, attend an early celebration, or if you have no opportunity of so doing, and if your health is very feeble and delicate, then the lesser must give way to the greater; and better a non-fasting Communion than no Communion at all. But do not excuse

*yourself*; be sure and speak to your clergyman about it. It is a dangerous thing to trust to our own judgment to excuse ourselves from any act of self-denial.

Be as quiet and recollected as you possibly can in the morning before your Communion. Some persons make a rule not to speak, without absolute necessity, until some little time after their Communion. As to the Service itself, you are so familiar with it, and have so frequently seen others receive, that there are scarcely any special directions I need give you about it. You will notice that the rubric directs that the Sacrament of Christ's Body is to be given into your *hands*, so you will receive it in the palm of your right hand. It is not well not to touch the chalice; it is very difficult for the one who is administering the chalice to do so carefully and reverently if the communicant does not at least guide the chalice to his own lips; and if the communicant can touch that which the chalice contains, he can touch the chalice itself. In all minor matters follow, so far as you can, the customs of the congregation with whom you are receiving.

Now, remember that you should not only make special preparation before, but also special thanksgiving after. Take your Prayer Books and look at the prayer immediately before the *Gloria in Excelsis*. Use that prayer at your private devotions for two or three days after your Communion. I have given you prayers from the Prayer Book to use before and after your Communion, as I have no doubt that you will now find such forms helpful, if not necessary; but distinctly understand that I do not mean that you ought always to use these very words, or even any form. I am pretty sure that before very long you naturally will express the ideas of humility, trust, and thanksgiving in your own words, and perhaps discontinue the use of these forms in private devotion altogether. By all means do so when you feel that you can pray better without them.

And now let me give you a most earnest warning and exhortation against discontinuing your Communion. After a while you will most certainly be tempted so to do. When the disinclination comes, at once ask yourself whence it arises; honestly face the question and get the true answer. Is it from mere indolence? Remember that sloth is a deadly sin—all the more dangerous because not a gross one, but subtle and too little guarded against. It ruins many, many souls. Remember this: shake off sloth; quit you, like men; be strong. Is it because your conscience tells you of sin indulged? In God's Name, then, give up your sin; don't give up your Communion. If you cannot quiet your own conscience, consult your pastor or some pious friend. Only, if you are disinclined to go, be sure that something is wrong, seriously wrong, and act about your soul as you would if you were made aware of some serious derangement of your bodily health. But another warning—don't allow yourself to go to Communion with unrepented sin; here the danger is, lest, having formed the good habit, you, *rightly*, are unwilling to give it up, and, *most wrongly*, are also unwilling to give up your sin. But the two must not continue together; you must make your choice and give up your sin.

And now our instructions are over. Earnestly do I hope and pray that while our lives are spared I may see or hear of you all leading godly, righteous and sober lives, and that all, not one missing, may at the last be given a place at the right hand of the Throne. "The Very God of Peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE END.

## SOMETHING OF THE LITERARY HISTORY OF THE ENGLISH BIBLE.

No. III.—(Continued.)

Compiled by the Curate of Vermont.

Though we will be for the moment wandering from our direct subject, we will take this opportunity of referring to the monopoly, or patent right, of printing the Scriptures, which is of interest just now, because of the discussion concerning the issue of the new revision. This monopoly was, of course, granted by Parliament to certain bodies or persons for a stated time. In Scotland the case is clear enough: the last patent expired in 1839, when Parliament refused to renew it, but appointed a Bible Board for that country, with power to grant license to print the authorized version of the Scriptures. As for England: the latest edition the *Encyclopedia Britannica* says: "The monopoly of the right to print the Bible is still possessed by the Universities of Oxford and Cambridge, and Her Majesty's printer for England." (Art. *Bible Societies*.) While in the latest edition of Chambers' *Encyclopedia* (1868) in an article (Book Trade) written by Sir Wm. Chambers himself, we are told that "the last patent for England was granted by George IV., to Andrew Strahan, George Eyre and Andrew Spottiswoode, for a term of 30 years; and having commenced on 21st January, 1830, it consequently expired on 21st January, 1860." He goes on, however, a little lower down, to say, "Although the printing of the authorized version of the Bible, the New Testament and the Book of Common Prayer, with as well as without notes, seemed to be reserved by the Crown, practically no objection is taken to the printing of these works with

notes and comments. Many such editions are accordingly prepared and issued by publishers." This is plainly enough by the tacit permission of the Government, which does not under ordinary circumstances press its rights. Again, to quote Sir W. Chambers, "The preparation of these works has always been a prerogative of the crown, which grants exclusive privileges or patent rights to certain parties for the purpose."

