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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. 1.—No. 31.

THURSDAY, NOVEMBER 13, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

A NEW organ will soon be put in Canterbury Cathedral to replace one built in 1661.

THE Dean of Worcester Cathedral, Rev. G. M. Yorke, dropped dead at the entrance of the Cathedral, just as the choir were singing, "I will lay me down in peace and take my rest."

IN Melbourne, Victoria, Bishop Moorhouse has created a sensation by having a deputation to the Minister of Education to urge the teaching of the historical events of the Bible in the State schools.

THE collections and subscriptions received during the octave of the reopening of Tewkesbury Abbey amounted to more than 700*l*. It is estimated that upwards of fifteen thousand persons attended the services.

IT is telegraphed from Sydney that the Church Synod of the Newcastle diocese has elected the Rev. Dr. Pearson, vicar of Newark, in England, to the bishopric of Newcastle, in succession to Dr. Tyrrell, deceased. The nomination is subject to Dr. Pearson's acceptance and the approval of the provincial Bishops.

A SANITARIUM for Missionaries of the American Protestant Episcopal Church is about to be opened by Bishop Scherenschewsky in the city of Che-foo in the Shan-Tung province. This city is in the north of China, one of the Treaty Ports, and is considered a very healthy spot. The Mandarin Dialect is spoken in the province, which contains about thirty millions of the heathen.

ON Tuesday, October 28th, the bishop of the diocese held an ordination service in St. John's Church, Cincinnati, Ohio, and ordained Mr. Charles A. Hayden to the diaconate, and advanced the Rev. T. J. Melish and the Rev. J. H. Logie to priesthood. The three candidates were formerly ministers in non-Episcopal communions, and the Rev. Mr. Melish was for several years the editor of a leading Baptist paper in Cincinnati.

AFTER the lapse of a quarter of a century Durham Cathedral was lately again the scene of a confirmation service. The late Bishop Baring, says the *Yorkshire Post*, during his seventeen years' Episcopate, never confirmed in his cathedral, owing to some differences with his clergy, and invariably held his principal service in St. Nicholas' Church, Durham. 280 males and 452 females offered themselves for confirmation, several of them being old men and women over seventy years of age.

ON a recent Sunday the congregation of St. Paul's Free Church of England, at Wheelton, near Chorley, rejoined the Established Church. They seceded about eleven years ago, owing to the vicar refusing to appoint a curate they preferred, and afterwards built for themselves a handsome church, dedicated to St. Paul. The incumbent having received a missionary appointment at Bermuda, the congregation considered the time opportune to make their peace with the mother Church, and have arranged for the transfer of their church and schools to the vicar of the parish, who has accepted the charge.

THE *Gaulois* states the Empress Eugenie has resolved to leave England for Zululand on a pilgrimage to the spot where the Prince Imperial fell.

A SUNDAY-SCHOOL Teacher, rather gayly dressed, asked her class the meaning of "pomp and vanity of this wicked world." An honest but unexpected answer came from a tongue heedless of grammar. "Them fine flowers on your hat."

URING an election in a certain locality a temperance candidate called upon a rumseller and solicited his vote. "I would rather vote for the Evil One than for you," was the savage response. "Yes, I know," said the candidate; "but, in case your friend should not be nominated, might I then count on your assistance?"

M. CORNU, in the *Comptes Rendus*, shows experimentally that the ultra-violet rays of the solar spectrum are absorbed in a striking manner in passing through our atmosphere. M. Thollon laid before the Academie des Sciences a drawing of the solar Spectrum, ten metres in length from A to H. This spectrum is composed of about 4,000 rays; it was executed in Italy, and is the most perfect which has yet been produced.

A SOLDIER named Mariotti, of the 11th Battalion of the Italian Bersaglieri, though long confined to the room by illness, refused to be carried to the hospital. Ultimately, on being forcibly removed thither, the soldier was discovered to be a woman. She joined the army during the war of 1866 to enable her brother to remain with his wife and six children. At Custozza she won a medal for bravery. The King has now conferred on her a decoration and sent her home with a pension.

IT is my duty as it is my highest joy to spend and be spent in the service of Almighty God and His Son, our Saviour, and in the advancement of those principles of His church which we hold as a priceless heritage from the past and as the assurance of the Church's future triumphs. Sustained on the one hand by an implicit faith in those principles and on the other by an abiding confidence in their ultimate acceptance, no temporary storms of controversy, no wresting of things from that line of sober and devout wisdom which is characteristic of our Church, no wild mob-shout from the multitude of enemies beyond our pale, no sharp and painful realization of our own deficiencies in spirit and in economical adjustment has contributed anything to impair that faith and that confidence. Those who can understand sympathetically this feeling are, I believe, the men who have caught the true spirit of our beloved Church, and who will prove her best interpreters and bravest defenders. They are the men upon whom we must rely for any healthy advancement of external strength and inner life. They, too, are the men in whom that noble collect for the twenty-first Sunday after Trinity is divinely answered: "Grant, we beseech Thee, merciful Lord, to Thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord."—*Bishop of Illinois.*

MR. MCK. PITTINGER, for some time a Presbyterian Minister, has been ordained by the Bishop of Southern Ohio.

IN Tréves, among the manuscripts in the municipal library, a fragment of an old French poem has been discovered, which Herr Käuffer, teacher in the Realschule, attributes to Richard Cœur de Lion.

EXPERIMENTS have recently been made in California to test the adaptability of that State for the growth of tea. These tests have proved that not only are the soil and climate admirable for the cultivation of tea, but for that of the mulberry also. With respect to tea, however, although it requires but little care to bring it to perfection, there is a difficulty in getting the leaves picked at a cost low enough to enable the producers to compete with the foreign markets.

DR. KERN reviewed the fortieth report of the Registrar-General with reference to deaths from alcoholism, and suggested the Social Science Association should ask confidential returns from 500 medical men in different parts of the county with a view of arriving at approximation to the truth. It was significant that gout was more fatal now than it was ten years ago, and that Italy, a most temperate nation, had only 240 per 1,000,000 of violent deaths, while England, an intemperate nation, had no less than 757 per 1,000,000.

THE speed of carrier-pigeons appears to depend as much on the clearness of their sight as on the strength of their wings. In an experiment recently made with some Berlin pigeons, on a clear day, a distance of over 300 miles, from Cologne to Berlin, was accomplished in five hours and a half, or at the rate of nearly sixty miles an hour; while the most expeditions of a group let loose the next day—a day not of the same kind—took twelve hours to reach Berlin. Hence, it would appear that in the latter case a good deal of the pigeons' time was taken up in exploring the country for landmarks, as was some of Mr. Forbes's, in his ride from Ulundi with the news of Lord Chelmsford's victory. It is not instinct, but sight, by which the carrier-pigeon guides its flight.

THE will of the late Prince Imperial was proved in London, recently by Eugene Rouher and Jean Baptiste Francheschini Pietri, the executors, the personal estate being sworn under 60,000*l*. The original is deposited in the Principal Registry at Somerset House. In the case of his father the Emperor Napoleon III., only an official copy was proved, and deposited in this country, the original being retained at the Notary's office in Paris. The Prince's will is all in his own handwriting, and is contained on two whole sheets and one half sheet of letter paper, the bottom of each page being either signed "Napoleon" or "N." The will not having been executed in the presence of witnesses, as required by the English law, an affidavit of M. Pietri is filed with it that it is throughout in the handwriting of the deceased Prince, and an affidavit also from the counsel of the French Embassy in London that the Prince's domicile was French, and that the will was made in conformity with and was valid according to the French law.

Foreign Missions.

WEST AFRICA.

THE MISSIONARY DIOCESE OF THE NIGER.

WE have been recording, for some weeks, the life of one of the most remarkable men of his race, Bishop Crowther, as that life is given in the *Church Missionary Gleaner*. We have seen the slave-boy become the Christian convert, the teacher of his countrymen, the priest in the Church, the successful Missionary to the ignorant and barbarous tribes on the banks of the Niger. In justice to other Mission work, it would be impossible to continue a minute account of his energetic labours. We will close the subject by a short survey of the Missionary Diocese over which he was ordained bishop in 1864, shortly after the events mentioned in our last number.

He has under him, two Archdeacons, 11 priests, and 16 Teachers, all natives. One of the Archdeacons is his son, the Rev. Davidson Crowther; the other, the Rev. Henry Johnson, is almost as remarkable a man as the Bishop himself. We have been told by a friend who met Archdeacon Johnson in Jerusalem, about two years ago, that he was one of the most well-bred, intelligent men you could meet, a remarkable proof of the high degree of culture, which, under favourable circumstances, men of African origin can attain.

The Mission Stations of the Diocese of the Niger which shine like centres of light on the surrounding gloom of heathenism are—*Brass, Bonny, Akessa, and Calabar*, at the mouths of the Niger. *Osamare, Alenso, Onitsha, and Asaba*, on the river itself. *Lokoja*, at the confluence of the two branches, the *Kworra* (white) and the *Binue* (black) Niger. The two most distant stations, *Egga* and *Shonga*, are on the *Kworra*, or Niger proper, though being about 430 miles from the mouth of the river, and 100 miles below the place where Mungo Park was killed in 1806.

