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# The Church Guardian.

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

Vol. 3.—No. 25.

THURSDAY, OCTOBER 8, 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.

At the three great universities of India from 8,000 to 10,000 students are annually examined, the English language being chiefly employed. There are, including the different dialects, 549 languages in the empire, and 243 are spoken.

WITHIN a few years several free circulating libraries have been established in Japan. The one at Tokio contains 63,840 volumes of Chinese and Japanese works, 6,162 of English, and between 8,000 and 9,000 volumes in other European languages.

A CONVENTION has been concluded between Greece and France, subject to the confirmation of the French Chamber, by which France is authorized to explore and excavate the site of Delphi upon the same terms as the German excavations were carried out at Olympia.

LAST week a quantity of bees for Ontario were received from Cyprus by Messrs. Pitt and Scott, of St. Paul's-churchyard. They were let out near London for a fly, and afterwards repacked and forwarded by the Allan mail steamer *Sardinian*. A similar consignment was successfully conveyed to Canada last year.

THE sketch of the statue of Lord Beaconsfield which is to be placed in Westminster Abbey has been made and sent to the Queen for her approval. The cost of the sketch, the model, and the completed statue with pedestal, including the erection, is to be £2,000. The sum voted by Parliament for this object was £2,100.

A RARE American book was found in a collection recently sold in London. It was a copy of the Common Prayer translated into the Mohawk language for the use of the Indians and published at New York in 1715. Few copies of this edition survived the expatriation of the Mohawk tribes of Canada for aiding the British in the War of Independence.

THE *Daily News* says the Queen has presented a stained-glass window to St. Mary's, Bury St. Edmund's, in memory of Mary Tudor, daughter of Henry VII., often called "Mary, the P.ench Queen," as she married first Louis XII. of France and afterwards Brandon, Duke of Suffolk. The chief episodes of her eventful history are depicted in the window.

PRINCE FREDERICK of the Netherlands, uncle to the King, expired at eleven o'clock on Thursday night at his residence near The Hague. He was in his eighty-fifth year. The deceased Prince was one of the soldiers of Waterloo. During the battle he was stationed with 18,000 men to cover the Duke of Wellington and protect Brussels in case any sudden turn that way should be made by Napoleon.

THE late Francis T. Buckland, the distinguished scientist, and who was especially an authority in pisciculture, phrased his conclusions as to the being and character of God in the following words: "To put matters very straight, I steadfastly believe that the great Creator, as indeed we are directly told, made all things perfect and very good from the beginning; perfect and very good every created thing is now found to be, and will so continue to the end of time."

A RETIRED judge, recently deceased in Massachusetts, left to the town of Northampton \$200,000 to establish a public library, on condition that no minister of religion shall have anything to do with its management. The Albany Law Journal thereupon says: "Judge Forbes has thus written himself down a particularly bigoted and short-sighted person." He needed not to exclaim with Dogberry, "Oh, that one would write me down an ass," for he had the happy faculty of being his own secretary.

ONE of the Paris Rothschilds announces his intention to bequeath to the Louvre an art collection upon which he has spent 25,000,000 francs and a large part of his life. The collection is famous among connoisseurs. He also promises to leave 1,000,000 francs with it, to meet the expense of keeping it in preservation, and pay the salaries of custodians. The reason assigned for this act is the desire to keep the collection intact, and the wish to repay France in part for its just and liberal treatment of the Jews. The Secretary of State for fine arts promises to keep the collection in a separate gallery, bearing the name of Rothschild.

A CURIOUS discovery is reported from Spain. While engaged in working the lead mines in the Province of Segovia, seventy miles northwest of Madrid, the miners found an entrance into an immense cavern in which they found upon an argillaceous deposit, and in the midst of stalagmites, 500 skeletons of men and women. Ten well-shaped and perfect skulls have been obtained, besides chipped stone and quartz implements and fragments of rude pottery.

WHEN the tide moves in all at once from the ocean, the phenomenon is called a "bore." The most perfect examples are said to be found at the mouths of the rivers Amazon, Hoogly, and Tsientang, in China. In the case of the last mentioned river, the wave plunges on like an advancing cataract four or five miles in breadth, and thirty feet high, and thus passes up the stream to a distance of eighty miles, at the rate of twenty-five miles an hour. The change from ebb to flood tide is almost simultaneous.

DR. E. W. BLYDEN, who has seen Africans in many lands, into which they have been imported, and in which they have deteriorated, says: "The manhood of the race is in the heart of Africa. There is the basis upon which the African national superstructure is to be reared." This is the conclusion toward which those who know most of Africa and the Africans are tending. Even the colonies on the coast, made up largely of Africans born in other lands, fall short of realizing the expectations of their founders.

ON the coast of Africa, west of the Bight of Benin, there is an extended lagoon. Directly behind the principal opening there was built years ago on the mainland a city designed especially as a hiding place and stronghold of the slave trade: and for a generation or two the very name of Lagos was a synonym of all the horrors of that infamous traffic. This is now called the "Liverpool of Africa," the great central emporium of the coast trade. The landmark which now guides sea-going vessels into the opening of the lagoon is the spire of a Christian Church rising gracefully above the city. The yearly exports of Lagos amount to \$2,000,000.

THE days of lazy prelates are happily gone bye. Here is the work done by the Bishop of Bedford in a single day as described by *John Bull*:—"In the morning he preached in a West-end Church. Afterwards he went by steamboat to Wapping, and in the afternoon held a Confirmation in the parish church. From Wapping he went to the adjoining parish of St. George's-in-the-East, and on the steps of the church gave a very plain but forcible address to a body of working men and women who assembled to hear him. This over he took a train from Shadwell Station, in order to preach in his own church in the City."

THERE has been some trouble among the Methodist ministers now in London about the temperance question. In their great hospitality, the English hosts have arranged for vinous refreshment for the delegates in a side-room chapel. This has been a horrible scandal to the stricter members from the United States, who are also shocked at finding wine on tables wherever they are invited to dinner. The result of the council is likely to be that the eastern and western sections will part at its close, having very poor opinions of each other. The Americans know too much to suit the English, while the English know too little to suit the Americans. The English press say the American white delegates are very uncivil to the colored representatives.—*Living Church*.

*Church Bells* says:—"In one respect the Newcastle Congress will fall at a very opportune time for Churchmen. People are beginning to feel the necessity of drawing together more closely the bands which unite the different schools of thought within the Church. The Church Association, the English Church Union, and the Church Reform Union, if left to follow out their own idiosyncrasies, can but set up a reign of chaos and bitterness. Each, if kept within due bounds, is capable of doing a good work; and the 'limits' within which each may act is more likely to be learned at a general meeting of Churchmen, such as the Church Congress is, than in any other way. Mutual respect is more easily gained by bringing opposing forces and parties face to face than by leaving each to pursue its own course, unchecked by the presence and criticism of the other. If the Church Congress accomplished no other good than this, we are of opinion it would of itself be a distinct gain to Church institutions."

THE *Pall-Mall Gazette* says a sensation has been caused in Bristol by the discovery that a cargo of three hundred tons of human bones had been consigned to local firms of manure manufacturers. The bones were shipped at Kolosto and Constantinople, and are the remains principally of the defenders of Plevna. The hair still adheres to some of the skulls, and complete limbs are among the horrible contents of the cargo.

It is announced from Newfoundland that the steamer "Proteus," owned by Mr. James Stewart, M. P. for Greenock, arrived on Sunday from Lady Franklin Bay, having successfully landed the American Arctic Expedition on the 11th ult. The "Proteus" brings back the English Arctic mail deposited on Littleton Island in 1876. Last winter was very mild, and the ship could have penetrated farther north, there being open water as far as the eye could reach.

THE Irish Presbyterians are mustering their forces for another contest over the instrumental music question at the approaching Assembly. This is, with them, the burning question. Fresh grievances are nothing in comparison with this; the Irish land question nothing; even Irish evangelization nothing. A free fare to Dublin on the railway and free board and lodging there are promised to elders and ministers of limited means who will consent to attend and vote against instrumental music.

It is announced that Mr. Frank Wise has given £10,000 to the Bishop of Cork and £10,000 to the Roman Catholic Bishop of Cork, who are to apply the interest of these sums each year to the relief of the poor, no institution to receive aid from the same. Mr. Wise has also given £3,000 to the South Infirmary, and £2,000 each to the North Infirmary and the Cork Fever Hospital. When Mr. Wise gave £20,000 to Bishop John Gregg to aid in building St. Fin Barre's Cathedral, *Punch* recommended all rich men to "Go and do like Wise." This sage advice would well bear repetition now on this fresh instance of Mr. Wise's liberality.—*Irish Ecclesiastical Gazette*.

ACCORDING to the new memoirs of Count Kisselef, who acted as Russian Ambassador at Paris after the Crimean War, it was the Empress Eugénie who decided Napoleon III. to make war against Russia. The story, as told by Count Kisselef, is given on the authority of the Empress herself. Count Kisselef observed, "Then it is your Majesty who has been the cause of the death of 200,000 men, and of the loss of seven or eight milliards of francs?" "Yes," she answered, "indirectly; and I do not repent of it. Such perturbations are sometimes necessary in the existence of peoples. It was necessary for France to take her rightful place in Europe. She has done this by means of the alliance with England, and by that alliance she will maintain her influence at home and abroad." So runs the story.

## FOREIGN MISSIONS.

### SOME FIRST FRUITS FROM THE MISSION FIELD.

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

#### I.—NAOMI SUKHLI; OR, "I WILL NEVER WORSHIP A CRUCIFIED GOD."

SHE was the wife of one of our catechists, a most earnest convert, by name of Ram Ruttan. He had received his first impressions of Divine truth from a tract which had been put into his hands on the immortality of the soul. He was for some time in the same condition as the treasurer of Candace, Queen of Ethiopia; he wished to understand the things which he read, but no Philip came to instruct him. As no one came to him, he left his house in search of the truth, and in his travels came to Allahabad, at which place our Society had then a catechist. Ram Ruttan heard him preach, and began to argue with him; but the catechist, David Batavia, finding himself unable to cope with him, gave him a letter of introduction, and sent him to Benares, to the Rev. W. Smith, my fellow-labourer, with whom he stayed for some time. Mr. Smith spoke and argued with him daily, and took him likewise to the city to attend the preaching at the different chapels or preaching places. Ram Ruttan visited me also now and then, and I found him an honest, clever and intelligent man, possessed of a considerable share of good sense, but he was too proud to humble himself and believe in a Crucified Saviour. After having stayed some time with Mr. Smith, he left him, and joined the enemies of the Lord in the city of Benares; but after a short absence he returned, stating that he could no longer

resist his conviction, and desired baptism. Mr. Smith, being convinced of his sincerity, baptized him by the name of Nathaniel. He manifested from the beginning the most genuine signs of conversion.

Having tasted how gracious the Lord is, Ram Ruttan was anxious that his wife should share in the blessing, and went therefore to fetch her. She came with three fine little boys, who were at once, at their father's request, baptized by the names of Abel, Noah, and Moses.

Sukhli was a fine, tall, good-looking woman, with a great deal of common sense and powers of mind. She was like all the other women of India at that time, quite uneducated; she could neither read nor write, and therefore went daily to the Orphan Girls' School to be instructed. Her husband was very anxious for her conversion, and prayed much for her. She listened to his instructions and Divine Service; but when her husband urged her one day to accept the love of Christ crucified, she said to him: "Do you really believe that God sent His Son from heaven to die for sinners? I shall never believe it. If we were good people I could believe that He might have sent His Son to instruct us; but for such as we are, who do not act according to that we know to be right, for such He could never send His Son to die." When he spoke to her of baptism she said, "Do I not live in Benares? And if I die I will die in the Panch Kos (that is, within ten miles of Benares), and I shall be sure of going to Heaven. I will not be a Christian; I will not be baptized"—and then told her husband plainly she would never believe in a Crucified God, and that if Christ had been God He would never have been crucified. In this state of mind she remained for some months. Her husband came to me and told me of his wife's state of mind, saying, "What shall I or can I do?" "Do as we did, Ram Ruttan," I said, "when you joined the enemies in the city, we prayed for you."

About that time typhus fever was raging in Benares; numbers died, and Ram Ruttan was also attacked. Sukhli was with him day and night, but he became daily worse. He spoke to her much about the love of Christ, told her of his prospect and happiness. When he felt his end approaching, he called for his children, laid his hands on each and blessed them. He told his wife he was happy in Jesus, and he expired in her arms.