In the case of the New Revision, the discussion of some months ago seems now settled, as the Universities are now publishing copies. I may yet mention Ireland: "George III., in 1776, granted a Bible patent to B. Grierson for 40 years. His son, George Grierson, obtained a renewal of that patent in 1811, and is still with Mr. Keene, the Irish Patentee."—*Art. Book Trade*, 1868.

Upwards of two centuries have elapsed since the 'Authorized' English Version of the Holy Scriptures now in use was given to the British nation. During that long interval, though many passages in particular Books have been elucidated by learned men, with equal felicity and ability, yet its general fidelity, perspicuity and excellence have deservedly given our present translation a high and distinguished place in the judgment of the Christian world wherever the English language is known or read." (Horne.) From the many notices of approval and respectful admiration quoted both from Todd and Horne, I select but one, that of Dr. Whitaker, who says: "It may be compared with any translation in the world without fear of inferiority. It has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country."

There are those among us here, as well as thousands and millions the world over, to whom this version of the Scriptures is very dear: its very language is full of rhythm, and beauty, and grandeur; its expressions have been familiar since our childhood, and many associations connect particular texts with the "long ago"—with those still dear to us, who are gone before. To quote the words of Dean Alford: "Its pure use of our native tongue, its exquisite balance and music of its sentences, the stately march of its periods, the hold on the memory taken by the very alliterations and antitheses, which were the manner of writing when it was made—these and a hundred other charms, which invest almost every verse, make us love it even to excess; and when we intensify all these claims to our affection by the fact that it has been for centuries, and is now, the vehicle to this great English race of all that is pure, and holy, and lovely, and of good report—the first lesson of infancy, the guide of mature life, the comforter of sickness and death—we can hardly be surprised that many, and some of the best among us, refuse to see its faults and are unable to contemplate, with any content, the prospect of their being corrected."

We would, perhaps, be ready to say with Mr. Todd: "We shall take up the Book which from our infancy we have known and loved with increased delight and resolve not hastily to violate, in regard to itself, the rule which, in one of the Lessons from Ecclesiastics, appointed in our beautiful Liturgy to be read, is recorded, viz., 'Forsake not an old friend, for the new is not comparable to him.' But there are spots even in the sun: and ever since the publication of this version it has been commented on, adversely and even bitterly, by its foes, reverently and hopefully by its friends. In comparatively recent years there have been scholars of the very highest attainments (and some of these men of the most fervent piety), among whom we may mention Newcome, Waterland, Blayney, Lowth, and Kennicott, and many more, who have felt that Biblical criticism had made such strides; that so many MSS. had been collected for the rectification of the original text; that the languages of both Testaments were being more carefully examined than they had ever been; that the learned labours of two centuries had thrown additional light on the meaning of revelation; and that, therefore, these advantages should be made available for the improvement of the Translation of the Scriptures, which was intended to be the guide of learned and unlearned alike."

We need not here do more than mention that a discussion on the Bible took place in the House of Commons in 1657, but as the matter got no further than the appointment of a committee, we can (thankfully considering the times) let the subject drop.

In 1857 and '58 a revision was advocated by eminent scholars and those high in authority and position in the Anglican Church; but it was not till 1870 that the question took a formal shape. In February of that year Wilberforce (of blessed memory), then Bishop of Winchester, introduced the subject in the Upper House of Convocation, and after considerable discussion it was decided by resolution that it was desirable a Revision should be made. The Lower House at once appointed a committee to confer with those selected from among the Bishops. In the following May this committee brought in their report to their respective Houses—"That a Revision was desirable, not a new Translation; that a committee should be nominated to undertake the work, who should be at liberty to invite the co-operation of any eminent scholar, to whatever nation or religious body they may belong." The consequent discussion was lengthy, able, and warm; but the matter was finally carried and a committee appointed (May, 1870).

(To be continued.)

Correspondence.

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

POPULAR ELECTION OF A CLERGYMAN.

(To the Editors of the Church Guardian.)

SIRS.—The following, which appeared in the *Dominion Churchman*, you will oblige by inserting in your columns.