BRASS is one of the most important places in relation to the navigation and commerce of the Niger. It is the key to the creeks and channels which pass through the isolated and still hostile tribes. There are 1149 "worshippers" in the two Churches of the Brass Mission, and Archibald Crowther gives us the following brief account of a Thanksgiving Service held there:—

"The 25th August happened to make up the tenth year since the establishment of the Mission at Brass, and the second year since King Ockiya gave up his idols, and a Thanksgiving Service was held. A lovely sight presented itself to me as I entered the Church. The minister, Rev. Thomas Johnson, was just coming out of the vestry; on one side was sitting King Ockiya in his pew; on his right were five chiefs, decently clad, in their pew, then the minor chiefs, and, on the other side, their wives. When the service commenced, the voices of thanksgiving and praise poured forth from no less than 511 persons, who met in that sanctuary that day to give praises to God for His wonderful works among them."

The Archdeacon also mentions an instance of the influence of Christianity at Brass in saving the lives of four English sailors shipwrecked among Cannibals:—

"A sailing vessel, called the *Guiding*

Star, with cargo, had arrived outside the Nun. No pilot was sent out to bring her in, so the captain sent his boat with five men to get her; the boat capsized on the bar, one of the sailors was drowned, the rest going to the boat. Being afraid they were drifted away to sea past Brass, and by the time the flood set in they were away down by an opening called the Nicholas. Cannibals live in this vicinity; hence, any merchandise being cast on Nicholas shore must be given up as lost. These four sailors were drifted ashore there, and picked up by the Natives. Providentially for them, one of the Brass Church converts called Carr, had some trade business with the Nicholas people, and his boys, who also attend church, were there at the time. They inquired and reported to their master about the sailors. At once Carr went and after a good long talk, and showing them how God had raised the Brass people from such shameful practices, through the Word of God, he succeeded in rescuing the sailors, and returned them to their ship at the River Nun. Carr's words, when he handed the sailors to the captain of the ship (with whom I had conversation two days after), were these; "Had I not known God, and become a Christian, these, your men, would not have been alive to-day; we thank God." This is a testimony, from the mouth of a captain, of the effect of Christianity, and the power of the Gospel.

BONNY.—Here the persecution which has so greatly tried the native Church for the last three or four years has, we trust, come to an end. An event has occurred which has tended to diminish the opposition to Christianity. One of the principal chiefs lost his favorite wife, and according to the custom of the country no less than \$2,000 worth of goods in silks, satins, corals and money, were buried with her, and 350 kegs of powder were fired away in eight days. This chief was one of the most prominent of the persecuting party. It now appears that this favorite wife constantly urged him on to acts of oppression being herself devoted to the "julus" (idols); so that by her death the Church loses an inveterate and influential foe. During her last illness which was long and painful, the missionary tried in vain to obtain access to her.

Communication is kept up between these various stations by the Mission steamer *Henry Veon*, which the C. M. S. sent out from the Clyde last year for the use of the Bishop and his Missionaries.

And lest some of our readers should share a popular delusion and imagine that such an expenditure of labour, of money, and of men, is useless, that the natives are happy and peaceful under the shade of their palm-trees, we give the following dreadful incident (by no means a solitary one) which took place at Alenso, a settlement which we have already mentioned, as one of the Mission Stations. A Missionary writes:—

"A leading man at Alenso died lately, and an attendant was to be provided to accompany him into the world of spirits.

A slave, who professed to be a doctor, was bought, and decoyed from a neighbouring village, under the pretence that he was appointed to offer sacrifices to the dead, towards which a goat was also bought, and brought to Alenso.

On his arrival at the house where the corpse was laid out, the goat was taken away from him, and at once the doctor was pounced upon by two stalwart men. The poor man knew then that the victim was himself, and not the goat. A pipe was brought to him, which he smoked, a new cloth was exchanged for his rags, and while he was having his last smoke, the daughter of the deceased chief stood before him, and began to eulogize her deceased father. The address was directed to the victim, as if to the deceased father, in order that he should be well informed to repeat the same to the inhabitants of the world of spirits when in attendance.

The news of the intended sacrifice was

soon circulated; it reached the ears of the missionary, Rev. J. Borch, who, with some Sierra Leone friends in the factories, hastened to the spot. A large hole had already been dug; the poor man was led into it and ordered to lie on his back with his hands extended. The missionaries and friends used all arguments, entreaties, and pleadings possible in behalf of the release of the man, but failed. Bullocks were offered in place; these they finally refused; and while they stood begging, the corpse was brought and laid on the poor slave, and an order given that he should embrace it which was obeyed. Our friends could no longer bear the sight, but turned away from the horrible scene for the grave was being filled up, and thus a man was buried alive as a sacrifice to the dead."

LATE INTELLIGENCE.

The leading persecutor among the Native chiefs at Bonny, who had taken the name of "Captain Hart," died on April 6th. On his death-bed he publicly renounced all trust in his idols, and ordered them to be thrown into the river, complaining that though he had been their upholder, they could or would do nothing to save his life. No sooner was he dead than the people turned in fury upon the idols, and threw two canoe-loads into the river, breaking in pieces those that would not sink.—*Church Missionary Gleaner July.*

United States.

NORTHERN NEW JERSEY.—A successor to the late Bishop of Northern New Jersey has been chosen. After seven ballots, the Rev. Thos. F. Starkey, D. D., was elected. The Bishop elect is Rector of St. Paul's Church, Paterson, N. J. The Clergy and Laity have shown the right spirit in electing one of their own Presbyters, whose work and character are well known, in preference to a comparative stranger, and we believe that as in the case of Western Michigan, Albany, and other Dioceses who have done this, they will never regret their choice. Dr. Starkey is thoroughly familiar with the men, means, and needs of the Diocese, and will not have to wait years to gain experience and knowledge.

NEW YORK.—We are pleased to learn from one of the Professors in the General Theological Seminary, New York, that the Junior Class which has just entered, is the largest ever gathered within the walls of that venerable "School of the Prophets," and that the character of the class is such as to give marked promise of future usefulness for the Church.

The Treasurer of the Domestic Committee reports the receipts for Domestic Missions proper, at \$97,535.23,—for the colored people, \$13,215.15, for the Indians, \$30,832.72, giving a total of \$141,683.10. The Specials amount to \$13,162.32, but these are in no way under the control of the Committee. The expense of administration amounts to only 7 1-10 per cent., or in other words, of every dollar, 93 cents have gone to the workers in the field.

MINNESOTA has received an immense immigration during the past season; and it requires great vigilance on the part of all her clergy to occupy for the Church—many new openings presenting themselves by the founding of new towns and settlements.

REV. DR. YARNALL, for 36 years Rector of St. Mary's Church, Philadelphia, has been on a visit to Minnesota for several weeks. In company with Rev. T. M. Riley he visited the White Earth Mission among the Chippeways of Minnesota. He was delighted to notice the great progress they had made in civilization and Christianity.

The Missionary spirit, which seems to be awakening all over the land, has of late received a new impetus in California, and is pushing forward the interests of the Church of Christ in new directions.

News from the Home Field.

DIOCESE OF ONTARIO.

Bellefleur.—A special sermon was preached on the morning of Sunday week last, by Rev. W. C. Clark, L. L. D., Rector of Christ Church, Belleville, in accordance with the appointment of the Church of England S. S. Institute. A meeting of the Sunday Schools was held in the afternoon, with a short and suitable service, and a practical and interesting address by the Hon. Lewis Wallbridge, who has taken an active part in Sunday School work for more than 30 years. The speaker dwelt upon the respective duties of parents, children and teachers, impressing upon his hearers that self-denial is the first of Christian duties; and stating for the encouragement of others, that among the various trials and experiences of his life none had afforded him so much pleasure and satisfaction as that of a Sunday School teacher.

OTTAWA.—In the Anglican Churches All Saints Day was celebrated according to the usual form of observance. At St. John's and St. Alban's services were held by the Rectors. At Christ Church Archdeacon Lander conducted the services, assisted by Rev. Mr. Forrest, of Morrisburgh. At yesterday morning's services Archdeacon Lander delivered an instructive sermon on the subject of All Saints, and the intention of the Church in appointing the day in commemoration of the faithful departed.—*Citizen.*

NORTH FRONTENAC.—This extensive district hitherto little known, has now been brought into close connection with Kingston by the completion of the Kingston and Pembroke Railway. In consequence of the barrenness of the country it is not thickly settled, and the settlers are, for the most part, in narrow circumstances. Amongst them are many church-people, who, however, until recently enjoyed no regular ministrations, visits being only occasionally made them by the missionaries at Lanark. About a year since the Rev. H. Farrer was ordained to a new parish called North Frontenac. This Parish is of vast extent, and embraces much waste land, but settlers are scattered over it. There are twelve mission stations, where Mr. Farrer is warmly welcomed by many who have long been denied the ministrations of our Holy Church.

The Rural Dean of Kingston, Rev. F. W. Kirkpatrick, recently visited a portion of the mission, administering the Holy Communion in the townships of Olden and Kennebec, and holding, with Rev. H. Wilson, a Missionary Meeting in the township of Oso. Everywhere the people welcomed them gladly, and they returned from their visit with the happy conviction that Mr. Farrer is doing the much-needed work well. It is hoped that church-people throughout the Diocese and throughout the Dominion will give liberal assistance to this poor and extensive mission, to which their attention is now called.