It was a mournful funeral. Sukhli did not attend, but locked herself up. After a few days two of our Christian women visited her. They sympathized with her, but she wished to hear nothing about Jesus. About two months expired, when her eldest boy, Abel, was attacked with the same complaint, and died. We felt deeply for the poor widow. She attended the funeral, and as I pronounced the words, "earth to earth, ashes to ashes," I saw a tear steal down her brown cheek. She went home and locked herself up again. Two other of our women tried to comfort her, but she would not listen, but repeated several times, "I will never bow to a crucified God!"

A short respite was granted her, when her youngest child was taken ill. I was standing one day at the door of our prayer room, which adjoin my house. A person came across my premises, and, as she came near, I saw it was Sukhli, with something in her arms. She brought her youngest child to me, saying, "Oh, look at my child, he is dying! Let him not die: give him some medicine, make him well, or he will die also." I looked at the poor child. The features of death were already depicted on his countenance, and I said to her, "Good woman, here is human aid of no avail, no one can help your poor child but the Good Physician above. When He was on earth He raised the dead; He can do so now, apply therefore to Him." She was in deep distress, and after I had given the child some medicine, she took up her precious burden and went to her house. I followed her in order to see what more I could do. She laid the child on her own bed, and as she did so, it gave a convulsive grasp and the little spirit had left the home of clay. Never shall I forget the bitter anguish depicted on her countenance. She knelt before the bed, clasped her hands, looked up to heaven and exclaimed in agony, "It is enough, Lord, it is enough!" I will humble myself, I will bow to the foot of Thy cross." And she did bow.

Soon after she asked for baptism, and when asked what name she wished to have, she mournfully replied, "Call me Naomi, for the Lord has dealt with me as he did with her. I was full when I came; what am I now?"

But her trials were not yet over. Her second and only son-left was also laid on a sick bed; we did all we could for the child, but he was taken also. When he was gone, she went silently to Mr. Smith, and afterwards came to me, and all she said was, "The widow's dove has flitted to the bosom of his Saviour."

Sukhli is a humble, earnest, Christian woman; a true servant of Christ; and for upwards of thirty-four years she was a fellow-labourer in our Mission. During this greater part of the time she was the matron of the Orphan Girls' Institution, and I left her in 1872 in charge of the same. But she is now, I hear, pensioned, and so has been relieved of those labours in which the Lord has richly blessed her.

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**PERSONAL.**—The Rev. E. P. Flewelling has removed to Newcastle, N. B. All correspondence should be addressed accordingly.

The Rev. W. J. Wilkinson, M.A., having been appointed Missionary to Bay Du Vin, desires, in future, all his letters and papers addressed to that place.

**ST. ANDREWS.**—The Metropolitan visited St. Andrews on the 17th, and remained until the following Tuesday. On Sunday he confirmed 40 candidates and addressed them, and in the evening preached to a large congregation. The *Bay Pilot* says that the people "listened eagerly to the words of wisdom that dropped from the lips of 'the old man eloquent,' whom many hope will be spared to the Church for many years to come."

**THE LATE PRESIDENT.**—In all the Churches in the Diocese reference was made to the lamented death of Mr. Garfield, special sermons were preached, and the music and, in some cases, the Psalms and Lessons, were chosen with special reference to the event.

**DORCHESTER.**—Rev. Charles L. Ingles, Rector of Drummondville, Diocese of Niagara, has been making a short visit here. Recently Mr. Ingles lost his voice entirely, and it is now only partially restored. On Sunday, 18th ult., he read the Epistle at Matins, and at the evening service he read the Lessons. Having been ordered by his physician to take several months' rest, he has gone to the United States to visit his son.

A very handsome monument has been erected in the cemetery to the memory of the late Lieut.-Governor Chandler by his sons. It consists of a large cross of grey granite, and is a beautiful piece of workmanship.

**MONCTON.**—The tower and spire have been finished, and a stone foundation placed under the tower at a total cost of \$350, which has been subscribed by the congregation. Of this sum the ladies have contributed altogether \$290, besides bearing the cost of painting the Rectory. The spire is 80 feet above the ground, and is surmounted by a gilt cross 5 feet high.

A grant of three pounds worth of books for the Sunday School has been received from the S.P.C.K.

Rev. James Lowry, B.A., who was prepared for Windsor College three years ago, by the Rev. Mr. Pentreath, assisted at the services on Oct. 2nd. Mr. Lowry passed the best examination out of four candidates for Deacons' Orders, and so read the Gospel at his Ordination in Halifax on Sept. 25th. He is the only person ever ordained from this Parish, and gives promise of a useful ministry. He has been appointed Curate at Ship Harbor, N. S.

**SHEDIAC.**—*Address and Presentation to Rev. O. S. Newnham.*—The Rev. O. S. Newnham and family left for St. John by the accommodation train on Thursday morning, Sept. 29. Many friends were at the Station to see them off, although the hour was early. The Rev. gentleman was very much beloved by all, and carries away the best of feelings from Shediac. At Point du Chene he was the recipient of a handsome purse which was duplicated in a like manner with an address by the friends of Shediac. The teachers and school children also presented an address—there being also many private donations. The members of Royal Arcanum entertained him by an oyster supper, at which speeches of regret and good feeling were warmly expressed. The occasion was a trying one to Mr. Newnham, and his farewell touched the hearts of all. He is a prominent member of the Shediac Council, and has done much towards making it what it now is, a thoroughly organized and growing institution. The following is a copy of the address presented by the Church Wardens of St. Andrew's:

To the Rev. O. S. Newnham, Rector of St. Andrew's Church, Point du Chene.

REV. SIR,—On the part of the Parishioners of St. Andrew's Church we wish to express the high esteem in which you are held by us, and our great regret for the loss we are about to sustain by your removal from the Parish. During the three years you have ministered to us you have ever been a zealous worker in the Church and Sunday school and in every Christian and charitable work, which, together with your uniformly kind and courteous manner, has given you a high place in our affections. We, therefore, deeply regret your leaving us, but feel that you are doing so only that you consider it your duty to accept the more extended field of usefulness which it offers to you, and we pray God that He may prosper the work into which you are now entering. We would also express our high regret for Mrs. Newnham, whose kindness and loving sympathy has so endeared her to us all.

With prayers to our Heavenly Father that He will ever bless you and your dear ones, we remain,

Yours very sincerely,

E. J. SMITH,  
W. J. M. HANINGTON,  
Church Wardens.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.—St. Luke's.**—It is with very great sorrow that we have to announce the death of the Rector of this Parish, the Rev. John Abbott, S. A. C., which took place on Monday night. The deceased had been ill only about a fortnight, having caught cold while bathing, which subsequently settled on his lungs, causing his death. Mr. Abbott came to this country from England about twenty-two years ago, as a candidate for Holy Orders from St. Augustine's, Canterbury, and after ordination became for a time Curate to the Rev. Dr. Nicholls at Liverpool, from which place he came to Halifax as Curate of St. Luke's under the late Dean Bullock. On the death of the Dean, about seven years ago, Mr. Abbott was elected Rector of the Parish, and since then has performed the arduous and responsible duties of that position with fidelity and patience, under many discouragements owing to the financial depression of the past few years. Just as the Parish was removing its last burden of debt and beginning to assume a much more satisfactory condition, God has been pleased to remove him. As an earnest man, filled with the desire to do his duty, kindhearted and friendly to the poor, generous and well-disposed towards all, he will be greatly missed. We tender to the bereaved widow and family our most sincere and heartfelt sympathy in their great loss.

**CLEMENTS.**—We have just received the painful intelligence that the Rev. W. Godfrey, Rector of Clements, is dead. Mr. Godfrey was by birth an Englishman, but educated at King's College, Windsor, where he took the degree of B. A. He was ordained Deacon in 1839 by the Bishop of Quebec, and Priest by the Bishop of Nova Scotia in 1842, and has been the Incumbent of Clements for many years. We warmly sympathize with his bereaved family.

**WINDSOR.**—King's College opened on the 1st inst., with forty students in attendance, over twenty of whom are Divinity Students. The institution seems to be regaining its former popularity; and under the admirable management of its President and Professors, it should command the support and confidence of the Churchmen of the Maritime Provinces. We hope soon to learn that the proposed Endowment of \$40,000 has all been subscribed.

**AMHERST.**—The Rev. Canon Townshend, R. D., is now on a visit to his daughter in Montreal, and expects to return about the 12th inst.

**CAPE BRETON.**—*Mission Work in Nova Scotia.* Under the auspices of the S. P. G., the Rev. Simon Gibbons, a travelling missionary of Cape Breton Island, in the Diocese of Nova Scotia, preached at the Abbey at the morning and evening services on Sunday last. The congregation at both services was large, and the preacher, who speaks excellent English, was listened to with great attention. On Monday evening the missionary addressed a crowded meeting at the National School, at which the Rev. T. Rivington presided. The meeting was opened with a hymn and prayer, after which Mr. Gibbons gave a descriptive account of his missionary travels and experience among the people of the isolated districts of Cape Breton. The address was full of instructive and amusing anecdote, and gave a very vivid picture of the self-denial and hardships which daily attend those engaged in their Master's work in the mission fields of the far north. The meeting concluded, as it began, with a hymn. It is some years since so large and generally successful a missionary meeting was held here. In a very important sense, the Rev. Simon Gibbons' visit to the Abbey differed from that of the rev. gentlemen who usually appear there as advocates of foreign mission work. He has leave from the Bishop of Nova Scotia (Dr. Binney) to visit England, partly for the benefit of his health, which has suffered from exposure and excessive labour in the performance of his duties in a very difficult and extensive Mission, and partly that he may endeavour to obtain contributions towards some objects on which the prosperity of the Mission must depend. He is thus advocating in particular the pressing claims of the Cape Breton Mission and not on behalf of general mission fund of the S. P. G. or any other Society.—*English paper.*

**WILMOT.**—The Chapel of St. Andrew, at Laurence-town, after having been closed for repairs for the last three months, was re-opened for public service on Sunday week. The building and its surroundings have undergone a complete overhauling, for in repairs, alteration and painting, not a part of the building is to be found that has not received its share of work, and a more gratifying result has seldom been attained. The old building, once perhaps the shabbiest, may now fairly challenge to a comparison the prettiest in the Valley, or indeed in the Province. Though the liberality of Churchmen must have assisted greatly in making these improvements, no small amount of gratitude must be due to J. W. James, Esq., the senior Church Warden of the Parish of Wilmot, who has, with unsparing assiduity, given himself to the work of restoration. The Rector, Rev. Geo. B. Dodwell, is to be congratulated on his having made, by the close of his first year's residence, so many friends, and them so kindly disposed towards him as to put so beautiful a House of Prayer into his charge.

We trust that the hope expressed in his opening sermon, that the restoring of the edifice may be followed by a revival of Churchmanship in the Parish, may be realized, and that those who at present are not members of any Church may join with heart and soul in the rebuilding amongst us of the grand old Church of England, to which their forefathers for ten generations belonged.

## DIOCESE OF MONTREAL.

(From our own Correspondent.)

A CONFERENCE of the Clergy is to be held, under the presidency of the Bishop, in the City of Montreal, on the 19th, 20th and 21st of October. The subjects selected for discussion are of a practical nature, relating chiefly to the active work of the Ministry; but the inner life of the Pastorale will also receive due consideration. The free interchange of the thoughts of many minds on such important themes can hardly fail to produce good and lasting results.

SEVERAL CLERICAL CHANGES have taken place in this Diocese since your late correspondent dropped his pen. The Rev. W. R. Brown has been appointed to the Mission of Potomac; the Rev. John Ker to the Rectory of Dunham; the Rev. T. A. Haslam to the Parish of Huntingdon; the Rev. C. Lumis to the Mission of Glen Sutton.

The annual meetings in behalf of the Diocesan Mission Fund are about to be held throughout the Diocese.

**BEDFORD.**—A neat little church is being built at Mystic, about two miles from Bedford, for the accommodation of the numerous persons in that vicinity who have no convenient facilities for attending the Parish Church. A blackberry festival in aid of the building fund was held on the 25th ult., by which the sum of \$80 was realized for this worthy object. A sufficient amount of money is now secured to warrant the expectation that the church will be finished and out of debt in the course of a few weeks. The ground on which the building is being erected was given by A. S. Walbridge, Esq., a wealthy iron founder, who, although not a member of our communion, has always been ready to help us, both by counsel and substantial aid.