"The election of a Chaplain for S. Saviour's, Southwark, has at last 'come off' and in the main features of the contest, it has exhibited all the worst features of a Parliamentary election of a former age, whatever may be the evils of the Patronage system in general use in England, this example amongst others has helped to show that nothing can be worse than the popular election of a clergyman. In this case there were six candidates, among whom the Rev. W. Thompson, the Curate in charge seems to have been the most popular. He was known as a sound Churchman and an excellent Parish Priest. The others appear to have been more or less the tools of the 'Church Association,' which, in that Parish at least, would seem to be not so very popular. Mr. Thompson got 1295 votes, Mr. Wainwright 432, Mr. Cheadle 32, Mr. Cloquet 18, Mr. Proctor 8, Mr. Stevens 6. Mr. Thompson was therefore elected, and we shall no doubt be regaled with a considerable amount of abuse from the Persecution Company, because not one of their candidates could get even a respectable number of votes. The candidate who came next to Mr. Thompson is a gentleman of some eloquence, well known as an itinerant lecturer on "Ritualism." His great gift of speech is pleasing to many ears, desiring to be tickled, but he could not prevail against the Curate who had been working so hard and so conscientiously in the parish. The character of the proceedings in the election of a clergyman for the Parish seems to have been quite as bad as that of the Parish of Bilston, already made so notorious. These two examples ought to furnish a sufficient warning to the advocates of the popular election of a clergyman, although in the case of St. Saviour's, Southwark, the election appears to have been more satisfactory. A resident in the Parish says: 'The surroundings of the whole affair have demoralized the Parish for many weeks past. Religion has literally been dragged through the mud. Friends have been alienated by the bitterness of the attack on this side and on that, and however satisfactory the result may be to a large majority of the Parishioners, it must be seen that a result, at least a good, might have been attained by any of the much maligned, but more ordinary methods of Presentation, and the turmoil, scandal and wickedness of the whole affair might have been avoided.'

B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.)

SIRS.—After reading the report of the annual meeting of the B. H. M. in your paper of the 14th inst., I forward the following for the consideration of all whom it concerns.—The venerable S. P. G. was founded to send and maintain Missionaries in the Colonies of Great Britain. Its annual report shows the many thousands of pounds sent for Missionary work in India—not a colony, but an Empire. Methinks the S. P. G. should maintain, as far as possible, its Missionaries *cum digno*, not in *pauperis*, for a ragged and semi-starved army is crippled in more ways than one. This diocese has, and does contribute towards "Foreign Missions," very laudable and right when able, but can a sinking vessel tender assistance to another in distress? Experience proves that while the Church Societies at home, sent and paid their Missionaries, very many Protestants were members of the Church of England, but denied said membership when called upon to support their clergymen. Yea, even members of the Church found this a hard lesson to learn, viz: "Support your minister." And not a few of them—let them look to it—set at naught, revile, despise, starve out, and bid depart from our shores (Matt. 8. 34) some of the ambassadors of Christ, who, having left home, with all its fond associations, are yet (how long?) in their midst preaching the "glad tidings." Let us all remember, ere it is too late, the message to the Church of the Laodiceans, (Rev. 3. 14.) and earnestly pray that the Church in Nova Scotia may awake from its apathy and lukewarmness. It has the means, but its present condition proves the will is lacking. May the Lord quicken our hearts, and make us willing to give liberally of that which is merely lent to us, the use and abuse of which an account must be given to Him who now says, "Occupy till I come," but later will command us to "give an account of our stewardship." Nolens volens, we have to "render unto Caesar the things which be

Cæsar's": let us then cheerfully render "unto God the things which be God's," and "deficiency" will be a thing of the past.

Yours,

A CHURCHMAN.

July 15th, 1881.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS.—"J. W. H. R." so conclusively proves by his last letter that were all Parishioners like himself, "confusion worse confounded" must reign in a Parish whenever an election of a Pastor takes place, that I leave it to do my work. I would say, however, that if I have wandered it has been in pursuing him through his own mazes. One statement I must certainly notice. In answer to my question, whether "J. W. H. R." ignored the Apostle's query, "How shall they preach except they be sent," he replies, "The only *sentiment* I have ignored is "D. C. M.'s," that a clerical body or any outside boards is superior to the great body of Parishioners in the choice of an Incumbent." (a.) This is not my sentiment, but a perverted representation of what I have said. (b.) What I have said "J. W. H. R." has not ignored, but tried to controvert. (c.) He has taken no notice of the Apostle's query, or, in other words, has ignored it, and this is not a *sentiment* but a practical question. (d.) The Church looks upon it as *practical* for one of the solemn questions put to a Bishop at the time of his consecration is "Will you be faithful in ordaining, sending or laying hands upon others," and the elect must answer "I will so be by the help of God."

