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A company of Gælic scholars has been appointed to revise the Grelic version of the Bible.

Capt. Eads is progressing favorably with the
ship railway at Tehunntepec. The estimated cost ship rainay at Tehtantepec. The estimated cost $£_{4} 8,000,000$ for the canal.

Mr. A. F. Gallet, of Montreal, who lately gav the Bishop $\$ 40,000$ for a theolugical college and towards a stipend for the principal, has offered SjO
debt

In Western Africa, within the last forty years one hundred and twenty Missionaries have fallen a the thinty thousand converts to Christianity in tha region

It has been proposed in Boston that the open space about which are Trinity Church, the Ar appropriated for a park, and named in memory of President Garfield.

The proposed Missionary Conference at Con stantinople has been abandoned on the ground tha the publishing of the results of Missionary labor in to become more intolerant.

The late Czar's apartments at St. Petersburg in the Winter Paiace, remain in the same condition a on the day of his assassination. His private paper are to be kept twenty years in the government ar chives before being allowed publication.

Arfararkade clock has been set up m the municipal library of Rouen. It goes for fourteen montha without rewinding, and shows the hour and
the day of the month. It was originally constructed in $1_{7} \mathrm{~S}_{2}$, but underwent some alterations in 18 I 6 .

AT the Oxford Diocesan Confurence a resolution was carricd by a large majority in favour of the cstablishment of an Ecclesiasticat, Court, consisting
of the archbishops and bishops, for the decision of all questions affecting the doctrine, tenets, or ritual of the Ch:reh

To read of all the outrages and violence going on in Ireland, English people could hardly believe that Gon has given this country one of the tichest harvests reaped for years. As for the potato crop free from disease since the great famine time. free from disease s
Zrish Correspondent.

The Neticasile Journal states that a gentleman of North Northumberland has signified his willing ness to contribute $£_{1}, 000$ to the new bishopric fund
on condition that "Lindisfarne" be prefixed to the on condition that "Lindisfarne" be prefixed to the to the north as seventeenth Bishop of Lindisfarne and first Bishop of Newcastle.

Birds, we are told, go to the Arctic regions fo breeding purposes, not by hundreds, but by millions They are there provided with abuncant supplies of
crabberries and other ground fruit, which has been frozen during the winter, and is accessible when the soow has melted, and the air is filled with mos quitoes which are food for the insect-eating birds.

The Rev. William D. Neese, A. M., a graduat of Princeton College and of the Western Theologi cal Seminary, Alreghany City, Ya., has applied for has been for some time in charge of the Methodist Episcopal Society at West Union, Henry county, Episcopal Society at West Union, Henry county,
Iowa, and brings ample testimonials from member of his former communion.

The Rev. George Granville Bradley, the new on Sunday week, laid great stress on the common inheritance in the Abbey which the citizens of the great Republic across the seas might claim, could America had twice this year, he said been dramn the nother country by common griefs.
Ar the banquet in Philadelphia to the British
Minister, Secretary Blaine, whose health was druat standing paid an eloquent tribute to the Oueen saying, "In loyalty to that lad, and in admiration
of that gracious sovereign, the feelings of this people were not to be outdone by the people." of Qreen," which was also drunk standing.

Rev. George Henry Sacheyerell Johnson Dean of Wells, England, noted as a mathematician and as one of the editors of the "Speakers' Com mentary," is dead. His age is about 73 .

The Paris mint is busily engaged in striking of ren million pieces of coin for the republic of Hayti. It has also a job on hand for the Morocco governnd silver medal, commemorating the works of the 5. Gothard tunnel.

The Venetians are scandalized over the last piece enterprising vandalism, mamely, the introduction of steamboats on the Grand Canal. This means the quent loss of that which has been called the only soft, lazy, poetical motion on earth.