**FRELIGHTSBURG.**—The annual festival of the Sunday School of the Bishop Stewart Memorial Church took place on the 15th. The weather was simply perfect. At about 3 o'clock all formed procession, and entered the church, after which followed the shortened form of evening prayer. The service was hearty, with some pleasing appropriate hymns. The Rector addressed the children and their elders on the subject of the Sunday School, suggesting, under the present emergency of the memorial building, that the Sunday School should undertake one of the stained glass windows of the church for their special labor, and incidentally mentioning that he expected the lancet windows of the nave of the church to be filled by various families of the congregation. After the service the congregation retired in procession and, ere long, were summoned to the spacious basement, where an abundant supply was found for nearly fifty children and young persons, with a goodly number of parents and friends. Among the latter it was pleasant to greet the Government Inspector of Railways, who happened to be here on his official duties, with Mrs. Light. Before bidding farewell Mr. and Mrs. Light indicated their intention to encourage the Rector's suggestion, and on the Rev. J. B. Davidson being called upon for some closing words, a subscription list appeared upon the scene, and soon words became deeds, and revealed the suggestion as almost an accomplished fact under the guarantee of the following names: Rev. J. B. Davidson, Miss Pickering, Mrs. Dr. Chamberlin, Mrs. P. H. Krans, Mr. Isa Westover, Jr., Mrs. Dr. A. R. Davidson, Mrs. Ashley Hibbard, and Mr. Peter Young. Taking the comparatively few members of the congregation present there can be no doubt that the remainder will soon be provided for. The large west windows, it has been proposed, should be an offering from the clergy who, in the diocese, and to a large extent out of it, have entered into the labors of the pioneer man of God. Should this assume material form, an impetus will be given which in its results will do credit to the faith of the living, and intertwine the past and the present in a graceful token. With the record above the parish is certainly to be congratulated on its Sunday School Anniversary of 1881.

## DIOCESE OF TORONTO.

(From our own Correspondent.)

**RURAL DEANERY OF WEST SIMCOE.**—On the 25th ult., Fifteenth Sunday after Trinity, St. John's Church, Tecumseh, was opened for Divine Service, and both priest and people have reason to be proud of their structure, for, as a country Church, it has no superior in the diocese. The walls are of solid brick, fourteen inches in thickness, and rest upon a stone foundation four feet deep. The nave is fifty-two feet by thirty, the chancel twenty-two by twenty, two vestries, each about twelve feet square, whilst in front of the nave is a fine, massive tower which supports a very symmetrical spire, surmounted by a handsome finial which presents the appearance of a floriated cross to each cardinal point of the compass. The total length of tower, etc., is

nearly one hundred feet. On the edge of both nave and chancel is some prettily cresting, of ecclesiastical design, and more elaborate at the gables than elsewhere. As your correspondent drove along on Sunday morning in time for Matins, and saw the building for the first time, he could not but feel that no passer-by would ever suppose it to be a hall, or school-house, or preaching-house, but a veritable Church. If, however, one is pleasantly surprised at seeing in the country a structure so ecclesiastical appearance, his pleasure is vastly enhanced when he sees the inside. The roof forms two sides of an equilateral triangle, and so the "pitch" is an angle of sixty degrees; and being vaulted, and showing the "principals" and other parts of the woodwork, it is superior to what one generally sees in a country parish, and will compare favorably with the roof of many a city Church. The windows (from McCausland, of Toronto) are very well proportioned and beautifully coloured. The chancel window is especially fine, consisting of three lights, the colouring being rich and harmonious; in the centre light are the words—"Them also which sleep in Jesus will God bring with Him," whilst beneath is an *Agnus Dei* bearing a banner; in the left light is a Baptismal Font, and in the right a chalice with ears of wheat and clusters of grapes; in each light are several other figures also. The window has been erected by Richard Coffey, Esq., and his wife, Margaret, to the memory of a dearly beloved daughter, Mary, who was called to her rest, A. D. 1872, at the early age of nineteen years. Besides this window, which cost nearly two hundred dollars, Mr. and Mrs. Coffey gave between two and three hundred dollars to the building fund. The furniture of the nave and chancel is very good and substantial, and is made of white ash, trimmed with black velvet. The lecterns are very neat, and are most convenient to kneel or stand at; while the pulpit (lectern form) occupies the correct position, and commands a full view of the congregation. The whole cost, exclusive of gifts, and inclusive of voluntary labour, such as drawing stone, brick, sand, &c., is about five thousand dollars; and so energetic have been the efforts of both the parson and the building committee that the remaining debt amounts to little more than two hundred dollars. A handsome carpet for chancel and vestry, and matting for the aisles, were presented by Mrs. Gaviller, of Hamilton, a former parishioner. Mrs. Perram, of England, another former parishioner, presents a font and chandeliers; whilst Wm. Shearson Mares, Esq., who died, A. D., 1879, left five hundred dollars to the building fund. The building committee consisted of Messrs. R. D. Coffey, senr., J. Thompson, E. Bowen, B. Batters, and R. Gummerson. The architects were Messrs. Kennedy and McVittie, of Barrie, and Mr. R. L. Mavey was contractor.

The clergy present at the opening services were Messrs. Osler, of Dundas, R. D., Forster, of Creemore, R. D., Fletcher, of Cookstown, Bates, of Ivy, Soward, of Loydton, and Ball, Rector. Morning Prayer was said by Messrs. Ball and Bates, and Mr. Osler preached from the words, "I was glad when they said unto me, 'Let us go into the House of the Lord.'" During the sermon many of the older members of the congregation were visibly affected by certain touching allusions which the preacher made to the time, forty-four years ago, when he first came amongst them, and to his residence of twenty years in the Parish as its first Rector. "The most comfortable Sacrament of the Body and Blood of Christ" was then administered, Mr. Forster being celebrant, and Mr. Osler being Epistoler, Messrs. Ball and Bates taking the other duties of Deacon and Sub-deacon. In the afternoon the Sacrament of Holy Baptism was administered to five infants by Mr. Osler, the former part of the service being taken by Mr. Soward. The sermon was preached by Mr. Bates, the subject being the Sufferings of the Saints and their Future Glory. At 6.30 Evensong was said by Messrs. Soward and Fletcher, Messrs. Osler and Bates reading the Lessons, and Mr. Forster being the preacher. The subject of the discourse was Loving Work done for the Master. The two chief thoughts were that such work should proceed from faith, and should be according to each one's ability. The music at each service was very good, the choir having been well trained, and Miss Ellison (with great skill and precision for so young a performer) acting as organist. Though the church will scarcely accommodate three hundred, there must have been more than five hundred present on each occasion, the porch, aisles and vestry rooms being crowded, and many standing outside at the open windows. The offerings during the day amounted to about one hundred and twenty-five dollars. The visiting clergymen were most hospitably entertained by several of the parishioners; and it was extremely gratifying to them to hear their brother, the Rector of the Parish, spoken of in terms of very high esteem and affection by all with whom they were brought in contact. Nor is it any wonder, for he is most assiduous in the discharge of his duties. Some notion of his energy may be obtained from the fact that within two years he has succeeded in erecting two fine brick churches. A very interesting event at the Parsonage on the preceding Friday, prevented Mrs. Ball from being present at any of the services.

**MULMER.**—During the past two years, Mr. E. W. Sibbald has acted as lay reader in Mulmur Mission. A clergyman would doubtless have long since been sent here, but when Mr. Sibbald had been with the people for a few Sundays, they were

unanimous in their desire to wait until his ordination (to take place, D. V., next Sunday) so that he might be sent to remain with them permanently. It is said that the Bishop, with his usual kindness, consented to the proposed arrangement; and, in the meantime, a neighbouring priest has visited the Mission occasionally to administer the two chief Sacraments. Under Mr. Sibbald's judicious and energetic management the Church in Mulmur has made marvellous progress. Amongst other evidences, may be mentioned an old Church restored, a handsome new one built, and congregations very much increased. On Monday last, they held an excursion by W. and N. W. R. R. to Barrie, and thence by steamer *Lady of the Lakes* to Couchiching Park, near Orillia. That it was a social success your correspondent can testify, and that it was equally successful financially is evident from the fact that nearly six hundred people were present. On the 8th inst., a very enjoyable H. H. festival was held in Cookstown; and on the 21st a delightful garden party, which, it is hoped, is only the first of a series of social entertainments to be given this season, took place on the grounds of Hillside Parsonage in the same Parish. A very fine new brick Church in Tecumseh is to be opened for Divine Service on Sunday next. This is the second brick Church which Mr. Ball, the Incumbent, has had built in his parish within two years.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

STONE CREEK.—Yesterday was set apart in the Mission of Stoney Creek and Bartonville as a day of thanksgiving for the bountiful harvest now safely gathered. There was a celebration of the Holy Communion in the morning. In the evening full choral evensong was sung. The Rev. Thomas Smith, of Tapleystown, preached. The Rev. Canon Belt and the missionary in charge officiated. The choir of Christ Church Cathedral, to the number of sixteen boys and twelve men, sang the responses to Tallis' "Festal Evensong." The anthem was "Praise ye the Lord." The processional hymn was 316, with 383 and 381, A. & M., sung as a recessional. A special hymn, "The Harvestide," was sung after the sermon. The doxology was sung at the presentation of the offertory. Mr. C. Robinson, the Choirmaster, was present, and Mr. Fairclough took the organ. Altogether it was a service of praise which the good people of Stoney Creek will long remember.

ANCASTER.—Yesterday took place the harvest festival of St. John's Church, Ancaster. Service was held in the pretty church in the afternoon, at which Rev. Mr. Mockridge, of Christ Church Cathedral, preached. In the afternoon the 13th Battalion Band went out from this city and gave a concert in Walker's Grove. Several Hamilton vocalists assisted at the service in the afternoon, among them being Mrs. Caldwell and Mr. W. E. Mockridge.

DIOCESE OF NEWFOUNDLAND.

HEART'S CONTENT.—The day so long and so eagerly looked forward to by the people of Heart's Content has come and gone. The Corner-stone of the grand new Church was laid on the 27th ult., at high noon. The harbour has again resumed its wonted quietude. Flags and banners have been lowered, the triumphal arches with which the bridges and main roads were most tastefully spanned are being removed. But though past such a day will not be forgotten by any who took part in the ceremonies of this happy day. Nothing could have been more propitious than the circumstances of last week's ceremony. With a bright sun and cloudless sky, and a breeze, brisk enough to keep the flags and banners unfurled, the day seemed to be given to us so that even nature might smile upon our Christian enterprise. The ceremonies of the day were ushered in, as all such ceremonies should be begun, with a celebration of the Holy Eucharist in the old Parish Church, when the Rev. F. R. Murray, assisted by the Rev. Rural Dean Harvey, and the Rev. J. M. Noel, as Epistoler and Gospeller, officiated as celebrant. Between seventy and eighty communicated. Towards the conclusion of the solemn service, the guns of the *Leopard* sounded forth announcing the arrival of the Brethren of the Masonic Lodges belonging to St. John's. As the day was observed as a general holiday in the harbor a large concourse of people were ready to give a hearty welcome to our guests—Brethren of the Mystic Tie. At half-past 10 the bell sounded forth from the Old Church Tower summoning us all to Mattins—Tallis' Service was used which was sung by the Rev. R. M. Johnson, the lessons were read by the Revs. Messrs. Colley and Noel and an able sermon on Ezra iii, 11 verse was delivered by the Rev. R. Holland Taylor—the Benediction being pronounced by Rural Dean Harvey. At half-past 11 the members of the Masonic Bodies having assembled in the Orange Hall, through the kind permission of the Worshipful Master, wended their way headed by the Band of the British Society towards the site where the stone was to be laid. Immediately in front of the stone at the North East corner of the North transept a dais had been erected, here the Masonic Body were met by the neighbouring Clergy the Revs. Rural Dean Harvey, Colley, Johnson, Chamberlain, Noel and Taylor. The vestments of the Clergy, together with the robes,

ribands, jewels and other insignia of the Masons formed a strikingly effective scene. A square having been formed Brother A. M. Mackay, the R. W. P. G. M. preceded by the Rector the Rev. F. R. Murray, the Grand Chaplain, and accompanied by P. M. Munroe, Grand Secretary, P. M. Rothwell, Grand Marshal, and P. M. Pearce, Chairman of Committee, ascended the dais. Whilst the preliminary arrangements were being made, the Band played the National Anthem, after which Prayers were said by the Rector, Rev. F. R. Murray.