Now, if the Bishop is to have no say in the sending we should move to have him released from an oath which he cannot perform.

D. C. M.

AMENDED QUEBEC SCHEME.

SIRS.—When the Committee were preparing the amendments of the Quebec Scheme, passed at the last B. H. M. meeting in Halifax, how is it that they did not arrange to do as they do in Quebec itself? When the amount due from the Parish is not paid, and the Treasurer can make no further ordinary payments, the Clergyman receives another Mission (if one be vacant), or he is paid half a year's salary to give him time to look for one, and this is to be paid by the defaulting Parish, before a new Missionary is sent to them.

ENQUIRER.

SEABURY'S MITRE.

(To the Editors of the Church Guardian.)

SIRS.—May I ask you to accord a space in your columns to the following extract from a note appended by the Rev. A. C. (now Bishop) Cox to his beautiful poem entitled "Seabury's Mitre," and which may serve to correct the impression that the mitre in question was never used by Bishop Seabury.

Yours truly,

E. B. CUTLER.

Annapolis Royal, July 22, 1881.

"SAMUEL SEABURY, Bishop of Connecticut, and first Bishop of the American Church, was consecrated at Aberdeen, Scotland, on Nov. 14, 1784. He died Feb. 25, 1796.

"Learning that the mitre worn by Bishop Seabury in his Episcopal ministrations was yet in existence, I had the curiosity to obtain it, through the Rev. Dr. Seabury, of New York, and placed it in the Library of Trinity College, Hartford, with an appropriate Latin inscription. An aged Presbyter, the Rev. Isaac Jones, of Litchfield, came into the Library on Commencement Day, and betraying some emotion at the sight, I said to him, 'You probably have seen that mitre on Seabury's head.' He answered, 'Yes, in 1785, at the first Ordination in this country, I saw him wearing his scarlet hood and that mitre, and though I was then a Dissenter, his stately figure and solemn manner impressed me very much.' The mitre is of black satin, adorned with gold-thread needle-work. The Cross is embroidered on the front, and on the reverse, significant emblem, the crown of thorns."

[We thank our correspondent for setting us right about this important matter.—Eus.]

IS CHRIST DIVIDED?

(To the Editors of the Church Guardian.)

SIRS.—Your correspondent "Rothesay," having replied to my last, which he had a perfect right to do, I must trouble you with another letter upon the same subject. While I admire the moderate and gentlemanly manner in which he argues the question, I object to his views in toto, that is, with regard to the points at issue, namely, the question, "Is Christ divided?" and Church unity. In the first place, I object to the support which he claims for the position he has assumed. It looks too much like grasping at a shadow. The bare fact that the Archbishop of Canterbury was present at a banquet given by the Lord Mayor of London in honor of Mr. Moffatt, and that he spoke at that time, stating that the gulf between sectarianism and the Church

was not nearly so wide as that between heathenism and Christianity, does not show in the slightest degree that His Grace either sympathized with or acquiesced in Mr. Moffatt's views on religious matters in general, or of the Church polity which he sought to establish in lieu of the one which Christ established. An apologist and defender must do both.

In the next place, the success which has attended his labor, and that of many others of various denominations, does not prove that schism is right and Scriptural, or that in these days of license, I would rather say than liberty, this *quondam sin* is to be regarded as a thing of the past. Mere success does not prove that they have been authorized to minister in Holy things by persons who had the power to authorize them.