DIOCESE OF MONTREAL.

THE Rev. Canon Henderson, Principal of the Diocesan Theological College, has been appointed by the Bishop to the charge of Trinity Church, until other arrangements are made.

THE Rev. George Forneret has been elected to the Rectory of Dunham, and appointed by the Bishop but he has not yet signified his acceptance of the living.

ARUNDEL.—On the 3rd ult., the Bishop consecrated the new Church in Arundel, and afterwards Confirmed eight persons. His Lordship, the Venerable Archdeacon Lonsdale and Rev. H. T. Evans, who accompanied him, at the close of the Afternoon Services, addressed the congrega-

tion in terms appropriate to the happy occasion. The congregation is to be warmly congratulated on the fact that the attractive and well-finished Church, with an extensive glebe, has no encumbrance of debt.

DIOCESE OF FREDERICTON.

We find from the Report of the Synod just come to hand, that there were present at the late session 67 clergy and 76 lay delegates. Six clergy and forty lay delegates were absent.

SACKVILLE.—Opening Service of the Church School-House.—These services were held on Wednesday, the 29th ult., at 7 p. m. A choral service was sung by the Sunday-School children with the Rev. C. Pelham Mulvany as officiating clergyman. A sermon was then preached by the Rev. Mr. Stevens, of Portland, St. John. The school building is a most beautiful Gothic edifice in first pointed "early English" architecture with a stained-glass memorial window in remembrance of the late Mrs. Cogswell. The singing was good, giving evidence of careful training on the part of the organist, Mr. Arthur Cogswell.

SAINT GEORGE AND PENNFIELD.—Thanksgiving services were held lately in this Mission. The Churches were neatly and appropriately decorated, the attendance large, and music good. The sermons for the day, by the Rector, were on the subjects of "The Manna," and "The Parable of the Tares."

There was a slight mistake in THE GUARDIAN of the 6th inst., under "Gleanings from the D. C. S. Report, &c." It is reported there that "the largest number confirmed was 65 in Fredericton; the next, 43 in Richmond." It should be,—the next, 46 in St. George and Pennfield Mission."

THANKSGIVING.—The second Sunday in October was appointed some years ago by the Synod as a Day of Thanksgiving. Many parishes observe that day, while clergymen who have lately come into the Diocese appear not to have had it brought to their notice. It is much to be desired that there should be a day universally observed in the Diocese at an earlier season than the usual time appointed by the civil authority, while, at the same time, the latter day should be marked also by religious service. The 6th of November was observed by many parishes, some of whom had also kept the day appointed by the Synod. In St. John the Rev. Wm. Armstrong preached in St. John's Church. He was assisted by the Rev. W. O. Raymond, of Stanley. At Moncton the Holy Communion was celebrated at 9 a. m., and the communicants were requested in their devotions to return hearty thanks for the blessings of a bountiful harvest. In the evening the Thanksgiving Service was held, and at the close the *Te Deum* was sung. The congregation then adjourned to the Church Room at the Rectory and spent the remainder of the evening. In other places we hear of services held to mark the day. The people of New Brunswick ought to be truly thankful for the unprecedented harvest with which they have been blessed.

THERE is a lull in Church news just now. It is a temporary stillness, before the rush of the Christmas work comes on. We hope to chronicle increased spiritual life and work all along the line this Christmas. Let the tried and experienced workers induce others to join them. How can we be more happy than when we are working for Christ and His Church!

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The various Churches in the city were well attended on Thanksgiving Day, and a considerable number received the Holy Communion. The offertories were devoted to the Board of Home Missions and the Clergy Super-

annuation Fund. The collections amounted to over \$200.

The entertainment given by the sailors of H. M. S. *Bellerophon* in behalf of the St. Andrew's Waterside Mission Reading Room, was, in every way a success. A large audience, embracing the elite of the city, was present, and the net amount to be devoted to the object named, \$500.00. We would not be doing our duty, either to ourselves or to the Church at large, did we not refer in this connection to the warm interest shown, and the hearty assistance given to this Mission by the whole fleet—the Admiral, his officers, and the men. Indeed, when the history of the Halifax Branch of the St. Andrew's Waterside Church Mission comes to be written in after years, when, let us hope, it will have largely extended its work, and when it will be able to look back upon the great good it has been instrumental under God in accomplishing, the name of Vice-Admiral Sir E. A. Inglefield will be remembered as the one to whom was due its formation, and who bestowed upon it the fostering care which was needed in its infancy, both by generous gifts of money, and by a constant attendance upon its services.

The Church on the Waters was the subject of an exceedingly interesting lecture, by Mr. F. C. Sumichrast, before the Church of England Institute, on Monday evening last. A capital audience was in attendance.

St. Mark's.—Thanksgiving Day was well observed in this part of St. George's Parish. Both at the Village Church and at St. Mark's, the congregation was large. St. Mark's was handsomely and appropriately decorated with the fruits of the harvest. The collection at the Village was for the Clergy Superannuation Fund, and at St. Mark's for Parochial objects. The Rev. Mr. Blum, Chaplain H. M. S. *Tourmaline*, and the Rev. Mr. Winterbourne, were the preachers, and sermons well adapted to the day were delivered.

LUNENBURG RURAL DEANERY.—According to notice a meeting of the Chapter of this Rural Deanery was held in the Parish of Mahone Bay during the last week. There were present the Rev. H. L. Owen, Rural Dean, and the Revs. W. H. Snyder, H. Stamer, W. E. Gelling, P. Brown, C. E. Groser and C. E. Churchward. Services were held in the Parish Church on Tuesday and Wednesday evening, and on Wednesday morning, which were all well attended, the Holy Communion being administered on that morning to a large body of communicants. Divine Service was also held at the Maitland Church on Wednesday morning conducted by Revs. W. E. Gelling and C. E. Groser. The Rev. Messrs. Jordan and Atwater were prevented from attending by injuries received, one from a fall, the other from a sprained foot. Rev. Messrs. Smith, Merkel and Manning not heard from. The preachers at Mahone Bay were the Rev. Messrs. Stamer and Brown; at Maitland, the Rev. C. E. Groser. Collections were taken in aid of the funds of the Society for the Propagation of the Gospel. At the Wednesday evening service, the Rev. Messrs. Snyder, Groser, Brown, Gelling, and the Rural Dean addressed the large audience on the subject of Home and Foreign Missions, Mr. Groser describing his anticipated work in the Diocese of Honolulu, in the Pacific Ocean for which place he intends to leave in about two months, involving a voyage of 7000 miles with his wife, family and lady assistant. He read extracts from letters he had received from his young friend, Mr. Merrill, who has preceded him there, descriptive of the scenery and the work. He has hymns and prayers in the native Hawaiian language, which he promises to read on some future occasion. After a bountiful repast at the Rectory, the Chapter spent the afternoon of Wednesday in the Rector's parlor in discussing various subjects of interest to the Church generally, and to the Deanery and its several parishes

in particular. After a very happy, harmonious and edifying meeting, the brethren separated on Thursday morning to meet again early in the coming year.

ALBION MEN.—The day of Intercession for Sunday Schools was duly observed here. The immediate outcome is the establishment of a "Teachers' Meeting." Thanksgiving Day saw Christ Church beautifully adorned by the same hands that have week after week supplied floral offerings. A cross of geraniums and autumn leaves, on a panel surrounded by grain, etc., surmounted the altar; vases of grain and eternal ornaments the sills of the windows; above, in the form of St. Andrew's crosses were small sheaves of wheat and barley and oats; while the "fruit of the vine" hung on pulpit and desk, surrounded by maple and other richly tinted leaves. The offertory was \$13.55 for the "Chancel Fund."

At New Glasgow the service was well attended; offertory \$5.03 for Superannuated Clergy.

DIocese OF NEWFOUNDLAND.

St. GEORGE'S CHURCH, BRIGUS, in the Rural Deanery of Conception Bay, Diocese of Newfoundland, was, on the Feast of All Saints, the scene of an unwonted service, unwonted, at least, to Churchmen who reside at any considerable distance from the Cathedral city of St. John's, for the Bishop admitted to the Holy Office of Deacon two young men who have for some time past been under training in the College at St. John's. The occasion was one of much gladness to the Deanery of Conception Bay, and, though All Saints Day happened on a Saturday, the clergy of all the missions as far as Harbor Grace inclusive showed their sympathy by attending, though at considerable inconvenience.

His Lordship, accompanied by his Chaplain, Rev. A. Heygate, B. A., of Keble College, Oxford, now Vice-Principal of our Diocesan College, and the two candidates, Messrs. Haynes and Nurse, both natives of Newfoundland, crossed Conception Bay on Friday, and the Vigil of the Feast of All Saints was commemorated most becomingly in the new and beautiful church at Brigus, the Bishop preaching to a large congregation an able sermon on the great multitude which no man could number. The Bishop's Chaplain, the Rural Dean, and Messrs. Godden and Shears took part in the service, the incumbent, Rev. R. Holland Taylor, presenting. Next morning Matins was said at 8 o'clock, and at 11 the Ordination Service commenced. The Bishop, nine clergy, and the two candidates having robed at the residence of the incumbent, walked to the west door of the church, the Bishop, preceded by his chaplain who bore the pastoral staff, closing the procession, and in this order they slowly marched up the church singing the grand hymn, "The Church's one foundation." The preacher, Rev. A. Heygate, preceded his sermon by the use of the Bidding Prayer, and then delivered a powerful discourse from the words, "Now we are ambassadors for Christ," in which he sketched the rise of the Diaconate, showed its present position and duties, and affectionately exhorted the candidates, as well as the clergy and laity present. His words will be long remembered by the large congregation who were privileged to hear him. The Ordering of Deacons was then proceeded with according to the Office, Mr. Haynes reading the Gospel after the imposition of hands. The music to the Holy Communion was the old melody by Marbecke, to which the Nicene Creed, Ter Sanctus, and Gloria in Excelsis were sung. About 70 persons received the Holy Communion, and so ended one of the happiest services ever celebrated among us, and one we are sure which has left behind it much influence for good.