The Stone being now prepared, a Hymn was admirably sung by the Choir and people, J. Angel, Esq., presided at the Harmonium. The Provincial Grand Master then addressed the assembly. The Grand Chaplain having said the prayer, the P. G. M. said I now declare it to be my will and pleasure that the Corner Stone of this Church be now laid according to Masonic Rites and Usages. P. M. Monroe, Grand Secretary, read the inscription on the parchment before it was deposited, together with the current coins of the country, kindly presented by Brother Henry Cooke, the local papers and the CHURCH GUARDIAN, in a cavity prepared for their reception in the stone:—

"This Corner-stone of the (third) Parish Church of St. Mary the Virgin, Heart's Content, is placed by A. M. Mackay, Esq., R. W. P. G. M., holding office under Scottish Jurisdiction, this twenty-seventh day of July, in the year of Our Lord One Thousand Eight Hundred and Eighty-One, being the 43rd year of our beloved Queen Victoria, and the 4th of the Episcopate of Llewellyn Newfoundland."

FREDERICK R. MURRAY, L. Th., Rector  
F. P. EARLE, } Churchwardens.  
GEO. CHARLTON, }  
WILLIAM DICKINSON, Architect.  
JAMES H. MOORE, Master Builder.

Rev. F. R. Murray, Chairman, E. Weedon, W. Dickinson, F. Perry, C. Trippe, J. H. Angel, G. C. Charlton, S. S. Bailey, G. Moore, J. Piercy, J. Farnham, M. Moore, Building Committee.

The stone was then lowered to its place with the usual formalities, after which the Rector then called upon all to join in the Dedication Prayers.

Addresses were delivered by R. W. P. G. M. Mackay, and the Rector, the Rev. Mr. Murray. During the singing of the Old Hundredth Hymn offerings were kindly presented on the table towards the Completion Fund, after which the members of the Masonic Lodges, headed by the Band, marched in procession to the Orange Hall, where all unrobed. Shortly afterwards, all sat down to a well prepared luncheon under the able superintendence of Mr. Lash. At the conclusion of the very acceptable repast that toast ever dear to the hearts of every loyal son of Britain "The Queen" was most enthusiastically given with musical honours. The Fishermen's Hall, through the kind permission of the W. M. had been prepared for the sale of work. The tables on which all the good things were tastefully spread were quickly blocked by anxious purchasers, especially the central one under the care of the children guided by the able self-denying supervision of Mrs. Charlton and Miss Mahon. The remaining tables were under the management of Madames Murray, Trippe, Farnham, and Young, with other able and willing assistants.

The refreshment tables in the Orange Hall, which literally groaned with all the good things placed upon them were under the able management of Madames Perry and Bailey assisted by Mrs. Angel and the Misses Patterson and Colley. At 8.15 p. m. a Sacred Concert was most successfully given in the new building, which was listened to with great earnestness and attention. On the next day Thursday, a tea and comic concert were given in the Hall. The concert was a complete success. Between £150 and £160 were realized during the day from all sources. Where every one worked with a will much was done and done well.—*St. John's Times of August 10th.*

Family Department.

A CONFIRMATION HYMN.

O Holy Spirit, gentle Dove of peace,  
Look on Thy children gathered here to-day,  
And in each heart Thy sevenfold gift increase,  
And ever guide them on their heavenward way.

Give them true wisdom, Lord, that they may choose  
The better part; teach them to understand  
How good Thy Counsel is, nor e'er refuse  
To trust the Strength of Thy Almighty Hand.

And give them knowledge—knowledge of Thy Word,  
The Word Incarnate, and true godliness,  
And fill them with Thy Holy Fear, good Lord,  
Both now and ever; thus Thy servants bless. Amen.

THE LIBELOUS PLACARD.

An Historical Sketch, Translated from the German by F. A. B.

In the small town of Kustrin, not far from the capital, lived an old, disabled soldier. He had served during the Seven Years' War in a Hunters' Volunteer Battalion, and had lost a leg in the battle of Rossbach, for which he received a badge of honour, but nothing else; for, as is well known, these volunteers were allowed no pensions, but many of them had received a small office, and a few, eminent places.

Our poor soldier, who lived in miserable quarters, had asked again and again for an office, but in vain. His petition remained unnoticed. He finally went to Berlin himself, in order to beg a good office in person, and had tried to lay his petition before the king, but without success.

His patience was completely exhausted, and one morning there appeared on the palace wall a large placard, in which the king and government were attacked in the severest manner.

Naturally, this placard was promptly removed by the police, and every means taken to discover the guilty person. As, however, in spite of all their efforts, they were unsuccessful in this, they turned to the king, as a last resort, with the request that he should offer a reward to the one who should discover the author of the libel.

At first, Frederick the Great, who was always very indifferent to such matters, would hear nothing of it; but was finally persuaded to offer a reward of thirty thalers to this purpose.

Meanwhile, the old soldier had returned to his home and had heard nothing of what had been going on in the capital, until some time afterwards there fell into his hands an old newspaper containing the above-mentioned advertisement. He kept this paper, put on his old Hunters' uniform, and immediately set out on foot for Berlin.

Having arrived there, he at once sought an audience with the king, which, under the pretext that he came in regard to the libelous placard and would speak only with the king, was actually granted him.

Frederick the Great sat in his council chamber at his writing-desk, and appeared to be in not a very good humor. He left his visitor unnoticed for some time. Finally, he turned to him:—

"Now, what do you want?"

"Your Majesty, I came in regard to that placard. It states in this paper that a—"

"Right. What do you know about it?"

"But shall I receive the promised reward, your Majesty?"

"If you are in condition to deliver up the right man, certainly."

"Under all circumstances, whoever it may be, your Majesty?"

"Zounds! Yes. Now, out with it!"

"Now, your Majesty, I myself had this placard"—

"Fellow, are you mad, or what is the matter with you?" cried Frederick, springing up. "Do you know what you will get for that?"

"I know it, your Majesty. I go to Spandau; but, if only my family receives the thirty thalers, then no matter what becomes of me."

And he told him in a few words in what condition he was, how he had often petitioned for a position, how he had in vain tried to see the king, how in his despair he had written this placard, and how he had come here in order to at least receive this reward.

While the old hunter was speaking, the king had paced up and down the room with long strides.

"Hm, hm," he growled, as if to himself, "that is certainly bad. In any case, another unpardonable negligence. But," said he, pausing in front of the soldier, "you did not need to do that. You could have tried once more, and you must have obtained a hearing. It certainly cannot be altered now. You must go to Spandau, and immediately."

"But my wife shall receive the thirty thalers?" cried the soldier, bursting into tears.

"She shall have it," said the king; "but prepare yourself to go to Spandau. I will give you a letter to the commandant," added he, in milder tone, and immediately seated himself to write the letter; but first he struck a little silver bell which stood on his desk, and, turning again to the soldier, said in the presence of the servant who had promptly entered, "You have a long journey before you, and will be very hungry. Go into the kitchen, and let them give you something to eat."

The old corporal was led into the royal kitchen, and entertained. When he re-entered the royal apartment, the king had finished his letter, which he handed to him, saying, "You have come here from Kustrin on foot?"

"I have, your Majesty."

"Then you can also go on foot from here to Spandau. The country has no money to order an extra post for such people, the less that already thirty thalers have been spent on you."

"My family shall receive the money, your Majesty?"

"That is already attended to," answered the king, nodding, and added with threatening voice, "See to it that you go to Spandau, for otherwise"—

With a heavy heart the old man had entered the palace, with a heavy heart he stood again on the street. He had hoped, perhaps, to find favor with the king. But—to Spandau! It rang continually in his ears. What should he now do? Should he really go to prison, or should he try to escape? But how far could he go with his wooden leg? And, then, the last words of the king said to him only too plainly that, in that case, it would only be still worse for him; for then the thirty thalers would be lost, and all have been in vain. Should he at least first inform his wife, who had no suspicion of the whole occurrence? But he could not bring his heart to witness the grief this would cause her, so he decided without delay to struggle on to Spandau. His family were now provided for, for the immediate present; and what should follow lay in God's hands.

Arrived at Spandau, he immediately had himself announced to the commandant, and found some

consolation in recognizing in him his old sergeant. He could not help drawing a comparison between him and himself. While he, the severely wounded, almost perishing from want and distress, stood here now a prisoner, the other had already occupied this lucrative place some years.

The commandant was also highly delighted to see his brave old comrade again.

"But how in the world did you come here?" asked he.

"I am your prisoner."

"My pris-on-er! It is not possible. How does that happen?"

"I am indeed. See for yourself."

He handed to the commandant the letter from the king, and related his story.

"Hm, hm," said the commandant. "That is strange. 'Old Fritz' isn't usually so severe. But," continued he, laying down the letter which he had looked at on all sides, "if that is really so let us first have some refreshments for old friendship's sake."

They seated themselves, and the time passed rapidly as they related some of their war experiences. The old prisoner had almost forgotten his condition, when, finally, the royal letter occurred to the commandant. "Now we will see what the old man writes," said he, while he opened the letter and read "Then he handed it to his old comrade saying, 'Yes, that is something different. You are not prisoner, but commandant, the new commandant of Spandau.'"

And so it was. The great king had revenged himself. The man who had been guilty of wrong to royalty he had made, instead of prisoner, commandant of the fortress of Spandau; and the old commandant, who had often requested it, he placed on the retired list.

The new commandant had scarcely become conscious of his good fortune, when a servant entered the room and announced a woman with three children, who wished urgently to speak to the commandant.

"Now," said the old commandant to the new, "it is yours to command whether you will allow them or not."

"Do as you will," said he. "As yet no one knows of the change."

Immediately, the woman rushed weeping into the room, and threw herself at the feet of the cripple.

"O, father," cried she, "that for the sake of these few miserable thalers you should make us so unhappy!"

It took a long time to quiet her and convince her of the condition of affairs.

And then she, in her turn, told how a messenger brought her thirty thalers, with an order from the king to take the money and use it to go immediately to Spandau, how then she had heard for the first time of the connection with the placard affair, and how she had now come to share the fate of her husband.

And she lay on his breast, and a ray of the golden, setting sun fell upon the happiest people ever surrounded by the walls of Spandau.—*Christian Register.*

A PRAYER TO JESUS AS THE TRUE VINE.

O Jesu, true and faithful Vine, call to mind the overflowing outpoured streams of Blood, which, like the juice of the ripe grape, Thou sheddest largely forth, when Thou trodest the winepress on the Cross alone, and from Thy side, pierced by the soldier's lance, didst so pledge us in water and Blood, that no single drop remained with Thee, and Thou hangedst like a bundle of myrrh on high, and Thy Flesh was parched, and Thy moisture dried, and the marrow of Thy Bones was withered. By this, Thy most bitter Passion and precious Blood-shedding, receive my soul, O loving Jesu, in my agony of death. Amen.—*From "The Paradise of the Christian Soul."*

In his evening prayer, a little boy asked God to bless the poor children. Afterward his mother said to him, "How will you help God to bless the poor children?" He replied, "If I had a thousand cakes, I would give them some after I had eaten all I wanted." "But you have not got a thousand cakes; what will you do?" said his mother. "I will give them some bread," he replied. "But the bread is mine, and not yours," said she. "I will earn some money and buy some bread," he said. "You cannot do that; so what will you do with that you have now to help the poor?" asked his mother.

After thinking a moment, he replied, "I have seven cents; I will give four. Will that do?" This was educating the child to give in the right way.

THERE seems to be great anxiety and impatience on the part of the people to get the revised version of the Bible, that they may see what changes have been made. The trouble with most people will be that they do not know enough about the old Bible to recognize the change when they see it. We heard a man say that he considered this authorized meddling with and changing of the sacred book little less than blasphemy. And at the time of making the remark he was hunting all through the book of Job to find the quotation, "Make hay while the sun shines."—*Burlington Hawkeye.*

ESTEM every day lost, in which you have not for the love of God, broken your own will.—*John Tunler.*

# The Church Guardian,

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## SOME PERSONAL REMARKS.