We can with "Rothesay" "rejoice that Christ is proclaimed"; but we should rejoice still more if the persons proclaiming Him did so with authority. We can rejoice that the power of heathenism is crushed by some form of Christianity, even though it may have been preached through "envy and strife"; but how much better should we be satisfied if all this had been done through the ministry of the Church. Although St. Paul is quoted as having written to the Philippians, as "Rothesay" states in his last letter, he was neither an apologist nor defender of schism, but the very reverse. We often rejoice when good comes out of evil; and why should we not? By so doing, however, it is not to be assumed that we approve of such means being used to attain such ends. St. Paul wrote the following words, which carry no uncertain sound with them: "For while one saith, I am of Paul: and another, I am of Apollos: are ye not carnal?" Were Paul here to-day, would he not say, while one saith, I am a Baptist; and another, I am a Methodist; are ye not carnal? Yea, I think his utterances would be even more forcible, for we must observe that he even blamed those of his day for classifying themselves as it were under Apostolic teachers, and thereby mystifying that unity which is so essential to the Church. How much more would he censure the people of this day for being divided and subdivided into as many sects as there are days in a year, and controlled and guided by men in very many instances who have simply assumed authority over them,—called, I suppose, to hold authority in the mysterious church in a mystical way?

Christ said to His hearers, so we find it recorded in the 24th chapter of the Gospel according St. Matthew and the 23rd verse: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." The fact that Christ is recorded as having said with regard to persons working miracles in His Name, "Forbid them not," does not prove that He was willing to suffer an irregular ministry; but the fact that He instituted a regular one, and invested it with power and afterwards endowed with the Holy Ghost in a visible manner, without doubt proves that He established a *visible Church*. "Forbid them not" does not show that He approved of the conduct of those irregular workers any more than the following words, spoken to Peter when he would have defended Him, go to prove that He approved of the conduct of His enemies when they were seeking to take Him prisoner, previous to His Crucifixion, namely: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

With regard to Apostolic Succession, I agree with "Rothesay" when he states that the Roman Catholic, and the Greek Church, and the English Church claim it; and I will go still further and admit that I believe they have it, too, and that they are each branches of the Church, and that the clergy of each branch are duly authorized to minister in holy things. They have the Creeds, too; but of two of these branches I shall be obliged to say that I believe them to be corrupt. Still they are visible communities or branches of the Church which Christ established. "Rothesay" asks, Have they unity? They have, in so far as the faith contained in the Apostles' and Nicene Creeds is concerned; and each has an Apostolic ministry. But I believe our own branch is the purest and most Scriptural of the three. Look at the sects—most of them without Creeds, else they have Creeds that are nameless, and men without authority to lead them—empirics, I would call them, if the term is allowable.

Again, "Rothesay" states that Christ's words praying "that His followers may be one, have their natural application to this, His invisible Church." I take this to be a non-natural application of those words, for does He not say "that they may all be one, as Thou Father art in me, and I in Thee," and, further, "that the world may believe that Thou hast sent me." That is, the unity is to be real and visible, in order that the whole world may be convinced of the truths of the Gospel. "Unity is essential, liberty in non-essentials." I claim that unity is an essential.

Lastly, "Rothesay" advises us to recognize the good we see in others, and to extend charity to them. We are perfectly willing to do so; but we can neither apologize for, nor defend their glaring inconsistencies, and where we feel and know that they are wrong, I think it would betray insincerity in us if we did not declare it. If we are really anxious to disseminate the whole truth, the God of truth will aid us if we ask Him; but if we intend only to tell a part of the truth, and to gloss over a multitude of errors, I do not believe He will aid us, even if we ask Him importunately.

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THE CENSUS OF THE DOMINION OF CANADA.

The St. John Sun has the following: The census authorities at Ottawa have verified the returns sent in, authorize the announcement that the population of the Dominion by Provinces is as follows:

Table with 2 columns: Province/Territory and Population. Includes Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Is., and British Columbia and the North-West Territories.

The figures for British Columbia and the North-West Territories are estimated, the returns not being all in.

The total population of the Dominion is 4,350,933. As against, in 1871, 3,485,761.

Increase in 10 years 865,172

The census taken in 1871 included returns only from the old Provinces - Ontario, Quebec, New Brunswick and Nova Scotia. The present returns include the Provinces of British Columbia, Manitoba and Prince Edward Island, and the Territories of the North-West. The increase of population (865,172) has therefore been made up as follows:

Table with 2 columns: Category and Population. Includes Natural increase in the older Provinces, From acquisition of new Provinces and Territories, and Total increase.

The increase of population in the older Provinces alone is as follows:

Table with 2 columns: Province and Population. Includes Ontario, Quebec, New Brunswick, Nova Scotia, and The Dominion, as in 1871.

As regards the newer Provinces, the comparison stands as follows:

Table with 2 columns: Province and Population. Includes P. E. Island and Manitoba.