Some time ago, the municipality of Florence pawned the house in which Dante was born, a oure which the city has long guarded with pious ad been borrowed has foreclosed for its debt, and the house is now offered for public sale. The own-
crs are prepared, if they can find a purchaser, to sell he house by private theaty for the excessivel modest sum of 1,200 lire, or about $\$ 250$.
Tuk city of Alarseilles, which has recently given proof of its democratic tendencies in a variety of ways, has summoned the Empress Eugenie to give
up possession of the Impurial chatean within its ap possession of the Inperial chateau within its
walls. The document is addressed to "Dame Eugenie de Gusnan, widow of Charles Louis Napoeon Bonaparte" The chatcan in question wa built by the city of Marscilles, and presente
the late Emperor in a fit of loyal enthusiasm.

By the late census it appears that the men in th United States outnumber the women by 890,000 The last English census shows that in the United lingdom there are almost as nany more women
than meu. A secular pajeer suggests emigration than meu. A secular paper suggests emigration
from one country to the other as being desirable ander the councry to the other as being desirables, but regards it as a nic question as to which country should send the em
rants, as both would benefit by the exchange. rants, as both would benefit by the exchange.
Is a long despatch to his paper on Italian affairs he Parts correspondent of the Times, maintain hat the departure of the Pope from Rome is really quotes, on the other hand, a statement made by "an cminent Italian, famous in divers ways," advocating the removal of the national Government from Rome which as a capital he considers "a burden, an im pediment; ; geographical, diplomatic and politica absurdity.'

It is said by someone who has apparently looked nd he factiation tasting and humiliation have been appointed by President. they have been designated as follows: May oth, 1798, by Adanis; Jan. 12, 1815, by Madison; the last Thursday of September, 1861, April 30,1863 May 25, 186 (postponed to June 1), by Johnsois May 25,1865 (postponed
and Sept. 26, by Arthur.

The Bishop of Derry preached at the opening St. Mary's Cathedral, Edinburgh, on Monday, the roth ult. In the course of his eloqueut sermon the Bishop said-" "A true Church must have a true dogma. In the constant whirl of opinions the Church must have a fixed pole. A Church without a dogma was in the long run simply an absurdity Such a Church was a lamp without a light; she wa ike party without a policy; she was like a dial tha we party without a policy; she was like a dial tha upon her face. The Church must have the dogm of dogmas-the truth about Jesus Christ, He wh
was Inimself the living theology of His Church.

There have been probably few benefactions esults than that of the American philanthropist Mr. Peabody, for the erection of model lodging houses for the artisans and working classes of Lon don; and it is satisfactory to find that the manage The half-million which he left has now become $\sum_{720,000 \text {. This increase in the capital of the truss }}$
 \&800 per annum.

Why do nations die? Cuitivated Greece, and and Moor and lone, Wh;'? Murdered by nations more powerful? wallowed by carthquakes? Swept away by pest by any of these. Not by the liphtning fandine? No not by the tempest and the storm; not by the poi perished by moral degradation the tiey diel They sult of gluttony, intemperance and social corruption

As frish Institution of thirty tro years blanding and which has done good work in its time, has jus celin! of the Queen's University to confer degres was hed in St. Patrick's Mall, Dublin Castle, the Duke of Leinster, Chancellor of the University, in the chair. During the period of its exsistence 7, Soo students had pursued their studits under its periment-the Royal Univereity of Ireland, which is only a large Examining board for conferring de he new University.

Ox the occasion of the recent visit of the Gover nor-General of Canada to Emmanuel College ddress presented by the Bishop of Saskatchewan in behalf of the Warden and uutorial staff, the Hon axrence Clarke, member of the North-West Coun lil, stated that the people of Pronce Albert had paced in his hands the sum of $\$ 300$, to be the applied ege, in memoryat His Excellency's visit, and re quested permission to name it the "Lotuise Scholar ship," after Her Royal Highness the Princes
Louise. His Excellency granted the required per
mission.