OUR respected correspondent from the Diocese of Montreal has our warm thanks for his evident interest in our welfare, and for the sensible and business like way in which he states the true and difficult position we occupy. We can assure him that we are most anxious to report the latest news items of interest from all the Parishes of the several Dioceses of the Dominion, for our aim is to make the GUARDIAN more and more the Canadian Church newspaper. But, as our correspondent so well puts it, how can we be expected to know all that is going on unless there are those who will interest themselves sufficiently to give us the information. We are thankful to say we are indebted to a number of gentlemen, prominent in their several Dioceses, who have recently very kindly promised to help us in making the paper in this way interesting and popular, and among them, we are glad to announce, is a valued member of the Diocese of Montreal, whose first instalment appears this week. Our correspondent makes a good point when he shows the utter impossibility of a paper like our own, issued at the extremely low price of a dollar a year, paying its Diocesan correspondents. Much as we should like to make it pecuniarily to their advantage to help us, and much as they have a right to be paid, we cannot at present do them that justice, and so must ask them to make it a labour of love for the present at least.

The value to the Church at large, and to the Parishes in particular, of circulating a Church newspaper in every Parish is enormous. It helps to make the parishioners intelligent members of the Church; it gives them a knowledge of, and an interest in, the Missions and work of the Church outside their own Parish limits, and they are stimulated by the accounts of successful efforts elsewhere to labour more diligently and earnestly in the cause of Christ. Whatever some may say to the contrary, it is an acknowledged fact that no Parish can hope to be fully alive to the duty of working and giving for Christ until its members get out of the old ruts of selfish parochialism, and look outside their own wants to the needs and schemes of the whole Church; and in no other way can this be effectively brought about than by the circulation of a good, sound, Church newspaper, which, coming each week into the household, educates and instructs the old and young of the family. It is an interesting fact that in whatever Parish the Church paper, endorsed by the Rector or Missionary, is freely circulated, there you will have a working and harmonious Parish or Mission.

We shall be delighted to have the assistance of those who can help us, either in the Editorial or News columns, in making the CHURCH GUARDIAN more useful and interesting as an exponent of the Church's ways and work.

## POPULAR IGNORANCE ABOUT EDUCATION.

A newspaper in the United States, speaking of the attempt on President Garfield's life, which has proved only too successful, says:—"It is strange that the brutal instincts are not curbed by education. Some of the bitterest propagandists of the Revolutionary ideas in France, some of the most ardent supporters of the Nihilistic doctrines, have been, and are men by education fitted to be the bulwarks

rather than the destruction of society." This is simply a specimen of the popular ignorance about education. It is not at all strange "that the brutal instincts are not curbed." In what way do mathematics or scientific training or classical attainments propose to give a man moral balance? Train the mental faculties as highly as you please and you do not necessarily make the moral character sound. Our children may be turned out of Academies and Colleges physical athletes and intellectual giants, but these are no guarantees of morality. So long as we have this partial education, and religion is ignored, and morality passed over, there is danger ahead in the United States and Canada. We may not hope to escape some of the hardest problems which the Old World has now to solve. There is no safety for men or nations without good morals. The number three which was through so many important matters connected with man and his relation to another world, which is seen in the mystery of the Trinity, in threefold cord of the commissioned ministry (God's human agents in Redemption's work) in the tripartite nature of man himself, is seen also in the three-sided nature of true education. The whole man is to be educated—mind, body and spirit—in order to give the man the proper balance. The real purpose of life is not simply to succeed in this world, but rather "to get up into that higher world of the spirit, and to live among the immortals." The men who have ignored religious education in the future of the world, and who have failed to see the shipwreck that must inevitably come from a development simply of the intellect, have not read the lesson of the ages, and cannot be called statesmen in the true meaning of the word.

Let Christian fathers and mothers do what they can to teach their children that character is above learning, and to supplement the partial education of the day by religious and moral training. The men who are the leaders in Nihilism, Communism and all the isms that threaten homes, and property, and religion are what the world calls educated, and possess all the education that unthinking people deem necessary.

## THE LATE PRESIDENT GARFIELD.

We overlooked in our last referring to the remarks of the Bishop of Nova Scotia on the death of this illustrious ruler. We give them now; and can assure our brethren over the border that there was no lack of sympathy on the part of the Church in these Canadian Dioceses for those who have been called upon to suffer so great a grief and loss.

His Lordship, in the course of his address, said, "The solemn event was attracting the sympathy of the whole civilized world, and on account of which the great neighboring nation was about to observe a day of mourning and humiliation. From the records of his life, both public and private, and from the success which he had achieved, we were justified in designating him a 'great and good man,' and considering the personal influence and actual power of the President we may believe that, not only the one nation, but the whole world has sustained a loss through the premature removal of James Garfield.

That a miserable assassin should have been permitted to destroy such a valuable life, while all the care and ability of the most skilful medical men were unable to preserve it, is a mystery which we cannot fathom. We can only fall back on the great truth to which he himself referred, on the death of President Lincoln, "The Lord reigneth," and in this confidence we are assured that good will be deduced out of this evil. He had reached the highest position upon earth attainable by any human being independently of the accidents of birth. He had been long enough in office to foreshadow his future policy, and he has secured to himself a place in history such as could scarcely have been secured by a prolonged successful administration, while unquestionably the interest manifested, during the eighty days of patient endurance, and the sympathy evoked by the alternations of hope and fear, must tend to strengthen the bonds of union between the two great nations who, by acting in harmony with brotherly love, may do much for the benefit of mankind. Although we could not take part in the mournful ceremonies of the morrow, we ought to bear in mind the fact, that the neighboring nation would be occupied with them, and should especially sympathize with the bereaved mother, and the widow, committing to the earth the precious remains of the beloved son and husband."

## PLAIN SPEAKING.

This age needs very plain speaking in dealing with souls, and it is to be feared that it gets very little of it. People are covered with coat after coat of Christian conventionalism, civilization and good-nature, which hides the old enemy within. That enemy is generally chained, often stupefied, but its existence is the skeleton of every one's life. The worst thing a man can do is to dare to tell himself in naked words what he does not like to think of himself, but has a suspicion of. A popular preacher once asked his audience how many would be there to save their souls if \$10,000.00 were waiting for them at a well-known building? Professing Christians repeat complacently texts about the world and self-denial, and yet for a small fraction of that world men work early and late for nine-tenths of their waking hours, while the tremendous issues of salvation or condemnation will occupy at best one-third of the remaining tenth. These things need to be set before us in a plain, every-day way. We have to be roused from the feeling that all is right; we must not shrink from self-examination and practical tests. The religion of too many people is founded on the admission that all are sinners, yet with the mental reservation that they are "not as this publican."

God appears to be only a phantasm to some persons. The things of God effect them only as generalities.—"If we say that we have no sin we deceive ourselves," runs glibly off the tongue, but there are so many lamentations, exceptions and explanations that practically the plain words of scripture are neutralized. The very plainest, homeliest speech from God's ministers are needed to break through the conventional crust of society, and teach men and women to know themselves. Missions and devotional meetings are great helps in dealing with individuals. Are we taking Christ as a personal God, or are we looking upon Him as an abstraction? It has been well said: "It is not in the words that others say to us, but in those other words which these make us say to ourselves, that we find our gravest lessons, and our sharpest rebukes." Plain speaking which produces such results is the great need in all Christian communities.

## "HERESIES MADE MANIFEST."

THE Montreal Gazette has the following, which, we trust, is far from being true, for it would indeed be a source of great grief to all orthodox Christians if there has been so general a falling off in the Methodist Body in the United States that the officials can retain their positions while denying such fundamental Christian doctrines as the Resurrection, the Atonement, and the Inspiration of the Bible:—

"It appears that Dr. Thomas, lately condemned as a heretic, will endeavor to maintain his place within the Methodist Episcopal Church, on the ground that his condemnation must involve many who were not upon trial. Professor Bierbower, of counsel for Dr. Thomas, said to a reporter:—'At least three bishops can be turned out as heterodox on the same rulings; and at least two of the official editors, one of the general secretaries, the principals of the three theological seminaries, and a large number of the other most prominent ministers in the Church, as all of these hold substantially the same views as Dr. Thomas, regarding the inspiration of the Bible, the atonement, or future punishment. Bishop Foster is squarely heretical on the doctrine of the resurrection of the body, which he denies—even the resurrection of Christ. Bishop Hurst, I understand, is heretical on the atonement, as is Bishop Foss, who holds the same views as Dr. Thomas, as near as I can make out. Dr. Warren is quite as liberal as he is on inspiration, and Dr. Vincent, I have been told on good authority, is a Universalist.'"

A Chicago newspaper adds:—"It is further intimated that if Dr. Thomas is cast out, the liberal element will make a general movement, and bring charges against all these bishops, editors, and other leading men, who hold substantially the same views, and who are heretics if he is a heretic. 'This thing has been gone into with a determination to carry it through,' says Professor Bierbower, and he adds:—'I think the Methodist Church in the next five years will have more trials than in all her previous history. This is the beginning not only of the Thomas trial, but of trials in a double sense for the Methodist Church.'"

## A DAY'S RIDE IN SOUTH AFRICA.

BY AN ENGLISH PARSON.

(Concluded.)

But now I must keep my eyes about me or I shall lose my footpath. No, there it is, and very steep and narrow, too. Well, I had better dismount and lead my horse up to the top. The little path between the rocks and is pretty enough; but when the top is gained I look round and take one glimpse of the scene behind. Oh! how beautiful it is there; about a couple of miles away runs the first line of the chain of hills, over which I saw the sun rise this morning. Far away stretches the flat, over which I rode, and there miles and miles away are the roofs of the houses of the little town I left in the grey dawn. I am now fairly in the mountain, and instead of the rocks one might expect, there is a grand stretch of smooth soft turf—green enough for Ireland itself, kept ever moist and fresh by a dozen little streams; here we have a grand gallop and then a scramble down the other side—such a scramble, for I make a slight mistake and got into the dry bed of a water course instead of the downward path. However, my good pony scrambles from stone to stone without either hurting himself or tumbling upon me as I lead him, for we are just at the bark of my friend's home.

There is quite a little colony of people here; indeed, it is the commencement of a new town, and if beauty of situation could ensure a large population, verily, the village would not lack inhabitants. Nestling in a little way in the hill-side, it looks over a plateau surrounded on three sides by hills, and on the fourth side the hills converge and have a comparatively narrow opening, just enough to suggest beauties beyond, yet not wide enough to destroy the mystery by full revelation. On the side opposite us stands a great flat-topped hill, the scene of a brave and successful attack in the late Basuto war. I look at it and wonder how it was that any body of men could have ever been dislodged from such a wonderfully strong position, for I know the place well, and believe that even now 50 determined men could hold it against 500. Close to the Table Hill there stands a mountain of very different shape, upon whose steeple-like summit an old chief in time of war had a home built; but the guns of his white enemy soon brought the edifice about his ears. The memories of old wars hang round the beautiful scene with, I regret to say, apprehensions of new and fiercer ones to disturb the peaceful homes within. Since then many a lad who listened eagerly to the war tales of his seniors has faced the fire of the enemy, and some have given their lives in defence of hearth and home. A war greater than we dreamed of was close upon us as we sank to sleep in the quiet farm house.

My day's ride over, my good little steed and I, snugly housed, and each in his own way prepares himself for an early start in the morning.

## OUR PAROCHIAL SYSTEM VS. CONGREGATIONALISM.

The late Dean Stanley, speaking in favor of the Established Church, among other things, referred to the beauty of her parochial system, under which, he said, "not one man could be found in England who could justly say he had no spiritual teacher and friend, for the rector of the parish was the servant and friend of all who lived within his bounds." As long as the parochial system of the Church of England exists then, either in that country or any other, no man, however humble his birth, however straitened his circumstances, or however degraded his condition, can be without at least one friend to whom he can go at any hour of the day or night for sympathy and advice. Now it seems to me that this beautiful feature of our Church is very much misunderstood by many among us, and the parochial system is rapidly drifting into congregationalism.

Instead of the rector being called to take charge of a parish he is too often called to take charge of a congregation, and the rest of the parishioners are left to take care of themselves.

There are too many in all our congregations who regard the rector as THEIR minister and not the rector of the parish. Hence they think that his duties must be confined to that select few, whose privilege it is to attend the services of the Church. All outside of the congregation are welcome to come and share their privileges with them, but the idea of the rector going to them is something they never dream of.

If those who have no regard whatever for the religion of Jesus can be reached by the personal energy of the rector, without in anyway interfering with the regular services or visitations of the congregation, they say nothing against it. But when asked to give up an occasional service for the establishment of a mission there is a general feeling of dissatisfaction. Now this all arises from a misunderstanding of the parochial system.