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Welland Canal Enlargement. Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY THE 14th DAY OF NOVEMBER next, for the deepening and completion of that part of the Welland Canal, between Ramey's Bend and Port Colborne, known as Sections Nos. 33 and 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this office, and at the Resident Engineer's Office, Welland, on and after TUESDAY THE 4th DAY OF NOVEMBER next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same, and further, and accepted Bank cheque for the sum of three thousand dollars for Section No. 33, and one for four thousand dollars for Section No. 34 must accompany the respective Tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

For the due fulfillment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract, of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary. DEPARTMENT OF RAILWAYS AND CANALS, OTTAWA, 25th October, 1879.

Canadian Pacific Railway.

TENDERS FOR WORK IN BRITISH COLUMBIA.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tenders Pacific Railway" will be received at this office up to noon on MONDAY, the 17th day of NOVEMBER next, for certain works of construction required to be executed on the line from near Yale to Lake Kamloops, in the following sections, viz:

- Emory's Bar to Boston Bar.....29 miles
- Boston Bar to Lytton.....29 miles
- Lytton to Junction Flat.....28 1/2 miles
- Junction Flat to Savona's Ferry.....40 1/2 miles

Specifications, bills of quantities, conditions of contract, forms of tender, and all printed information may be obtained on application at the Pacific Railway office in New Westminster, British Columbia, and at the office of the Engineer-in-Chief at Ottawa. Plans and profiles will be open for inspection at the latter office.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, October 3rd, 1879.

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AN UNWILLING ANNOUNCEMENT

We regret to have to announce that our printer has rebelled against the additional pages introduced into our last number. We shall, therefore, be compelled, for the present, at least, to return to our original size. But we have gained three columns by reducing our advertisements to that extent. We are thus enabled to furnish our patrons with three columns more reading matter, and trust that they will bear with us for a few issues. We are getting the paper made, and in the course of a month will appear in a new and much enlarged form.

THE TEMPERANCE QUESTION.

This question is not to be settled on the platform, or by the crude thoughts and acts of unregulated minds. It is a social problem which demands, and is receiving, the best thought of some of the foremost men of the day. It is freely recognized in England as the national sin, which, if not checked, will destroy the supremacy of the Anglo-Saxon race. And the Church in England is grappling with the evil. Her Bishops and clergy are putting forth her vast power in remedy, and with telling effect. We cannot ignore the fact that in this land there are great moral forces at work, raising the fallen, and dealing with the intemperate. Christian bodies are actively at work in these movements. The Church of England, with her historical succession, her glorious past, ought to be in the front rank. Clergy and laity should not rest until they place her where she ought to be, and where she is now in England, in the front rank in guiding the sentiments and instincts of a great people. This question of intemperance is a religious one. When the demon takes possession of men our Saviour's words well apply: "This kind goeth not out but by PRAYER and FASTING." It must be dealt with as a sin, and the sinner must be shewn the remedy for sin, and taught to value the means which God has appointed to strengthen and restore the infirm and fallen. We maintain that the Church ought to despise no means of extending her legitimate work, the salvation of souls; and if she sees a gigantic form of sin growing up in her midst she is bound to provide against it. Now no one denies that intemperance is a body and soul-destroying evil; no one denies its effects on the body; the Bible is very clear as to its future effect on the soul. We claim then, that there is a demand, in view of the increase of all forms of intemperance, of a special agency beyond the ordinary agency of her services, an agency that will bring out her remedial powers. We

want an organization, as the Bishop of Northern Texas says, "Which shall have a churchly stamp, a churchly character, and a churchly name; such an agency as may by sound advice, by solid principle, by wisely directed effort, and in varied ways, . . . such means as shall be productive of the desired result." But the charge is repeatedly made, (though the answer has been given over and over again by Archbishops and Bishops, to say nothing of others), that if you have a special society for this purpose you usurp the function of the Church, which is the great Temperance Society. The Church is a great Temperance Society, and were she ideally pure such a Society would not be required. This objection, however, would be against any Society at all. The Church is the great Missionary Society, yet we multiply Home and Foreign Missionary organizations. The Church is bound to provide ministers of the glad tidings, yet how many societies are there to provide these? She is bound to provide for the Widows and Orphans of her clergy, yet she delegates this duty to a Society. We never hear objections raised to these, yet they stand on the same footing as a Temperance Society. A man might say with equal truth that these Societies are usurping the functions of the Church in practice, unless our whole system were revolutionized, and all our people become perfect in duty and practice. If this were a millennial period, and there were no tares with the wheat, it might be done. But it is absurd to think that the Church in this work can do her full duty without having resort to special organizations in order to carry on departments of her work. Let the Church then, as a Church, wisely and boldly take hold of this question. Let whatever organization she has, while not ignoring approved moral and intellectual and legislative helps, be distinctly a religious work, instructing those who are pledged as to their christian duty, and the right use of the means of grace, by which alone they may hope to cast out the demon which is destroying them, and be enabled to persevere in godly and sober living. We believe, in this way, that the Church would occupy her proper position, and exercise a powerful influence in checking this special evil.

THE AMERICAN CHURCH CONGRESS.

THE Church Congress at Albany has been a great success. These Congresses are placing the Church before the intellectual minds of the United States in such a way as to greatly strengthen her influence, and to bring out her latent power. The able way in which the subjects were discussed has arrested the attention of thinking people. The following subjects were treated by written papers, (appointed and volunteer speakers), viz.: "The relation of Social Science to Christian Ethics;" "Positive Christian Education;" "Communism in its relation to Republican Institutions;" "The Authority of Dogma;" "The causes and remedies of non-attendance at Church;" "Memorial Art;" and "The Personal Work of the Holy Spirit." In this connection we ask, what is to hinder Nova Scotia and Fredericton uniting to hold a Congress? We have innumerable practical questions that need ventilation, and

brains enough among our representative men, clergy and laity, to discuss them ably. If the subjects and writers were chosen with care, we do not hesitate to say that the Church would be placed in a new light before the people, and they would recognize her ability to deal with the problems of the day. Much good would undoubtedly result from the inauguration of such a movement. Is it not worth trying?

In the discussion of the "Causes and Remedies for non-attendance at Church," one speaker gave three reasons, the overworked condition of those who labour, the swarm of Sunday papers, and the want of moral independence among the clergy, whatever the last may mean. Another said that the problem was to be solved by free churches always open, services more elastic in tone and character, multiplied services, plainer preaching, and more frequent Eucharists.

HOME MISSIONS.

NOVA SCOTIA.

WHAT is the matter with the Church people of this Province? A lover of the Church is sadly hurt in spirit to hear from the Board of Home Missions, and from His Lordship the Bishop of the Diocese, what was echoed in the various pulpits of city and country on Thanksgiving Day, viz.: that the Missionary work of the Diocese is more than at a standstill,—that, unless relief comes at once, many of the churches will have to be closed in consequence of the Missionaries being unpaid, and the Bread of Life will be taken from some who for many years have enjoyed the full privileges of the Gospel.

Why do we find ourselves in this sad and unhealthy condition? How has it come about?

We hear upon every side of depressed times, but what, in reality, has specially reduced the means of Churchmen during the past year? Is it a failure of the crops? Have the fishermen made small fares? Has any epidemic made its appearance, entailing great expenditure of money for advice and medicine? Has any special disease destroyed the cattle? Have prices fallen, and is there no market for products of sea and land?

Nothing of the kind. The crops have been magnificent; the inland fisheries large; the deep sea fisheries particularly good; our cattle are in demand, and so are our root and fruit crops both in this country and in England; our ships are now getting good freights; shipbuilding is very active, and an unusual number of men are being employed in the various shipyards.

Looking around and about us and making enquiries, we find no good and sufficient reason why the people this year should be less able than during the last year or two to support their clergyman. Indeed, there is hopefulness and energy among all classes of our people, such as have not been felt for several years, and the belief is strengthening, that a new and brighter era is now dawning, and that already a rift is plainly visible in the gloomy clouds of depression and stagnation.

We fear the explanation must be looked for, to a great extent, in other causes; causes which have operated to shut men's

hearts and to close men's pockets to the calls of God and His Church. It is to be found, we fear, in the ignorance and carelessness of our Christian obligations.

It is due to a forgetfulness of the fact that all we have is from God, and that we are His stewards to whom we have to give a strict account at the Great Day of Judgment.

If only we felt the truth more strongly, that what we have is not our own but God's, we should feel more willing and should find ourselves more able to give to the work which is God's, and which He has given us to do for Him and ourselves.