## FOREIGN MISSIONS

CHINA.-IV
The Work of the Church Misstonaby Society
Whether we look back upon history or around us in the world, wars and tumults, controversies and dissensions meet us everywhere. Men are tossed to and fro on the waves of their stormy passions.
They are like the troubled sea which cannot rest. The scene would be dark indeed could we no elieve that One "on high is mightier than the noise
if many waters." He reigneth over the carth; He constantly calling forth good out of seeming evi Such reflections occur as we durn again to Chin and think of the opilum war as it is called of 184 n .
That war opened China. Through five great gates he West poured its books, its manufactures, i hort, its influence, into this bitherto exclusive
"It cunnot be denied that these wars and their consequences have served to intensify the dislike and suspicion entertained against foregners by the
ruling classes; bnt it is probable that, considering the exclusive policy of China and her intolerable artogancy, nothing but a series of humiliating defeats have as the experiences of $184^{1 \cdot 42}$ and $1858-60$,coul the more friendly comnion people the bleought to the more friendy common people the
It is difficult for residents of the present day $t$ magine the state of things in China thirty-four years ago. In Ningpo streets, where English and Ameri can ladies now walk to and fro on their errands of mercy unmolested, where house to house visitation is practiced, and where girls' schools and classes tion ago, a strange event was witnessed by some natives, who are now catechists of our Society. A English lady, Mrs. Noble, the widow of the captain of the "Kite" transport, which was wrecked in the Hangchow Bay, was carried about the streets in a yaou, where there is now a nourishing American Mission, and within ten miles of which begins the Man-poh Mission district, now presided over by a Chinese pastor in full orders (the Rev. Sing Engeh), the Chinese general, Yuh-kien, after flaying of $\mathbf{1 8 4 1}$, deatroyed himself in despair at the capture of Ningpo by Sir Hugh Gough." "-Moule
Shortly after the news reached England of the
reaty of Nanking and the opening of the five ports

wo (afterwards first Bationg of "The Revoria, Ho. Smith
with the Rer. T, McClatchic, were appointed, and reached China. In 1848 the Rev. R. H. Cabbold and the Rev. W. A. Kussell arrived at Ningpo.
They found temporary lodgings in a large Taouist emple, near which stand now the Bishop's house and the Mission Baarding School for Ginls, with the house of Miss laurtence, the superintendent. And in this same neighbourhood are rising the buildings Hor a Mission College, to be superintended by Mr. Foare. One of the pricsts of that temple still suraves, white haired, and somewhat decrepii, but vividly remembering his former guest, and now honoured neighbour, Bishop Russell; his regard for ing saved his lifif when the city of the Bishop hav-T'ai-p'ing in ISo when the city was stomed by the bounds the walls of the same green stagnant ditch shrubs of the olen fruegrams stand within its great and scatter on the September stand within its walls, which astonished and enchanted the sene perifume cariy missionaries in 1848 . During senses of our $\mathrm{S}_{4} 8$, a house was in 1848 . During the autumn of Sity, a house was secured in a crowded part of the
chis housc, "the Kurun-gyiaodeo" "Kwun-bridgarhead house," "trun-gyiao-deo," or occupancy of the Mission. It lies on a busy main street of the city. By day, and far into the night, the clink and ring of sintith and into the hammers close by, and the busy hum from the neighbouring tea-shops, are heard. The air is close and oppressive ; but in a sumimer-house above the roof, the missionary, weary with study, or heated with argument or exhortation, could inhale the fresh breczes thome from the sca,
The erection of this summer-house brought the apserstitions of the Chinese. The neighthe great ing of the propased turres. The neighbours, hear ing of the propased turret, and seeing the prepara-
tions for its erection, called on the missionaries, and nformed them that the tall tower would ng be allowed. The focm that the tall tower would ng be allow-
walghbourbood
wrir, une) would be destroyed. The work must ill for The missionaries argued and remonstarted, but in The missionaries argued and remonstarted, but in
vain ; until Mr. Russell, with the ready wit of his countrymen [he is an Irishman], discomfited the foe, and turned their indignation inio merriment, by pro posing, as a compromise, that the mission should keep the zoind, and the neighbours the zeater. The deputation withdrew, and the work was finished.
In the hall of this house, just three years after the pening of the mission, two Native converts were baptized.
This admission of two amidst the vast popialaon," wrote Mr. Cobbold, "may appear a small matter in the eyes of many; but we know Who has aid that He does not despise the day of small things ; In 1855 the
In 1855 the Rev W. A Russell visited the great Bao. This fine district, containing a populatechist Bao. This fine district, containing a population of travellers by the great water-ways, and had been eldom visited by any foreigners except missionarics. It is an alluvial plain, the sea still receding from its with crops of cotton. 1 village lying now well-red bosomed amongst the hills, and separate from thengh by eight miles of densely peopled and richly cultirated plain, still bears a name significant fo its having een a harbour in ancient days. Noble peaks, from ,000 to 2,000 feet high (Sea-view Cliff and Beetling fine curve from east to wrest ; eastward the ridge is lost in the sca, reapnearing, at a distance of 25 miles, in the beautiful outlinges of the Chusan Archipelago.
The people of this district are, to quote Mr . Russell's account, "bold, communicative, indepenigner, and ever forward to question or oppose"
The headstrong character of the San-poh people exposed the missionaries to considerable peril in the carly days of the mission. The attempt to buy a
piece of ground outside the south gate of $K$ we, one of the chief cities of the plain, was met by an uprising of the populace, and but for the prompt chase would hiave B. M. Consul at Ningpo the purleaders in that riot is now the leading Christian in these parts, and a lay member of the Native Church Committee for the Ningpo District.
The church was erected with the contribution foreigaers at the open ports of China, collected through the kind edrocacy of Bishbp Alford; Who,
ork if Sam-poh grtw; midi $\begin{gathered}\text { ithin e'year from the } \\ \text { and }\end{gathered}$ arivilege of ad ministering thes Lord's Supper to eight