The great object for which the Church was established was the Christianizing of the world. In order to do this it became necessary to adopt some system by which all people could be brought under the influence of the gospel.

Hence the Church sends forth her Bishops to take charge of certain large territories, and her priests to take charge of sub-divisions of those territories.

The rector then is not the minister of a certain number of people, forming a congregation, but the minister of the common people who live within a certain given area.

He is sent by the Church to occupy a certain territory for the purpose of bringing every member of that community to the knowledge of a Saviour's love.

His duty cannot, then, be confined to a select few in that community, for all are under his care, and he dares not neglect one of them. The further any of his parishioners are from Christ the greater claim have they to his services.

None but those who voluntarily withdraw themselves from the Church proper, and join other Christian societies, can be reckoned among those who have no claim upon his services. And even these should be visited and instructed when such visits are not distasteful to them. In fact under the parochial system the rector is responsible to the Church for the spiritual training of every individual within his cure.

Surely, then, if any are neglected, it should not be those who have the greatest need of instruction, but those who have all the privileges of the Church. His congregation is but a small part of his charge, whose privilege it is to assist the rector in the Christianizing of the parish.

True it is they pay his salary, but they pay it because of the love they have for Christ, who has said, "It is more blessed to give than to receive." They do not pay the rector to administer specially to their personal wants, but to administer to the wants of the parishioners, of whom they form part.

It is just here that the Churchman differs from the sectarian. One supports a rector to Christianize the parish; the other supports a minister to Christianize a certain small congregation within that parish.

There is nothing selfish in the parochial system, and the great aim of every true Churchman is the conversion of the masses.

If this can be done by the establishment of mission churches and schools, then the congregation which is loyal to Christ and the Church will gladly come forward, irrespective of personal advantage, and assist the rector in the work.

Under the parochial system there can be no rest for rector or people until every individual within the parochial bounds is brought to the foot of the cross in penitential adoration for the crucified Saviour.

The rector of the parish, then, is but the leader of a company of faithful warriors stationed within his parish— who have enlisted under the banner of the cross to go forward conquering and to conquer, until their standard has been planted in the heart of every individual within their limits— Surely, then, nothing could be further removed from congregationalism than this great and noble parochial system.—E. Allanson, in *Southern Churchman*.

THE CHURCH IN THE FIRST CENTURY.

The Church is older than the New Testament. That volume was not written that the Church might be founded upon it; but it was written to edify the Church already founded. It is certain that from the Day of Pentecost, that came but ten days after our Lord's ascension, the Church was not only an organized body, but a body knit together and quickened by the Holy Spirit, the Lord and Giver of Life. The Acts of the Apostles, speaking of a time shortly after the day of Pentecost, speaks of the Church as something already in being: "And great fear came upon all the whole Church" (5:11). I quote this verse, not the last verse of the second chapter usually quoted, because in the Revised Testament (which I shall always use in this series, except when I expressly name the other), the word "them" is substituted for "the Church." The existence of the Church then dates from the day of Pentecost.

On the other hand, what is the date of the earliest books of the New Testament? There is sufficient evidence that the Gospels were written in the order in which they stand. Now there were some who used to date the Gospel according to St. Matthew A. D. 37 or 38. If this were the true date of the composition of that Gospel, it would still be seven or eight years after the true ascension, and therefore the Church would have been in existence at least seven or eight years before it was written. But it is most improbable that St. Matthew wrote so early. Many biblical critics are beginning to see that the true date of that book lies somewhere between A. D. 60 and 70. (See introduction to Gospels in the Bible Commentary, commonly called the Speaker's Commentary.) That is the only date which corresponds with the positive historical statement of Irenaeus, that Matthew issued a written Gospel while Peter and Paul were preaching at Rome. (Book 3, chapter 1.) If this be true St. Paul's earliest epistle was the first book of the New Testament that was written, and as none of his epistles were written before he came to Corinth, or, any way, to Athens, the Church must have existed at least twenty years without having one word of the written New Testament. Now, during all this time the Gospel was preached, the sacraments were ministered, God was worshipped. Many questions of polity, of custom, of the manner

of worship must have arisen and been decided. Thus the main lines of the Church's whole system must have been laid down before she had a written New Testament.

It is worth while to observe what special facilities there were for settling all these things during this period, and in fact before the Church spread beyond Jerusalem. There is no evidence that the Apostles went abroad anywhere, or in fact that there were any assemblies of Christians anywhere but in Jerusalem, between the day of Pentecost and the persecution that arose about Stephen. How many things must have been established in that Church during that period? When at last that persecution came, and the Church was spread abroad, those who planted Churches elsewhere had not to consider questions of polity, worship, or custom; but only to conform to the newly established Churches to the system of the Mother Church.

There is I think good evidence that our Lord took special order that the Apostles should remain at Jerusalem and firmly establish all things before the Church was spread abroad. "Thus not only unity of faith, but oneness of polity and custom would be spread everywhere. Eusebius tells us in his history (book 5, chapter 18) that Appollonius, an author of the second century, mentions a tradition—and note that a tradition existing in the second century is of immense importance—which I will give in the words of Eusebius. Appollonius says, "that it was handed down by tradition that our Saviour commanded his disciples not to depart from Jerusalem for twelve years." There is a passage to the same effect in the "Preaching of Peter," a composition to which Prof. J. Blunt assigns the date of about 123. Owing, perhaps to the defect of the index, I cannot find the passage, but I give it as quoted by Clement, of Alexandria. He says that Peter relates that the Lord said, "If any one of Israel then wishes to repent, and by my name to believe in God, his sins shall be forgiven him. After twelve years go forth into the world, that no one may say, we have not heard." (Strom B 6—c 6). With this agrees the fact that when others left Jerusalem to avoid a great persecution the apostles did not feel at liberty to leave. "They were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." Or if under the pressure of circumstances any of them were sent abroad, as St. Peter and St. John were to confirm the Samaritans, whatever the prospect might be for missionary work, there is on their part evident anxiety to return to Jerusalem, as if their first duty was to be there.

The constant presence of the Apostles in Jerusalem, for so long a time, gave every facility for settling the whole system of the Church. When, then, new Churches were planted there was no need to plan out a system of polity or worship or customs for them, but in these, as well as in other respects, they "became imitators of the Churches which are in Judea in Christ Jesus." (1st Thess. ii. 14). Thus when St. Paul and Barnabas had together planted Churches in Asia Minor they were not at their wits' end to know what sort of ministers to ordain or whether one or more for each Church, nor whether to try one sort of government in one Church and one in another, until the best could be found out by experiment. All that had been settled in Jerusalem. There, under James, already Bishop (Acts xii. 17), were elders (Acts xi. 30). All they had to do was to make everything according to the pattern they had seen in the mount of the Lord. So they "appointed for them elders in every Church" (Acts xiv. 23), to be under them as Missionary Bishops.

From these things I make the following inferences: 1st. That when we find a custom of any sort prevailing every where in every church in the next age it is sufficient proof that it was part of the system of the Mother Church at Jerusalem, and established by the consent of the inspired apostles. 2d. That the New Testament being written after the main lines of the whole system of the Church were laid down, we are not to expect directions to establish such a system, but only allusions to such a system as already established. When then we find a custom of any sort existing in the next age in every church and also alluded to in the New Testament, we should conclude that it was derived from the Mother Church, instituted by the inspired Apostles, and since mentioned in the New Testament, approved by the Holy Ghost.—F. J. MURDOCH, in *Church Messenger*.

QUESTIONS FOR SUNDAY SCHOOLS.

- 42. Why is the Church called Catholic? One? Holy? Apostolic?
- 43. What is meant by believing in the Church? St. Matt. xvi. 10.
- 44. Show that the whole Church on earth is visible, seeing that its lay members, the bad (St. Matt. xiii. 25; St. Jas. iv. 3) and the good (St. Matt. xiii. 26; St. John xv. 5), and the clergy (1 Cor. xii. 28), are visible, and that there are visible laws, ordinances, &c.
- 45. How can unholy persons be members of God's Holy Church? 1 Cor. xii. 12-14, taken with 1 Cor. iii. 1 and vi. 8.
- 46. Show that the Church of Rome is not the whole Catholic Church. St. Matt. xvi. 18, taken with Rom. xi. 21, 22; also, 2 Cor. xi. 28.
- 47. Explain St. Matt. xvi. 18, upon which Rome relies so much. 1 Cor. iii. 11; Eph. ii. 20.

48. Show that St. Peter did not probably found the Church of Rome. Rom. i. 8, taken with 15-20; then St. Peter's name not mentioned in chap. xvi.

49. When did the Church of Rome begin to assume power over other national Churches? A. D. 606.

50. What helped Rome very much in this assumption of power? The Empire's political power.

51. Show that the Church of England is older than English Romanism. Let teacher give succinct historical summary.

52. Account for the power of Rome in England from end of sixth century up to sixteenth.

53. What was the difference between the Reformation in England and on the Continent of Europe? The latter was a revolution; the former, a reformation.

54. What results have followed, especially in Germany, from the rejection of Episcopacy? Chiefly infidelity.

55. When did the Church of Rome separate from the Church of England?

56. What position has the Church of Rome occupied ever since in British territory? That of a schismatic communion.

57. Why is not the Church of England in an analogous position in Roman territory? Because Rome admits no one to Communion except upon un-Catholic terms; and hence the Church of England is warranted in making provision for her own members who may be in Roman Territory.

58. Give an example of Church and State being united by Divine Command.

59. Did the Lord give any direction that this should become changed under the New or Gospel Dispensation?

60. Why did not this union prevail in the early days of Christianity?

61. Show that such union is both reasonable and Scriptural. Ps. lxxii. 11; Isa. xlix. 23.

62. Show that the Church of England was not established by Act of Parliament. Existed before Parliament, according to Common Law, when all Englishmen were English Churchmen. Parliament only ratified what had been the case from time immemorial.

63. Why is not such establishment unjust to Dissenters? Because it is not right to rob an ancient and legitimate family to enrich one that is modern and whose origin is illegitimate.

64. Why could not the first English Dissenters deny the justice of such establishment?

65. Which is the older, the English Church or the English Parliament?

66. By what law was the Church of England first established?

67. Distinguish between Common Law and Statute Law.

68. Show that Dissenters themselves, as such, are under authority of Parliament. Registration of meeting-houses, marriages, etc.; disputes about property, so-called ecclesiastical, settled by law, etc.

69. What is meant by Canon Law?

70. Show the fallacy of the objection that the Church is governed by Parliament. Nothing binding upon her until it has received her own consent in Convocation.

71. Show that the Mosaic principle of supporting the Church by tithes and offerings is not done away by the Christian Dispensation. 1 Cor. ix. 11-14; especially the words, *Eten so*, in verse 14.

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.

ST. GEORGE'S PARISH.

(To the Editors of the Church Guardian.)

SIRS,—You were in error when referring to this vacant Parish you stated that several new industries were located there. With the exception of the steam elevator, all the others mentioned are in the Parish of St. Mark's and St. John's.

H. J. WINTERBOURNE,  
Rector.

[We are sorry for our blunder; and we can assure Mr. Winterbourne that we have no desire to misrepresent in any way the size and importance of St. George's Parish, or to depreciate St. Mark's and St. John's.—EDS.]

THE ADMINISTRATION OF THE CHURCH ENDOWMENT FUND.

(To the Editors of the Church Guardian.)

SIRS,—I have not yet had time to examine the Reports of the Board of Home Mission for 1880; which I received this morning; but I observe that, while there is no Report from the Committee of the Church Endowment Fund, it appears from the Treasurer's Annual Statement that allowances have been made to five clergymen who had not previously participated in the benefits of the Fund, although occupying for some time the same ecclesiastical positions, two of them being Rectors of parishes which have held a conspicuous and enviable position in the Board's Report as self-supporting. I do not question the claims of the clergymen

to the allowances which have been made to them, or the propriety of the action of the Committee in admitting their claims. I must assume that everything is just as it should be, and repress the question which not unnaturally arises. Why, if these gentlemen are entitled to the benefits of the Fund, their claims have only now been recognized? But, sirs, I think that the members generally of the Church have just ground of complaint in the fact that no information (so far as I am aware, and, if mistaken, I humbly apologize) is vouchsafed to them of the circumstances under which an additional charge has been made on the Endowment Fund. Any unnecessary reticence on the part of the Committees and Secretaries of the various Boards and Committees of the Church must of necessity operate against its interests; and I am of the opinion that the feeling is widely entertained that our present financial difficulties are owing, to a large extent, to misrepresentation and the withholding of necessary information. The more cordially you deal with the members of the Church, and the more you take them into your confidence, the greater interest will they manifest in the Church's work.