Looking at this question, as the writer does, as a business man, he fails to perceive any insurmountable obstacle to an immediate removal of the present difficulties. All that is needed is a hearty and combined effort to accomplish it.

It would be well for those people to whom the Gospel has been preached for so many years, with but small cost to themselves, to rise above petty difficulties and to make the effort to do more for themselves than formerly. And it will also become the duty of the men of means and the people generally in more highly favored sections of the country to give more liberally, and to give at once, towards paying without delay the arrears of salary due the missionaries, who have hardly enough to live upon, even when the money comes in promptly, and things are bought for cash.

The Secretary of the Board of Home Missions is now on a tour along the Western Shore of the Province, and we bespeak for him the kind attention and the hearty support of all faithful sons and daughters of the Church.

THE NEW BRUNSWICK DANES.

THE Danish Settlers in New Denmark, N. B., have recently held a meeting to promote the immigration of their country men. They have decided to publish a pamphlet giving a statement of the advantages of the Province, to appoint one of their number to visit Denmark, and to ask the Government to secure for these intending immigrants a large block of land near the present settlement. We trust this will result in large numbers of these thrifty people settling in the Province, instead of going to the Western States. Should they come, as seems probable, the Church must be alive to her duty in providing means for their spiritual oversight and instruction. The Rev. Neil M. Hansen, pastor of the present settlement states, "the Church is constantly making progress here, and especially is the Sunday-School in a good condition."

SINCE writing our article on the Senior Clergy in the Dominion, we have been informed that the Rev. L. C. Jenkins, D. C. L., of P. E. I., has been about sixty years in the Sacred Ministry. If there are any others of these venerable brethren alive, we should be glad to be informed of their names.

FAITH AND DEVOTION.—If faith be the main-spring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith, and active in obedience, without continued communion with God, the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up.—*Jackson.*

MR. BENSON AND THE REAL PRESENCE.

the November number of the *Eclectic*, U. S., there is published from the well known Father Superior of the Cowley Brother-England. It was, in the first in a private letter, written simply to the need of a young friend, and it thought of publication. subject embraces the Mystery of unity and the Real Presence. From de in which he treats the first part subject, it is evident that the writer the highest sense, a Theologian. is with his treatment of the sub-lystery connected with the Holy rist, that his statements are of such nd of interest and importance. Mr. 1 is known to be one of the leaders it is called the advanced school of ualist party in the Church. The ing extracts from his letter show n the sacred subject referred to, his g is not divergent from that of urch.

aking of the sad errors with rela- the doctrine of the Trinity, Mr. 1 adds:—"It is pretty much the rith the doctrine of the Real Pre- This presence is the work of the Blessed Spirit, and Satan wants to Christians, as in their conception unity of God, so also in their con- a of the Food whereby we our- become one." Speaking of the Catholic teaching, he says their lar manual and devotions are form- on the lower philosophical idea. popular mind, what is material is

rtunately, we have been deluged Eucharistic devotions from Roman s; so that there has come in among st the same materializing train of ht. So the Eucharist is very com- taught in a way which depraves ticle of the Creed—"He sitteth at ght hand of God." The phrase, t coming to us in Holy Eucharist' y a mystical phrase. When we e comes to us, we mean, much , He draws us to Himself. He ot come again until His second at at the end of the world." . . . again, the phrase, Christ *humbling lf* to be our food in the Holy rist is another favorite, but a very eivous one. He cannot humble lf now, He is glorified." . . . the practice of reservation, for the s of maintaining Christ's presence midst of us, is another mischievous e of the new teaching. . . . It absence from earth and presence avon which makes the real presence so valuable to us. A real presence rist's natural Body, after an ordi- corporeal manner, would be no gain.

It is the real presence of Christ's , supernaturally existing at the right of God, and present to us, not as an ly object, but in a heavenly and ual manner, which is really of , and therefore, our Lord says:— at, and if you shall see the Son of ascend up where He was before?" . . . "First Communion is often an of as if it were the first receiving rist. We cannot receive Christ in Holy Communion, unless we are bers of Christ's Body already. . . . aptism, the recipient is transformed united with the Body of Christ. In Holy Eucharist, the food is trans- ed, in order to sustain the transform- ature of the recipient. Modern an language, however, quite ignores hange effected in Holy Baptism, in r to isolate and dignify the change ef- d in the Holy Eucharist. Holy pture dwells much more upon the bap- al transformation than the Eucharistic. are one body, because we are partak- of that one Bread. Yet what multi- s of devotional books quite lose t of the Christian as being one with ist substantially by reason of regene- n. First Communion is spoken of it gave Christ in a way in which He

had not been received before; as if, in fact, it *communicated in character*, which is just what Holy Communion does not do."

"The Church has not stamped a particu- lar phraseology with authority in this case, as she has done in the doctrine of the Holy Trinity."

"I cannot but think that people do get their minds very much warped on the Eucharistic and other controversies, by so much reading and use of Roman devo- tions."

The reticence of the English and Eastern Churches is much more reverent and faithful. When men turn from Roman books to the more simple or truer teach- ing of our great Divines—Andrews, Thorndike, Beveridge, Jackson, etc., they think it cold, and fail to appreciate its Spiritual reality, because they are so much accustomed to a more material, sensuous contemplation of the same truths."

"Our Divines, having had the warning of Rome, are careful to maintain, that Christ is personally absent from earth until His coming again; that the person of the Holy Ghost takes His place in the exer- cise of the functions belonging to His Body; that we are verily and indeed one with Him, made His members in Holy Baptism; fed with His Body in Holy Eucharist; so really that His Body is a principle of purification by which our sinful bodies are actually cleansed, as we find therein, from the tendencies of indwelling sin."

From the foregoing extracts, every stu- dent in Theology must admit that the teaching of Mr. Benson, on the subject referred to, is that of St. Paul, the Early Fathers, the Catechism and Liturgy, and Fathers of the Church of England. What a pity it is,—what evil and wrong to the Church, in that so many who profess to belong to his school or party, have yet to learn what he seems so well fitted to teach.

Briefs.

There are 12 Nova Scotians and New Brunswickers holding livings or working as curates in English dioceses.....Bishop Russell, the Anglican Bishop of North China, is dead.....It has been authoritive- ly contradicted that ill-health was the cause of the Princess Louise leaving Canada. She is in excellent health and will return to this country in January.... Rev. Lord Alwyne Compton has been appointed Dean of Worcester, England. in the place of the Hon. and Very Rev. Dean Yorke, deceased.....A great revival in trade has shown itself in the United States. Manufacturers are rushed with work, and labor is in demand.....There has been a re-appearance of the plague in Russia.....At the annual meeting of the Representative Council of the Scottish Church, which was held at Inverness on the 8th ult., a resolution was agreed to in favor of making Edinburgh Cathedral free and unappropriated.....There are three vacancies at present, caused by death, in the American Episcopate..... The Flower Show in connection with the Rev. Mr. Dowling's Church, Carleton, N. B., which was noticed in our last issue, to come off next Summer, introduces into this country a very charming and highly popular custom of our mother-land..... We wish we had space to chronicle those Churches which are being either new built or restored in England. We think our people would be astonished at seeing the thousands upon thousands of pounds thus expended. There must be an average of 10 to 20 churches a week.....Bishop Walsham How, the Bishop Suffragan of East London, is grappling most manfully with the vast work before him, and is stirring up Church life in many places and among a class of people hitherto little accustomed to a bishop's presence..... We were wrong in our statement last week that the Rev. Dr. Holland of St. Louis, was going to Chicago. His con- gregation made up his salary to \$8000 a year, and he prefers to remain with

them.....The Princes of the Royal House of Great Britain, contrary to the popular belief this side the water, are very hard worked. They are constantly being asked to speak or preside at laying of corner stones, charitable societies dinners, and public demonstrations of all kinds. In their numerous speeches they appear to know what to say and to say it well..... The American Church Congress held at Albany, N. Y., on the 20th—24th Oct., passed off well, and the outside press speak in complimentary terms of the speeches and papers.

We want a better system in our Sun- day Schools. There should be a teach- ers' meeting for instruction held weekly; and the good effects would soon be visi- ble.....In eight weeks, Mr. Shaw ob- tained over 600 subscribers for the CHURCH GUARDIAN, an average of about eighty a week. Not so bad!.....Many of the English dioceses now have Con- ferences, which, in a measure, supply the place of our Synods, when the laity join the clergy in discussing diocesan affairs.....Owing to the bad crops, a very gen- eral reduction—from 20 to 25 per cent.— has been made to their tenants by the landlords of England and Ireland..... The Chilians and Peruvians seem to de- light in war. They are still at it—and for what?.....The British fleet having proceeded to the Gulf of Smyrna, has caused considerable uneasiness. It seems to be intended as a menace towards Rus- sia to prevent her interfering in Turkish affairs.....Bishop Tuttle, through the columns of the *New York Churchman*, has recently made a strong appeal for men and money for Montana and the ad- joining territories.....Doubtless our lady readers will be interested to learn that preparations have already commenced for the dresses to be worn at the King of Spain's wedding. His bride-elect is to have two trousseaux—one made in Paris, the other in Vienna.....There are 4 Churchmen, 4 Romanists, 2 Methodists, 1 Baptist, and 1 Presbyterian on the Halifax School Board.....The Democratic State of New York has this year gone Republican, owing to a "bolt" on the part of the Tammany Wing. The Lieut- Governor is the only Democratic State Officer elected.....Archibald Forbes, the well-known newspaper war correspon- dent, has had the order of "Star-Rou- mania," conferred upon him by the Prince of Roumania.....The sea-wall for the Hal- ifax Sugar Refinery is under way, and work will begin on the buildings in early Spring.....The distress in Spain by the recent floods is very great....Freights having gone up and still rising has given quite an impetus to shipbuilding in Nova Scotia.....Prince Edward Island should be formed into a separate diocese and have a bishop of its own. Charlottetown ought to move in the matter.