## zews trom the 曶ome fitia.

DIOCESE OF FREDERICTON:
Dokcilester.- The Rev. Mr. Simonds, our to resign the Parish owing to ill health, at a mecting held on Monday the Rev. J. Roy Camp
heill, of St Martin's was elected to the position Much as we regret Mr. Simond's retirement, we have every reason to hope that under Mr. Campbell
the Parish of Dorchester will become strong and important. The Church has a good deal to contend with here as elsewhere throughout these Provinces. byip live, zealous man there can bo no Jear for the
[ Mr. Campbell is a good man, and we are glad to learn of his election. Warmly interested in the
Parish's welfare, we shall be greatly disappointed if Mr. Camplell does not prove a wise choice. We
presume Mr. Simonds will devote his whole time to the Penitentiary, of which he is chaplain.- Eivs.]

Woonstock.-Serious Jïre-We deeply sympa thize with the enterprising people of Woodstock in work of incendiaries, and no words can be too strong to denounce the acts of such fiends in human shape. We regret to find that the vencrable old church of St. Luke's, the new church in course of erection, the Sunday School house, and the resi-
dence owned and occupied by Rev. T. Neales, were all destroyed and occupied wry mer. Rays:-" touching inci lent of the occasion was when the uld bell in St
Luke's tower, that has so often given the people Luke's tower, that has so often given the people warning of fire, that has so often rung merry peals for marriages, tolled mournfully in its requiem tones, called the Sabbath worshippers to prayers, when ehis old bell amid the flames, that mounting up em-
braced it, rany out ere it fell into the fiery deptis lelow its own funeral dirge." 'The old church was insured for $\% 1,000$, the new buitding for $\$ 3.000$, and Mr . Neales house for \$800. The school house ap: parently was not insured. The loss will be heavy and the delay in building the new church will he a serious inconvenience, esipecially as all the buildings are swept oway. It is only a few months since the Rev. J. li. Flewelling, of Florenceville, lost his house by fire, and now we are called upon to lament The very scrious losses to the Church in Woodstock.
This is a case when, if the members of the Church of Enghand throughont the Diocese were actuated by the proper spirit, and there was the proper arganization to meet such calamities, they would
come to dhe aid of their suffering brethren and assist in tepairing the loss.
Sr. Joun--The annual service of the Church of England Sunday School 'lecachers' Association was leld on All Saints' Day. 'There was service at St. l'aul's, Portland, at 11 n. m., with a large number of communicants. Canon lijgstocke preached from
St. John iv. 34 " "My meat is to do the will of him St. John iv. 34-" My meat is to do the will of him that sent me, and to linish his work." In the even-
ing Rev. O. 5 Newnam preached in St. John's ing Rev. O. S Newnham
Church from I Cor. iii. 14.
lersonat.-Rey. G. M. Armstrong hats been spending 2 fow days in Fredericton.
Rothesay.-The Rev. Canon Partridge, the Rector of this Parish, has been given two months leave of atbsetice, and has gone to England for the
lenefit of his health. Canon Partridge has been urged lenefit of his health. Canon Partridge has been urged
to this course by his parishioners, who are unxious to this course by his parishinners, who are unxious
in see him restored to good health, which han been injurad by his indefatigable and raithful labours.
The Canon is in every sense a medel Rector, able The Canon is in every sense a medel Rector, able and eloquent as a prencher, and much helored by
hin flock, whose prayers will follow him in his hin flock, whnse prayers will follow him in hi
journey; and who wish him a safe return with re newed health.