Yours,  
D. SMITH.

Sydney, C. B.,  
Sept. 28th, 1881.

DIOCESE OF MONTREAL.

(To the Editors of the Church Guardian.)

SIRS,—How does it come, Mr. Editor, that every Diocese in our Ecclesiastical Province has some items of news in your "Intelligence Columns" saving and except the Diocese of Montreal? The absence of news from it in your paper, as also from the columns of your contemporary the *Dominion Churchman*, has excited comment. No remonstrance has been made in the *Dominion Churchman*, for the simple reason that no one cares to take the trouble to ask the *Dominion Churchman* any simple questions since the editor has adopted the rule that all correspondents must append their names for publication. However the rule may work in the *New York Churchman*, where a large body of writers who are not dependent on any mission fund exists, and who write for a large-hearted class of readers, the most of whom have sound Church principles—fixed principles—it does not work well in Canada, where men have to depend so much on the good-will of a class of people that are not always ruled in their attachment to the Church by any great principles, but mainly by preferences and personal fancies; and who, if they found their clergyman questioning any proceedings of the laity, would as soon as possible withdraw their contributions to his support and their countenance to his services. And, again, it does not work well in a country where a Bishop's influence or the influence of a Rural Dean or a *coterie* of country or city Rectors might be brought to bear, to the clergyman's disadvantage in many ways that touch him closely, should he be found criticizing this or praising that, giving his opinion on this or his comment on the other.

Such a rule as that I refer to tends to discourage writing of any sort for the *Dominion Churchman*. I am surprised that it keeps up such a rule; no other paper in Canada has seen fit to adopt it, and, what is of greater weight, no Church paper of any kind in England or Ireland has adopted it. And as regards the absence of news from Montreal in your columns, it may arise from the idea that news will not reach you in time enough to be interesting. But the chief reason is that few of those who favour your paper have the facilities of getting news items, and fewer have the time to write, they are so much engaged in joggling around among their parishioners. Still something might be done and ought to be done. Cannot those clergymen who say, "This paper is not worth much to us or our people, for it gives nothing concerning our Diocese"—could not these sit down and write something that will inform and instruct? How can they expect a paper to give news if news is not sent to it? Clergy or laity either that run a Church paper do not find it bringing them such profits as will enable them to pay correspondents. Does any Church paper anywhere do it? And yet I have heard the words: "Why don't they pay some one in our cities to write for them?" Why indeed! Simply because they are not able, it would take the wealth of a Vanderbilt to do so; for if a correspondent was paid in one place, every other correspondent or furnisher of news items would require and look for like pay.

I for one would like to give you, freely and fully, items of Church news. I have the inclination, but have not the facilities of gathering items before all their interest to Montreal readers has evaporated. But surely there are some better situated, who might ably do so, if only they were willing to give a helping hand. If a Church paper is necessary, if it is worth sustaining, it is worth doing something for its "Intelligence Columns." Now, who will do it? Have you tried our city clergy, Mr. Editor? Have you heard from one that he considers "Church papers a nuisance?" and yet perhaps one who reads them nevertheless. Have you heard from another that he has not the time? This may be. Have you tried any of the Laity? But perhaps few of them are interested in the Church to care for any news about her. If a good lay Churchman or Churchwoman could be found, who would write fully the ecclesiastical intelligence of our Diocese, and who would be bold enough to criticize freely where there is room and need; to review and comment, as may be required, from a good standpoint and in good Church tone, greater would be the interest taken in it by your Montreal readers.

ONE INTERESTED.

P. S.—You had a correspondent last summer who was rather inclined, however, to give prominence to the aesthetics of the services and to comment on deficiencies or incongruities in the performance of the rites and ceremonies of our Church, much to the disgust of some. Probably he has received a gentle remonstrance on his folly, and has since considered that "silence is golden" in his case. But no one has taken his place; no one has tried to improve on him since. Some one ought to.



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**Marriages.**

**McLEOD-GORDON.**—On Monday morning, Sept. 26th, at St. George's Church, Carleton, by the Rector of the Parish, Mr. Ezekiel McLeod and Miss Catherine Gordon, both of Carleton.

**ANDREWS-SNYDER.**—At St. Paul's Church, Halifax, on Thursday, 22nd Sept., by the Rev. Dr. Hill, Rector, J. Andrews to Ernestine, widow of the late J. R. DeWolfe Snyder, both of Berwick, Kings Co., N.S.

**KETCHUM-PHILLIPS.**—On Tuesday, the 27th inst., at Portland, Maine, by Rev. Canon Sills, of St. Luke's Cathedral, brother-in-law of the bridegroom, the Rev. Charles John Ketchum, Rector of St. Paul's Church, Vergennes, Vermont, to Rebekah Kimball, daughter of Walter F. Phillips, Esq., of Portland.

**WHITE-RANSAY.**—At Westfield, N. B., on Tuesday, Sept. 27th, by the Rev. A. V. Wiggins, A. B., Rector, Frederick A. White to Nellie Ramsay, both of Carleton, St. John.

**DODGE-KAY.**—At Salisbury, N. B., Sept. 28th, by the Rev. Cuthbert Willis, Gilbert A. Dodge, of the I. C. R. Offices, Moncton, to Ida, daughter of Early Kay, Esq., of Salisbury.

**M'LENNAN-HUNT.**—At Summerside, P. E. I., Sept. 26th, by Rev. T. S. Richey, Albert A. M'Lenan, Esq., Barrister-at-Law, to Minnie, daughter of Mr. Charles Hunt.

**KENNEDY-UNDERHILL.**—At Trinity Church, Blackville, N. B., Sept. 21st, by Rev. Augustus F. Hiltz, Rector of Derby, Allen H. Kennedy, to Janet B. Underhill, both of above mentioned Parish.

**MORRISON-LANGLILLE.**—At St. Mary's Church, Bayfield, on the 22nd Sept., by the Rev. A. C. Macdonald, Mr. John A. Morrison, of St. Peter's, C. B., to Miss Amelia Langille, formerly of Chester.

**Deaths.**

**JORDAN.**—At Weymouth, on the 9th August, Eliza Jane, daughter of Mrs. Eliza Jordan, aged 11 years.

**MCDONALD.**—At Weymouth, on the 24th Sept. Mary Eliza, wife of Mr. Norman McDonald, aged 31 years.

**ABBOTT.**—At Halifax, on Monday, 3rd inst., the Rev. John Abbott, Rector of St. Luke's Cathedral, in the 45th year of his age. Funeral from his late residence, 61 Hollis St. (D.V.) today (Thursday), at 3 o'clock, p.m.

**WHITE.**—At Halifax, Oct. 2d, Sarah M. White, daughter of the late Wm. White, Esq., of Amherst, and sister of S. A. White, Esq., of Halifax, aged 56 years.

**CONSUMPTION.**

From **H. B. Smith, Esq.**, a prominent Merchant of Huctouche, Kent County, N. B., under date June 28, 1877:

DEAR SIR,—I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but without any effect whatever until I commenced using Robinson's Phosphorized Emulsion. I have now taken 8 bottles, and find this quite equal to what it is represented to be, for it has STRENGTHENED LIKE A CHARM, and I can cordially recommend it to all who are affected as I have been, as I feel it is going to make a perfect cure of me. I still continue it, and I must say I never took anything equal to it. If you wish to make any use of this for the benefit of yourself and the world at large you can do so, for I think it should be known.

I remain, yours truly,  
H. B. SMITH.

ROBINSON'S PHOSPHORIZED EMULSION OF COD LIVER OIL, WITH LACTO-PHOSPHATE OF LIME is prepared solely by HARRISON PROSSER, Pharmaceutical Chemist, St. John, N. B. For sale by all Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

**Worthless Stuff.**

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

**Various Causes.**

Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to burn the hair gray, and either of them inclines it to shed prematurely. Ayer's Hair Vigor will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brashy, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its operation, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts. It contains neither oil nor dye, and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous.

For sale by all dealers.

**BROWN BROTHERS & CO.**

Have in Stock and are constantly receiving  
**TRUSSES,**  
Of all kinds,  
**Abdominal Supporters,**  
In great variety.

**SHOULDER BRACES,**  
For Ladies and Gents.

**Elastic Stockings, Knee Caps, Anklets,**  
&c.

**Rubber Sheeting, Bibs & Aprons.**

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

**BROWN BROTHERS & CO.**  
**FAMILY CHEMISTS,**  
**HALIFAX.**

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

**ENGLISH, AMERICAN AND DOMESTIC**  
**HARDWARE.**

**CUTLERY,** in Knives, Razors, Scissors, &c.

**ELECTRO-PLATE,** in Spoons, Forks, Butter-Knives, &c.

**NICKEL SILVER,** in do. do.

**KITCHEN UTENSILS.**  
In Enamelled & Tin'd HOLLOWARE,  
**WIRE Broilers and Boilers.**

**WIRE Frying Baskets. FLOUR Sifters,**  
**Table Mats. Family Scales.**  
**Family Glue Pots, Glue Whiting.**  
**Chamois Skins, Wellington Knives Polish**  
**Ready Cleaner, Emery.**

**ADAMS' FURNITURE POLISH,**  
**Brunswick Black, Black Lead,**  
**Brushes of every possible description.**

**MRS. POTTS' ColdHandled Smooth-**  
**ing IRONS,**  
**NEEDLES, Sewing, Knitting, Sail,**  
**Mattress, &c.**

**PICTURE WIRE, Gold and Silver,**  
superceding the Cord.

**BREAD PLATTERS,** (Carved—"Give us  
this day our daily Bread.")

**FEATHER LUSTERS,** long & short handle.

**GREEN WIRE Cloth for Windows, Meat**  
**Safes, &c.**

**Galval and Wove WIRE CLOTH AND**  
**LATTICE**

**PERFORATED ZINC,** cut to any size.

**HUNT'S RATCHETS AND AXES.**

**GREEN AND GOLD Flower stands and**  
**Baskets.**

**GARDEN IMPLEMENTS.**

In Hoop, Rakes, Spades, Spading Forks,  
Rouls, Trowels, Weeders, Weeding  
Hoes and Rakes, Edging Knives,  
Hedge and Grass Shears, Floral Sets,  
-adies' and Children's Garden Sets,  
Watering Pots, &c.

**TIN TOILET SETS, CHAMBER POTS,**  
**BATH TUBS, HOTEL JAR, CAKE BOXES,**  
**LAWYERS' PAPER AND DEED BOXES.**

Also:  
American Scythes and Snathes,  
" Hay Rakes,  
" HAY CUTTERS, 10p. c. below  
cost.  
" HAY and MANURE FORKS,  
" POTATO & MANURE HOOKS  
SHOVELS and SPADES.

**HYDES Wonderful CEMENT for Chima-**  
**class, Wood, Iron, &c.**

The above goods are now offered at a

**Reduction of 10 per cent**  
off last years prices.

**E. ALBRO,**

United Service Book and Stationery Warehouse,

103 Granville Street.

Ladies' and Gents' VISITING CARDS.

Ladies' and Gents' PURSES and Memos.

Automatic Pencils and Pens.

PANORAMIC VIEWS of Halifax and St. John.

Winsor & Newton's ARTISTS' MATERIALS,

of all descriptions.

School of Arts Colour Boxes.

TOY BOOKS and GIFT BOOKS.

Just RECEIVED—A large Stock of WALL

PAPER, which will be sold by the Bale at a

small advance. Patterns exhibited.

**WILLIAM GOSSIP,**

139 Granville Street,

Exhibition Week, Sept. 1881.

**HALIFAX MEDICAL COLLEGE,**

HALIFAX, N. S.

The next Winter Session of this Institution will

commence on THURSDAY, October 27th, 1881, and

continue for the six months following.

For copies of "Annual Announcement," and all

further information, address the Registrar of the Faculty,

**J. F. BLACK, M.D.,**

49 Granville St., Halifax, N.S.

20—101

**Mt. Allison Academy,**  
For Young Ladies,  
**SACKVILLE, N. B.**  
Affords in Literary, Musical and Fine Art  
Studies choice advantages. The twenty-eighth  
Academic Year opens AUGUST 25th, 1881. Ca-  
logues on application.  
**D. KENNEDY, D. D.,**  
Principal.