RELIGION FOR EVERY DAY.
BY REV. CANON BARRY.
LECTURES TO MEN.
WHAT IS RELIGION?
LECTURE I.—PART II.

WHAT, then, I repeat, is religion? The answer must be this—that it is the recognition of a real spiritual tie between a living man and a living God—as real, although unseen, as the tie which binds the child to the father, and makes man and wife to be one in heart and life. This is the essence of religion itself. There are many consequences from it which affect human morality and know- ledge, which concern the spirituality of man and the immortality of the soul. There are many intellectual examinations and definitions of it which we call theo- logy, and which are to religion very much what science is to practical life,— what the theory of steam, for instance, is to the working of a locomotive. But religion itself is the consciousness of a com- munion between the soul of God, begun,

as in all cases of intercourse between a greater and a lesser, on His side, accepted and acted upon on ours.

You see that this definition is very general. It marks that which lies at the root of all systems of religion in the world. Even paganism preserves it, though in a perverted and distorted form; and no tribe, unless it be utterly barbarous, is quite without it. In the Jewish religion, and the Mohammedan, which is taken from it, the conception is far truer and nobler. But there is something far beyond all these lower forms of the great truth. When St. Paul at Athens saw an altar "TO THE UNKNOWN GOD," he accept- ed the religion which erected it as a blind but sincere groping after the truth, and said, "Whom ye ignorantly worship, Him declare I unto you." But he at the same time did not so accept this misguid- ed sincerity in religion as to be content with it. He acted as St. Peter did, when, after declaring that, "in every nation he that feareth God and worketh righteous- ness is accepted with Him," he immedi- ately began to preach Jesus Christ as "Lord of all." And so we, while looking to life as it is, would hail almost any re- ligion, not utterly degraded in itself, as better than no religion at all, yet feel that in Christianity we have the only perfect revelation of what that com- munion with God really is. Therefore, we hold it to be the religion of all hu- manity; therefore, we believe, and strive to act on the belief, that it must one day cover the world.

Consider the effect of this belief in a real communion with God on our actual human consciousness; by which, as soon as a child begins to perceive, or a man to think, he is sensible of the existence of two worlds—the lesser world within, and the great world without.

There is such a "world within." Each of us is conscious of a power to will with- out any constraining force or directing motive, if it be but to lift our hand, or to let it hang down, to move it to the right or to the left. In such trifles the will acts, as we say, "arbitrarily," that is, simply as will. And in matters somewhat greater, as, for example, in respect of food and comfort, there are certain impulses, ap- petites, passions, instincts, which seem to act without awakening in us any con- scious thought, and by which the will is immediately influenced to seek what they need. But in all serious matters, con- cerning, for instance, our chief happiness in life, there is, we know, in us a certain power which we call reason, and which guides the will as to that which is wise or unwise, prudent or imprudent—dis- tinct from, perhaps opposed to, those natural impulses and instincts. To sub- mit our hand to the knife is in itself terrible to these instincts; but let reason tell us that it will preserve our life, or that it will secure some object which we prize more than life, and we should will to do it at once. Cranmer was clearly a man of little physical courage: but when he deliberately thought that to hold his hand in the fire would show his repen- tance for what it had done, he could hold it there, till it was blackened and scorched out of all human form. And over and above this question of wise or unwise, there is the question of right or wrong. For this there is a power which we call "conscience," guiding the will to seek the one, to shrink from the other at whatever cost—a power which, even if we destroy it, yet, by the low, deep accents of remorse, speaks still, but now not to guide, but judge. We talk of right in respect of self, as, for instance, in decency, purity, temperance; or in respect of others, as in truth, justice, hon- esty, compassion, love. But in the recognition of right, and the determination of will upon it, we must ultimately act solely upon ourselves.

Now all this consciousness is of what is called "the world within." Each has it for himself; probably no two such ex- periences are quite alike, any more than any two faces are quite alike; we only conclude its existence in others by know-

ing it in ourselves. But its results are embodied in all the languages and laws and institutions of men, which take it for granted, and without which it would have no meaning at all.

(To be continued.)

OUR AGENTS' WORK.

AFTER a tour of two months, canvassing for THE CHURCH GUARDIAN, in which Annapolis, Digby, Yarmouth, Queen's, Shelburne, and Lunenburg Counties, have been visited, Mr. Shaw has returned to Halifax. He has been successful to a degree little anticipated, and has added to our list about 650 names. The depressed condition of the country led us to fear that even the low price of one dollar a year would be considered more than the people felt able to afford; but although there was a general complaint of hard times, a great willingness was shown to support the GUARDIAN, and many who had never before done so, became subscribers to a Church paper. While it might seem invidious to particularize in speaking of the laity, many of whom rendered Mr. Shaw valuable service; we cannot allow the opportunity to pass, without again thanking the clergy for their exertions in the paper's behalf. Particularly, we feel called upon to name the Rev. Rural Dean Filleul, who devoted himself to Mr. Shaw, visiting every house in the parish with him; the Rev. J. R. S. Parkinson, of Liverpool, who also visited with Mr. Shaw throughout the Parish; the Rev. C. C. Wiggins, of Shelburne, whose labours were unremitting; the Rev. U. E. Churchward, of Mahone Bay; and the Rev. Andrew Merkel, of Chester, to whom Mr. Shaw desired us specially to refer, as having shown him marked kindness. To these gentlemen, in particular, and to the clergy generally, we beg to offer our warmest and heartiest acknowledgments.

Mr. Shaw proposes to visit, during the next few weeks, Hant's, King's, Colchester, Pictou, and Cumberland Counties, and we feel assured the clergymen in the different parishes will give him their cordial support.

TRUE REFINEMENT.

Men who have risen from humble life to wealth and high social rank have been ashamed often of their parents, and shown them little attention or respect. Such treatment indicates a vulgar mind. True nobility follows a different method. Richard Hurd, an eminent Bishop of the Church of England, at the close of the last century, was a man of courtly manners, of great learning, who moved with distinction in the best society of the kingdom. George III., pronounced him "the most naturally polite man he had ever known." He, however, never failed to show the utmost respect for his mother, a farmer's wife, of no education, but of sterling character. When he entertained large companies at the Episcopal palace, he led her, with a stately courtesy, to the head of the table, and paid her the greatest deference. The high-born families who sat at his table revered his conduct, so becoming to a son and a gentleman.—[*Youth's Companion*.]

SAINTS SHOULD GROW IN GRACE.—If the lily be exposed to the scorching sun, and deprived of the refreshing dew, its leaves will droop and die. Just so the Christian; let him be exposed to the scorching heat of indwelling corruption, the world's cares, and Satan's wiles, without the dew of God's grace, he will not advance in holiness of heart and life. But when that descends, his leaves stand erect, and, like the lily, his growth is rapid. Integrity strengthens, benevolence expands, holiness opens in all its lily-like loveliness, and in due time the plant is removed to the paradise of God, there to bloom in unfading beauty.—*Jackson*.

REMINISCENCES.

A leap across the Atlantic, and over half a dozen years, and I find myself in the Church of the United States, A. D., 1858, I may recur to the years now passed over, but am led to make this stride in order to speak of two prelates lately dead, under whom I served; but I cannot do this without first referring to him in whose Diocese I was anxious to work—who fell asleep a few months after my desire was attained—the great hearted shepherd, Bishop Doane, of New Jersey. He greeted me in the most fatherly way, and arriving full of admiration of him (as yet unseen) gathered from those who knew him well when he visited England in 1841—his noble mien his winning grace, drew me to him, even more strongly than I was prepared to be drawn. And I love to remember how, when he rested, my hands draped his chair in our Chancel, how often I have breathed a prayer at his tomb: and one of the fondest recollections of my life is that his home (when Rector of St. Mary's, Burlington) was in after time my own, and his son my rector and my faithful friend. He gave himself, his means, his life for the Church. He was the Wykeham of the United States—founding twin colleges and a stately fane. He died, and his quasi-prophetic lines to his boy when 12 years old were fulfilled:

"And when my days are numbered all,
And all my labours done,
My death-bed, with the Church's prayers
Console and cheer my son!"

That son is now Bishop of Albany. Bishop Odenheimer succeeded to the See of New Jersey,—a man of great firmness in many ways; as he said himself: "When I put my Dutch foot down, it's not easy to move me." He suffered much bodily; an accident to his knee, slipping on the encaustic tiles of our Church, laid him up for a considerable time; then a painful disease made him glad to have his work shared, and Northern New Jersey was erected a See. Then he left the lovely "Riverside," between the College and the Hall, and resided in Newark. Thrown in daily contact with him, I can never forget his kindness to "the Parson," as he called me, as the Englishman, in distinction from the clergy of the American Church.