## docese of nova scotia.

COLEBCTIONS, SUBSCRIPTIONS, ant yONATIONS



Barse, Digbl, fas.
JOHN D. II. BROWNE, Clerical Sceretary
Coltection Thankeg iving. Dap. sta
BOARD OF FORETGN MISSIONS.

Halivax-The Rev Mr. Hall-the Missioner 10 in these columns-will be in Halifise recerred 10 in these columns-wili be in Halifax and take
part in the following services, viz, Fridny (to-mor row) evening he will preach at \&t Luke's Caihedral Sunday next, 8 o'qlock celebration St. Lukeds, hh
vill deliver ap addreas. Sundiy- Binhop's Chape
ne will preat at the

Alaion Mines.-The Rev. Y. $\%$ Harrs pragched
the Earisecanal Chilptefign behiditut the B. If' ively needfilu to enable the Chutrch to keep thic present Parishes supplied with clergy, not to say the total is seen at the end of the year the effect of his earnest appeals will be yery cvident.
New Glascow.-On Sunday, Gih Nov., Rev. Mr. Harris, of Londonderry, preached in our temporary chapel on behar ong e. M. M., for which he had been deputed by the meeting of the Deanery latel held at Amherst. His stirring appeal surely mus produce good fruit in the shape of increased sub
scriptions. Our new chutch is boarded in and the scriptions. Our new chutch is boarded in and the
roof nearly sthingled. We hope to worship in it by the beginning of the year.

Ionsonderky.-Rey. D. C. Moore, of Albion Mines, was here pleading for the Bloard of Home which will dowbe the small list of har yor but wa lica wil tho that sina be dine last year, but w wetut to Great Village and spoke there upon the same subject.

Srking Hill Mines--'The Rev. V. T. Harris visited the l'arish on Sunday, Oct. 3 oth, and the wo days following, as delegate for the Board of Home Missions. The result has been a very
decided inprovement in the suluscriptions to the funds of the Hoard, most of the subscribers doulbing their contributions. Now that the Church funds in the Diocese are in such sad want, Churchmen seem ready and willing to be aroused. Mr. Harris' plan of dedicated promises in Le fulfilled by the dedicated oferings is the best that can le worked.Parish Churih Work.

Wisngor.-A Mission was begun here on Tues day, Now. 8th, and is to be continued umtil Thurs lay, Nov. 17 . The Rev. Mr. Hall, of Moston, is he Missioner, and his unaffected earnest manner and spiritual utterances have already produced bessed results,
being deceply i eing deeply impressed by the services. The focquires :-

## Morning Instructions.

On Prayer-The nature of Prayer, Morning Praycrs, Night Prayers, Our Lord's Example of Prayer, Prayer in Christ's Nane, What Prayers to use, How to Pray without ccasiag, Wandering Intercessory Prayer.

On the Life and Ministry of St. John BaptistThe birth of the Baptist, his. training, his preaching of repentance before our 1 .ord, his administra ween His baptisn and Christian baptisnct, his sub sequent witness to our lord, his imprisoument, his message of enquiry sent to our hord, his martyrdon.

The First Commandments-False Gons, our great enemy, the Devil ; the growth of sin, spiritual death and resurrection, the cross death, judgment ance.