The increase in these two Provinces is therefore:

Table with 2 columns: Province and Population. Includes P. E. Island and Manitoba.

The population of Van Couver Island, forming a portion of the Province of British Columbia, was placed in 1871 at 6,000 permanent white resident, besides miners, and 16,000 Indians. We cannot at the moment of writing lay our hand on an estimate of the population of the mainland portion of the present Province of British Columbia, in 1871; and it is impossible to state what the population of the territory lying between Manitoba and the Rocky Mountains was at that time. The present population of all the country west of Manitoba, to and including the Pacific Coast, is now estimated at 160,000, and this, we imagine, is well within the actual population.

The population of the Dominion, as taken in 1881, therefore stands as follows:

Table with 2 columns: Province/Territory and Population. Includes Ontario, Quebec, New Brunswick, Nova Scotia, P. E. Island, Manitoba, B. Columbia and the N. W. T., and Total gain from all sources.

The Dominion in 1881 4,350,933. The Dominion in 1871 3,485,761. Total gain from all sources 865,172

The census of 1861 and 1871 may be compared, as regards the older Provinces, as follows:

Table with 3 columns: Province, 1861, 1871. Includes Ontario, Quebec, New Brunswick, Nova Scotia, and The Four Provinces.

The increase, therefore, was as follows:

Table with 3 columns: Province, 1861, 1871. Includes Ontario, Quebec, New Brunswick, Nova Scotia, and The Four Provinces.

It will be seen that while in the last decade Ontario has gained somewhat in her percentage of 1871, Quebec has almost retained hers, Nova Scotia has fallen back somewhat, and the four Provinces taken together have increased theirs from 12 4/5 per cent. to 15 3/4 per cent. As regards the numerical increase over the twenty years, it stands as follows: - Ontario, that added 224,760 to her popu-

lation between 1861 and 1871, has gained 292,609 between 1871 and 1881; Quebec, which added only 79,950 in the former decade, has gained 166,953 in the latter; New Brunswick, which gained 33,547 in the former, gained 30,535 in the latter; Nova Scotia, which added 56,943 in the former decade, gained 52,785 in the latter. The four Provinces, which increased 395,200 in the former (61 to '71), have gained 547,882 in the latter ('71 to '81).

In twenty years, then, Ontario has added to her population 517,369; Quebec, 246,023; New Brunswick, 60,082; Nova Scotia, 109,728; the four original Provinces of the Dominion showing an increase of 933,282, hard on to a million of souls - or 32 1/2 per cent on the population of 1861.



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Births.

LOCKWARD. - At Sussex, on Sunday evening, 24th ult., the wife of Rev. John Lockward of a son.

TOWNSEND. - On Wednesday, July 27th, at 16 Kent Street, Halifax, the wife of the Rev. A. J. Townsend, Chaplain H. M. Forces, of a son.

Marriages.

ANNIS - WILSON. - At the Parish Church of St. Peter, Weymouth, on the 21st July, by the Rev. P. J. Fillet, A. B., Rector, Mr. Charles Cushing Annis to Miss Annie Wilson.

HANDLEY - NOBLE. - On the 9th June, at the Parish Church, Clifton, England, by the Rev. Alfred Elton, Vicar of Pitminster, Somerset, assisted by the Rev. T. H. Charles, Augustus McWraat Handley, Esq., Major 19th Prince of Wales' Own Regt., second son of the late Rev. Augustus Handley, of Blaisdon, Gloucestershire, England, to Lucy Isles, eldest daughter of the late Robert Noble, Esq., of Halifax, N. S.

FIELDING - MILLS. - 24th ult., at Amherst, by Rev. Canon Townshend, William Fielding of Truro, to Eliza Regina Mills, daughter of David Mills, Amherst.

Deaths.

EMERSON. - July 7th, at Bognor, Sussex, England, in the 82nd year of her age, Mary Emerson (nee Beyer), widow of Hugh Alexander Emerson, formerly of Windsor, Nova Scotia, and afterwards Solicitor-General and Judge in Newfoundland. The deceased lady was a native of Halifax, N. S.

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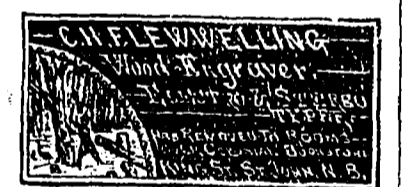
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