One incident, I must ask space to relate, the more remarkable as the Bishop himself was of Quaker origin. The Parish of Rancocas being vacant, I supplied occasional Services. In a Quaker house, I found a married woman dying, desirous of Confirmation, I informed the Bishop, who immediately volunteered to drive out with me. As we were starting we met a young Deacon, who had served as lay-reader at Rancocas; he asked to go with us. So we went, Bishop, Priest, and Deacon. I had been preparing the woman's husband for joining the Church; he then came forward for Baptism; the pair were Confirmed, and received together the Blessed Sacrament, and all in a Quaker's "upper chamber." The then Deacon, now Dr. H. P. Hay, of Philadelphia, wrote me the other day—"When holding Service in Rancocas, which I do once or twice a year from courtesy, some were enquiring about you. Bishop Odenheimer, after a sad and painful life, has entered into Rest, and many things are changed."

I would repeat what I wrote nearly 18 years ago: "I left New Jersey with feelings of attachment which can never die while I myself retain life; and at the same time I also left the jurisdiction of one of the most kind and considerate Prelates to whom it was ever the lot of a clergyman to owe allegiance."

NOVA SCOTIA HEALTH SOCIETY.—Dr. Macdonald will lecture in Liverpool, Nov. 14th and 15th; Port Medway, 17th; Bridgewater, 18th and 19th; Lunenburg, 20th and 21st; Mahone Bay, 22nd and 24th; Chester, 25th; Hubbard's Cove, 26th; St. Margaret's Bay, 27th.

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.

[To the Editors of the Church Guardian.]

SIRS,—In your last issue a correspondent, writing from St. John. N. B., asks, among other things, the following question: "Why do not, some at least, of the clergy, follow their bishop's example, in wearing a white stole on festivals, instead of the funeral black one?" Will he kindly inform us what authority any minister of our Church, bishop or otherwise, has for wearing a white stole on either festival or any other occasions?

CONSERVATIVE CHURCHMAN.

Halifax, Nov. 7th.

[To the Editors of the Church Guardian.]

SIRS,—One of the arguments by which the ignorant and unwary are enticed into the Roman Communion, is that in it alone is to be found definite, unvarying teaching. Will you therefore publish the following extracts from Keenan's Catechism, published with the official approval of John Hughes, R. C. Archbishop of New York, demonstrating that the dogma of the infallibility of the Pope, lately added to the creed by the Vatican Council, is inconsistent with the previous teaching of the ecclesiastical authorities:

Question. Must not Catholics believe the Pope to be in himself infallible?

Answer. This is a protestant invention, it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body, that is the Bishops of the Church.

Yours, etc., E.

WHAT IS SCHISM?

[To the Editors of the Church Guardian.]

SIRS,—Will you, or some one of your many readers, answer the question at the head of this letter?

St. Paul says: "There should be no schism in the body." And we pray every Sunday to be delivered from it. It must, therefore, be something to be avoided, and the question is what is it? I was taught years ago that it is a breaking off from the Church. But it surely cannot be that, for if I venture to speak of any of those who have done so as schismatics I am denounced by some of my brother Churchmen as uncharitable; and we know that the truth cannot be uncharitable. And then I find the "Reformed" Prayer Book contains the same petition against schism as ours does. And, consequently, I am "at sea." Please set me right, and oblige,

A GREENHORN.

THE WORK OF THE CHURCH.

[To the Editors of the Church Guardian.]

SIRS,—There seems to be a strong and growing feeling of late among the clergy that, as the ordinary fashion of visiting is productive of very little good, it would be far better to increase the number of Church Services, and to throw open God's House, that those who so desire it may have more frequent opportunities of worshipping Him in public.

Far be from me to find any fault with, or to place any impediment in the way of our clergy, who, as a rule, are conscientious and laborious in the discharge of their onerous duties; nor do I wish to say one word against the frequency of the public worship of God; indeed, I am persuaded that the doors of the Lord's House should never be closed, so that if public prayer is not going on those who wish it may enter the sanctuary to offer up their private devotions; but at the same time I would wish to raise my feeble voice against less regard being paid to individual members of the various parish-

es who may be unable to attend week-day services, and against less attention being given to the special and peculiar needs and necessities of individual members of Christ's Church.

No clergyman can expect to succeed in his work unless he know and frequently converse with every member of his congregation.

It is not enough that he preach the most touching and soul-stirring sermons, or that he have his church open for frequent prayer, he must be known out of the pulpit as well as in it, he must lead his people in prayer in their own houses as well as in the sanctuary.

What is wanted is not less visiting but a different kind of visiting. We want less fashionable calling and more clerical calls made, when even the gossipy Mrs. A., and the worldly Mrs. B., and the fashionable Mrs. C., as well as poor, sickly Mrs. or Miss D., may have a chapter in God's Word read by their pastor, and some direct words spoken to them about their soul's eternal interests, and some work suggested to them which may be done for their Master and Saviour.

And we want our shops and offices visited so that both employer and clerk may be made to feel that he is known, and is being looked after, and that his minister, if he himself is not, is anxious about his soul, and would have him interested in its welfare.

I know the clergy, in many cases, do a great deal of visiting, but it is done principally among the poor.

But the rich have souls! The middle-class have souls! The well-dressed and well-fed have souls! And I am not so sure but what many of the poor who are being constantly visited need it less than a large proportion of the other classes named.

It is all very well to talk of bringing the Church's claims and Apostolical position more prominently before the people,—and this ought not to be neglected,—but let it never be forgotten that no success can be expected, and no blessing can follow from ministerial labors unless individual hearts be converted to God and individual lives be devoted to His service, and this can best be promoted by direct and personal appeals to individuals.

A CHURCHMAN AND
A LOVER OF SOULS.

Did you ever know a Christian send for an infidel to comfort him on his death-bed? But who has not known, again and again, of infidels sending for some Christian to point them to a better hope in that dark, dread hour of death.

The death-beds of infidels sometimes tell terrible truths. Voltaire was a great infidel. He scoffed at the Bible while in health; but Voltaire lay at last on his death-bed, and did he scoff then? No! the terrors of his dying hour were dreadful to behold.

The person who nursed him in that illness, when afterwards asked to attend another sick man, replied, "Is he a Christian?" She had seen one infidel's death-bed—she had made up her mind that she would never see another.

Marriages.

CONROD—BRUNSWICK.—At St. Luke's Church, Hubbard's Cove, on the 8th inst., by the Rev. Henry Stainer, Rector, James E. Conrod, of Hubbard's Cove, to Jane A. Brunswick, of Head Harbour, St. Margaret's Bay.

CUNNINGHAM—MCKIE.—On Saturday, 8th inst., at St. George's Church, by the Rev. James B. Uniacke, Rector, Harry Cunningham, Esq., S. S. Faraday, to Mary E. McKie, of Halifax.

Deaths.

THOMPSON.—At Waverley, on the 10th inst., Joseph Thompson, Esq., aged 50 years, a native of Worthington, England.

B. H. M.

Received, Nov. 1st, from Rev. J. J. Ritchie, Annapolis, collected at Deanery Meeting, to be funded for a Nova Scotian Missionary to the heathen, \$21.31 net.

WM. GOSSIP,
Treasurer B. F. M., Diocese N. S.

Literary Department.

RELIGION AND DOCTRINE.

BY JOHN HAY.

He stood before the Sanhedrim ;
The scowling rabbis gazed at him,
He recked not of their praise or blame ;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new gained ken
On the hate-clouded face of men.

But still they questioned, Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way ;
For he was blind.

—AND I AM HE ;
FOR I WAS BLIND BUT NOW I SEE.

He told the story o'er and o'er ;
It was his full heart's only lore ;
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shock
The hundred fathomed-rooted rock.

Their threats and fury all went wide :
They could not touch his Hebrew pride,
Their sneers at Jesus and His band,
Nameless and homeless in the land,
Their boasts of Moses and his lord,
All could not change him by one word.

I KNOW NOT WHAT THIS MAN MAY BE,
SINNER OR SAINT : BUT AS FOR ME,
ONE THING I KNOW, THAT I AM HE
THAT ONCE WAS BLIND, AND NOW I SEE.

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries.
The wisdom of the East was theirs.
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born :
But he knew better far than they
What came to him that Sabbath day :
And what the Christ had done for him
He knew, and not the Sanhedrim.

—Harper's Magazine.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

[Translated for the Church Guardian.]

A TALE FOR YOUNG GIRLS.

(CONTINUED.)