**SUBSCRIPTIONS RECEIVED.**

Rev. R. D. Bambrick, Charlottetown, P. E. I.; Rev. Andrew Gray, Chelsea, Mass., U. S. A.; Robert C. Gray, Church Hill, Elgin, Albert Co., N. B.; Edward Myra, Western Head, Queens Co., N. S.; Frank Munro, Portuguese Cove, Halifax Co., do.; Jas. Brown, Herring Cove, do.; Chas. Cragin, Halifax, do.; Joseph Hiltz, New Ross, do.; Wm. E. Hunter, Portland, St. John, N. B.; Rev. J. J. Ritchie, Annapolis, N. S.; S. P. Fairbanks, Dartmouth, Halifax Co., do.; Mrs. E. Shaffer, Moncton, N. B.; Rev. W. F. Vroom, Peticodiac, N. B.; Nyron Silver, Chicago, Illinois, U. S. A.; Mrs. Backhouse, Dorchester, N. B.; Mrs. Moran, do. do.; T. H. Gilbert, do. do.; Wm. Lowry, Irishtown, Moncton, do.; Christian Bowes, Cow Bay, Halifax Co., N. S.; John S. Rice, Lake le Rose, Annapolis Co., do.; H. M. Edly, Chatham, N. B.; Miss Forrest, do. do.; Mrs. Isaac Jackson, do. do.; John Hammond, do. do.; H. Sugden Evans, Montreal, Que.; Edward Pidgeon, Tay Settlement, York Co., N. B.; Major Samuel Wilkinson, Stanley, do. do.; Robert Waugh, do. do.; Leonard Kelly, do. do.; Wm. Dennison, Passakeag, Kings Co., do. do.; Rev. John Godden, Harbor Grace, Newfoundland; Rev. C. W. McCully, Louisburg, C. B.; Chas. J. Roberts, Parrsboro', Cum. Co., N. S.; Dr. Townshend, do. do. do.; Mrs. King, do. do. do.; Miss Harriet Tucker, do. do. do.; Mrs. Nellie Ryan, do. do. do.; Capt. D. M. Pettis, do. do. do.; Wm. D. Campbell, do. do. do.; Wells Cole, do. do. do.; E. G. Smith, do. do. do.; E. W. Beatty, do. do. do.; Mrs. Wm. Deuch, do. do. do.; Mrs. J. W. Choiset, do. do. do.; John Durant, do. do. do.; John Roberts, do. do. do.; Mrs. John Gilbert, do. do. do.; Miss Susan Durant, do. do. do.; E. Merriam, do. do. do.; Paul Woods, do. do. do.; Chas. O'Neil, do. do. do.; Capt. G. E. Pettis, Fox River, do. do.; John L. Morris, do. do. do.; James Cochran, do. do. do.; Robt. Kerr, do. do. do.; John W. Morris, Port Greville, do. do. do.; Mrs. A. F. Hatfield, do. do. do.; Miss Tack, Georgeville, Ontario; J. W. Cole, Clifton, New London, P. E. I.; Rev. J. J. Ritchie, Annapolis, N. S.; Rev. Jno. Partridge, do. do.; Mrs. Ryerson, do. do.; W. E. Jefferson, do. do.; John McCluskey, Land's End, Kings Co., N. B.; T. W. Bateman, Halifax, N. S.; R. J. Wilson, do. do.; W. H. Baxter, Norton Station, Kings Co., N. B.; Robt. Keltie, do. do. do.; John Griffith, do. do. do.; J. H. Huggard, do. do. do.; Samuel Long, Bellisle Creek, do. do.; Mrs. Jas. Scovill, Collins' Corner, do. do.; George Scovill, do. do.; Stephen Huggard, Charlton Mills, do. do.; Mrs. Thos. Hickson, do. do. do.; Capt. R. Baxter, Hayes P. O., do. do.; Mrs. Mary Brown, Passakeag, do. do.; Adjutant R. W. Otty, Hampton Station, do. do.; W. H. Rourke, St. Martin's, St. John, N. B.; Rev. J. R. Campbell, do. do. do.; J. B. Hudsmith, do. do. do.; John Dimock, do. do. do.; Cudlip Miller, do. do. do.; Wm. Taylor, do. do. do.; Wm. Ingram, do. do. do.; Wm. Black, do. do. do.; Mrs. Richard Richards, do. do. do.; The Misses Walker, do. do. do.; Jas. Rourke, do. do. do.; Wm. E. Tracey, do. do. do.; Wm. Hy Clarke, do. do. do.; A. Fergusson, do. do. do.; Mrs. John Charlton, do. do. do.; Mrs. Capt. David Smith, do. do. do.; Wm. Lowe, West Quace, do. do.; Geo. B. Patterson, Shanklin's P. O., do. do.; Mrs. Strothart, Welford, Queens Co., do.; John Leet, do. do. do.

The good accomplished with steel pens is incalculable, but the cost of a box of Esterbrook's is only nominal. The stationers have them. The trade supplied by A. & W. Mackinlay, Halifax.

**Diocese of Rupert's Land.**

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

Among the posts now requiring to be filled, are, Woodlands, Beaconsfield, Turtle Mountain, Pembina Mountain, and Rapid City.

Any application sent to Canon Grisdale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied.

WINNIPEG, MANITOBA,

13th Sept., 1881.

**WANTED.**

A LAY READER FOR S. MARGARET'S PARISH.

For terms &c., apply to Rector, French Village, S. Margaret's Bay, N. S.

**STAPLE GOODS.**

4500 Bbls. FLOUR, all grades.  
150 Bbls. Corn Meal.  
250 Bbls. Oatmeal.  
400 Boxes Paris Lump SUGAR.  
200 Bbls. Granulated "  
450 Bbls. Refined Yellow and Bright do.  
120 Hhds. Choice Barbadoes Molasses.  
470 Half-Chests TEAS sorts in variety.  
180 Bbls. Meats PORK.  
3-0 Bbls. TOBACCOS.  
100 Bags RICE.  
200 Tubs LARD.  
Astral Oil, Graham Flour, &c., &c.

For sale by **HALL & FAIRWEATHER,**  
St. John, Sept. 1881.

**DOMINION EXHIBITION!!**

**Grand Piano Display**

Surpassing anything ever attempted in the Maritime Provinces.

**Full Grand Knabe Piano,**

Only GRAND ever Imported to Nova Scotia.

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

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

**W. E. JOHNSON.**

**MALTOPEPSYN.**

(REGISTERED AT OTTAWA)

**AN ARTIFICIAL GASTRIC JUICE.**

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

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

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

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

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

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

**SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.**

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

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

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

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

**HAZEN MORSE, - TORONTO.**

FOR SALE BY ALL DRUGGISTS AND

**MACDONALD & CO.**  
HALIFAX, N. S.

**Steam and Hot Water Engineers,**

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

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

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



**The PAIN-KILLER**

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

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

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

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

**PERRY DAVIS & SON & LAWRENCE,**  
PROPRIETORS,

MONTREAL AND PROVIDENCE, R. I.

ZOEDONE. A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:

"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments..."

A BRAIN AND NERVE TONIC.

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

NON-ALCOHOLIC. STIMULATES BY STRENGTHENING.

CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article.

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

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

Wholesale Agents for the Maritime Provinces:

BROWN & WEBB, HALIFAX.

CLOTHING! CLOTHING! CLOTHING!

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

CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

ESTERBROOK'S STEEL PENS



Leading Numbers: 14, 048, 130, 332, 161.

For Sale by all Stationers.

THE ESTERBROOK STEEL PEN CO., Works, Charlton, N. S.

GATES' CERTAIN CHECK

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

It is certain to check DIARRHOEA and DYSENTERY almost instantly, as well as CHOLERA, CHOLERA MORBUS, and all other kinds of violent pain.

It is the best preparation for children known, being very pleasant to the taste, speedy and safe in its effects.

TRY ONE BOTTLE. Sold by druggists and dealers generally at 25 cents per bottle.

Manufactured by G. GATES & CO., Middleton, Annapolis Co., N.S. See Certificate next month.

MOTHERS! MOTHERS! MOTHERS!

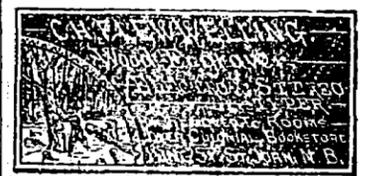
Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

S. CATHARINE'S HALL, AUGUSTA, MAINE.

A Church School for the higher Education of Girls.

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

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



Collegiate School, Windsor. Head Master—REV. C. E. WILLETS, M.A.

Graduate and formerly Scholar of Corpus Christi College, Cambridge.

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

Advertisement for HOP BITTERS featuring a bottle illustration and text: "If you are a man of business, weakened by the strain of your duties, avoid stimulants and use Hop Bitters."

The Week.

HOME NEWS.

It is estimated that 25,000 people attended the Exhibition in Halifax.

The Dominion contains tens of thousands of natives of the United States.

The receipts for admission to the Halifax Exhibition amounted to over \$5,000.

The total assessment of Toronto is \$56,296,939—an increase over last year of \$2,126,436.

Charcoal and iron works are to be established at Kingston, Ont., with a capital of \$50,000.

Hon. Edward Blake has retired from the practice of his profession, and handed over his law business to his brother, the ex-Vice-Chancellor.

The St. John Scott Act petitions were mailed for Ottawa all right on Thursday. If no further delay occurs, polling will take place December 1st.

The great scarcity of potatoes in Western Ontario and the good crops in this vicinity, has led to an Ottawa buyer getting a commission to purchase 500,000 bushels for shipment to Toronto.

The steel works will soon be in active operation at Smelt Brook, near New Glasgow. The glass works are doing an excellent business, and it is said they have more orders than they can fill.

Although the Halifax Exhibition, as a Provincial show, was a very creditable exhibit, it in no way partook of a Dominion character, except in the name, there not being a dozen exhibitors outside the Maritime Provinces.

The amended articles for a three mile boat race between Ross and Hanlan were signed by Ross to-day. Ross names Washington as the place of rowing, as the climate will be suitable there for November 15th.—News.

The customs receipts at Halifax last month amounted to \$209,431.60, against \$156,478.63 for the same month last year. At Toronto they amounted to \$376,492 for last month, an increase of \$94,324 over the same month last year.

It is estimated that the cost of President Garfield's illness will not be short of \$250,000; the doctors alone are to receive \$100,000.

Beau-faits.

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

4 KENT ST., Halifax, 14th May, 1881.

To Holman Pad Co., Halifax: GENTLEMEN,—I suffered with a cough for years, upon which no other remedies seemed to have the slightest effect, and which so reduced me that I thought nothing could save me.

"A forlorn hope," I was induced to try the Holman Pad Remedies. Your treatment has made an entirely new man of me. My cough has entirely disappeared; Rheumatism nearly all gone, and I am gaining flesh rapidly. I hear of numbers who are praising your remedies, and I also confidently recommend them, even where everything else has failed.

Yours, very truly, JOHN LITTLE.

THE COMMON EXPRESSIONS, "I feel so dragged," "My Food don't Digest," "I don't feel fit for anything," which we so often hear during the Spring and early Summer months, are conclusive evidence that the majority of people require at that season especially a RELIABLE medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

HANINGTON'S "QUININE WINE AND IRON," taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. It will most surely quicken the Blood and Heal as its acting power is wonderful. Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds. For sale by all Druggists at 25 cents a bottle.

Rector Wanted.

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

The salary of the previous Rector was \$1200, with use of Rectory.

Applicants will please give references and full particulars to J. J. HUNT, D. H. WHISTON, R. J. WILSON.

New Brunswick Advertisements

I. & F. Burpee & Co.

IRON, STEEL, TINPLATE AND General Metal MERCHANTS, ST. JOHN, N. B.

JOHN K. TAYLOR, Merchant Tailor and Importer, Would invite special attention to his Splendid Stock of Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings, and Vestings, Comprising all the Novelties of the season, and is by far the largest stock of the best Goods in the City.

Clergymen's Clothing, of Every Style, made to order from our own Goods, at moderate Prices, and on EASY TERMS. Samples Free by Mail. Garments Expresed to any part of the Dominion. Perfect Satisfaction Guaranteed, and no Garments allowed to leave the Premises unless satisfactory.

J. K. TAYLOR, Union Street, Carleton, St. John, N. B.

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