When I had arranged my belongings and begun a letter to my Aunt, it was noon and Sophie appeared, as she had promised to call me to Frau von Schlichten, who was at the "second breakfast" with her daughters and the guests. There are some old uncles and young cousins here for the pheasant shooting, also several ladies, and every day there are festivities at one or other of the neighboring country seats. The lower story is very magnificent—carpets and vases and brocade furniture every where. I stood with a beating heart in the ante-room. Through the open door I heard the murmur of many voices ; it is very hard to go alone among strangers. Trichen's words rose in my soul to comfort me : "When the Great Lord of all is with you, you can appear fearlessly any where, armed with His weapons—humility and love—you will make your way in any place." Frightened as I felt, I went in. Aunt Julchen came to meet me ; there was a silence, I was looked at curiously and introduced. Frau von Schlichten greeted me with a kind of graciousness which was not pleasant to me. Then Thekla and Rosalie, the two daughters, came forward, they are both very pretty girls, but rather too small, I think. When they had said a few words to me I was left alone. Aunt Julchen turned to me occasionally and invited me to eat. I had the opportunity now of seeing and hearing. There were, for the most part, ladies ; the gentlemen having gone shooting. A young, handsome man was addressed as cousin by the ladies of the house, and as Herr von Reinberg by the visitors. He appeared to be leading the conversation, but seemed so silly, and even so coarse and rude that I wondered how the young ladies could laugh at his jokes. An old gentleman with a very large mustache was even worse, and at the same time displayed a

familiarity of manner with the ladies which disgusted me.

Trichen's descriptions of the world recurred to me, "We bring our years to an end as it were a tale that is told." Some time afterwards there was a measured step in the ante-room. "Uncle Schaffau!" exclaimed the ladies, and to my surprise the conversation took a different turn, only the old gentleman seemed to wish to continue as before ; but he, too, seemed to give way to the quietude and gravity of Count von Schaffau. I begged Aunt Julchen to direct me to my employment, and to allow me now to go in quest of Lucie. She was extremely kind, and had I not feared that she was so out of opposition to Herr von Schaffau, I should have felt her goodness deeply.

I found Lucie in a room, quite near my own, which was occupied by the three sisters. I did everything that we do to win children's hearts, and I noticed to my great joy that she seemed to become less constrained. Suddenly, she said :—"Will you be as nice to-morrow as you are to-day?" I was shocked by the sharp, unchildlike tone in which she spoke. "I hope, with God's help, to be nicer every day," I answered gravely. "With the Lord's help?" she said wonderingly. "Do you not know what that means?" I asked. "O, yes, but"—and she shook her head. I went with her to the window. "Do you see the arch of the sky, the shining sun, the splendid trees, the lovely flowers? He who made all that, can He not do with our hearts also as He will?" "Of course," said Lucie hastily. Then I will pray Him," I continued "to make me more deserving of love every day, and I will pray him to give me your heart and your love." While I said this, my heart was greatly moved, I clasped the child in my arms, and kissed her lips. She looked at me thoughtfully, and her dark eyes glistened with tears. Her face no longer looked ugly, but pleasing and touching. We went into the garden together. As the sun was shining so brightly, I put on my bonnet, and instead of the heavy shawl, I took my . . . stared at me. "What do you look like?" she said. "Well, what?" I asked, rather disconcerted. "You look like Donna Petronella in "Preciosa," she exclaimed with evident satisfaction, as if she had had a happy thought. The comparison was not agreeable to me, for she had told me before about a troupe of actors who were staying in the village, and where she had seen "Preciosa." I suppose she read my feelings in my face, for she added quickly, she is beautiful too. I was ashamed of being so sensitive, laughed at the whole affair, and we went into the garden. We were sitting in a lovely spot, under some maple trees ; I had made a wreath for Lucie of the beautifully coloured leaves, when we heard and saw some of the party from the castle approaching us. When some distance off they stopped. I don't know whether my hearing is better than that of other people. I am sure it was not their intention that I should hear them. My toilet was the subject of their wit. "She looks like a princess on the stage," said Thekla, after other remarks. "A vain, foolish person!" added Count von Schaffau. Lucie read the expressions of my face anxiously and kindly. The colour rushed into my cheeks, and involuntarily I took off the unfortunate bonnet. Lucie put the maple wreath upon my head, and leaned against me, saying tenderly, "don't be sad." I kissed the child's forehead ; when I looked up Herr von Schaffau was standing before us. He seemed surprised at our familiarity, and turned very kindly to Lucie. I don't know why his harsh judgment should have hurt me most of all.

[To be Continued.]

WORTH OF THE SOUL.—The real value of an object is that which one who knows its worth will give for it. He who made the soul, knew its worth, and gave His life for it.—Jackson.

Children's Department.

A STORY FOR BOYS.

A group of boys stood on the pavement before a large chemist's shop, pelting each other with snowballs. In an unlucky moment, the youngest threw his ball so wildly, that it went spinning through the frosty air against the large plate-glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be cross? Run, Ned! we won't tell. Run! quick!"

"I can't!" he gasped.
"Run, I tell you! he's coming! Coward! Why don't you run! He wouldn't catch me!"

"No, I can't run!" he faltered.
"Little fool! he'll be caught! Not pluck enough to run away! Well, I've done all I can for him," muttered the older boy in a tone of disgust.

The door opened ; an angry face appeared.

"Who did this?" came in fierce, angry tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near ; the little delicate-looking culprit faced the angry man, and in tones of truth replied :

"I did it, sir."
"And you dare to tell me of it?"
"I dare not deny it, sir ; I dare not tell a lie."

The reply was unexpected. The stern man paused ; he saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone brightly, and his heart was touched.

"Come here, sir ; what's your name?"
"Edward Howe, sir. Oh! what can I do to pay you? I'll do anything—only don't make my mother pay it, sir!"

"Will you shovel my pavement when the next snow falls?"

Ned's face was radiant. "I'll do it every time; and more too, sir; I'll do anything."

"Well, that's enough ; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls be sure you come to me."—Selected.

THE CHILD AND THE UNBELIEVER.—A sceptic once said to a little girl :—"Do you believe there is a God?" "I do," she immediately replied, "I will give an apple if you can tell me where He is," he promised. "I will give you a dozen if you tell me where He is not," was her unanswerable retort.

SUBSCRIPTIONS RECEIVED.

- James Garrett, Western Head, Lunenburg Co., N. S.
- Mrs. Peter Colp, do, do. Mrs. E. Hartman, do, do. Wm. Frolick, do, do. Z. M. Hyson, Mahone Bay, N. S.
- Henry Ernst, do, do. Fred. Slaughenwaite, do, do. Isaiah Veinot, Clearland, Mahone Bay, N. S.
- Joseph Zwicker, do, do. Elkani Silver, Martin's River, N. S.
- Francis Bachner, do, do. Miss M. Langille, Chester N. S.
- Henry Morash, do, do. James Whitford, do, do. Douglas Mills, do, do.
- C. J. Lordly, do, do. Edward Pryor, do, do. Mrs. A. M. Lutes, do, do. G. E. Redden, do, do.
- Mrs. A. E. Rafuse, Martin's Point, N. S.
- James Barkhouse, do, do. Edmund Hiltz, do, do.
- Joseph Hiltz, do, do. Jas. Boehner, do, do.
- Wm. Hiltz, Gold River, N. S.
- John Holman, do, do. Rev. A. D. Merkel, Chester, N. S.
- Mrs. Coll. do, do. John Webber, do, do.
- Very Rev. Dean Boomer, Huron College, London, Ontario.
- Mrs. Woodroffe, Woodville, Upper Newport, N. S.
- Rev. R. L. Houston, Lansdown, Ont.
- Rev. W. S. Darling, Toronto, Ont.
- Mrs. Spanks, Liverpool, N. S.
- H. C. Holmes, do, do. Mrs. D. Zwicker, do, do.
- Mrs. George Johnson, do, do. Alex. Shand, do, do.
- Edward Myra, do, do. G. Jeffrey, Digby, N. S.
- Colman Van Tassel, do, do. Jonas Price, do, do.
- Mrs. W. Wright, do, do. William Jones, Joggins, do.
- Mrs. Shaw, Clements, N. S.
- Rev. T. Rallit, Greenville, Quebec.
- Robert Scott, Thorne Centre, Que.
- Rev. Chas. Forrest, Morrisburg, Ont.
- M. B. Haley, Weymouth, N. S.
- Wm. Robson, do, do. C. E. Scott, Scottsville, Que.
- Mrs. W. H. Ham, Mahone Bay, N. S.
- W. F. Joudry, do, do. Mrs. Chas. Inglis, do, do.
- Mrs. Isaiah Joudry, do, do. Chas. W. Zwicker, do, do.
- W. L. Wade, do, do. Henry Schnare, do, do.
- Jacob Rhuland, do, do. John W. West, do, do.
- Alfred Langille, do, do.

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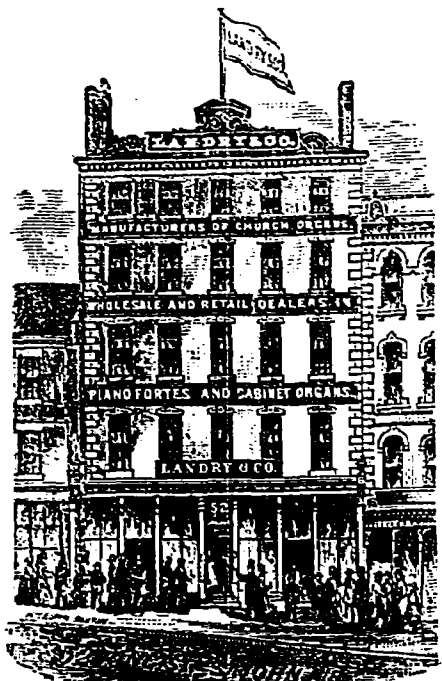
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