Eiening Instruttion: after the Sermon.
Selfecxamination, sin, the besetting sin, repentance, and and Sactanents, Itoly Communion, the Sacrificial Fcast.

## PRINCE J:DWARD LSLAND

Sishor Binney has appointed Rev. H. P. Hig Mison to take the place of Rev. Mr. Dobie, Port
Hill. Mr. Migginson has nuw been in or six wreks, and has already mon golden opinions from the parishioners. His manner is courteous affable and pleasing, and his ministerial duties are conducted in that impressive and earnest manner which are conducive to the benefit of his congregaions who have regularly attended the services con ducted by him during his sojourn here. By request of the Church Wardens of the Porthill district we publish the following calendar of services for Noven-ber:- November 1 th, at Northam ; 5 th, morning Lot 11 ; alternoon, Bideford ; evening, Porthinl
10th, Forthill ; 18/h, Bideford ; 2cth, Northm, morning; Lot 11, afternoon; Porthill, evening;
23rd, Porthill; 25th, Northam ; 27th, Porthill morming and evening ; Bideford, afternoon; 30 th Porthitl--Summerside Journal.
Whe may add that Mr. Higginson is a devoted worker, aid it will be the people's fault if the work, with God's blessing, does not prosper.-Evs.]

## DIOCESE OF MONTREAL.

An enthusiastic and crowded Missionary Meting was held on the evening, of Thursday, 3 oth
iost. The Bishop occupied the chair, and winde an admirable opening Address. He was followed Her.
Rev. Dunham, Rev, W. W, Mills, and Rev. Canon Ba
pip. gil the speches were of he hlgh order, a THant have been peveritc changes acently, Rev

Lachine, Rev, Robit. White has been appointed to Saunders to West Shefford.

The deed of Saybrook Hall was formally pre logical College last week by A. F, Gatl, Fso the munificent donor. Besides the giff of the
dithe Hall, Mr Gault has endowed a Chair for five years with $\$ 1,000$ a year

## DIOCESE OF QUEBEC

The following is part of a letter received by Mrs Williams:-

Mutton Bay, Labrador, fth Oct., 1881
Dear Madam,-I duly received your kind lette by the schoolmaster and lay-reader, Mr. Willis-
also, by schooner, a box of clothing, with many beautiful things for the Christmas Tree, and paper sent from England.
I left Quebec for Labrador on the 25 th of July and reached Natasthquan on the 3 oth. Here I was
received with much kindness by Mr. Romeril received with much kindness by Mr. Romenit,
Messrs. Robin \& Co's. agent. I was fortunate enough to get a passage to Casco, the next fishin the census. Head winds kept me at Casco five days, which I employed looking up my people and hearty and responding and singing excellent. The people here are very poor and the harbour a dan misery in their one house I witnessed poverty an never before seen. Some of the clothes so kindly sent will be a great boon. During August much ing Harrington hardour I found Mrs, On reac an old and kind frierd to the missionary on th const, very ill. 1 was glad to have a celebration of the Holy Communion with her. Despite her being in a low condition, the old lady insisted on my anxious to hear again the prayers of the Church Mutton Bay was reached on the 16 th of August. was glad to get to my headquarters, and find a fine settlement with many well-to-do families. In the
evening, after my arrival I held a service in the mission house, and preached to a large congregation was not a lietle surprised to sce Townships again. There are families here the ever, who are very poor, and I expect that ther spring from Newfoundland. I started on my visi to the eastward of the Mission on the zoth August The day was very storny, and 1 encountered some very strong sgualls. 1 am thankful to say the reached Tabatiere. Two of nyy parishioners winaly not so fortunate. They left Mrution Bay on th same day as myself, and their boat was capsized After renaining in the water for about five hours each of them clinging to an oar, they were at last accidentally discovered and brought to hand insen sible-I am glad to say they are both well now. In
almost every house along the coast the reaponding is good, and the services are very hearty and carnes in consequence. There will he a great change in Schooner Bay this winter, I fear; many of the families who were there last year, intend leaving i at once on account of the scarcity of wood, and the There will be very few childred at the daily school I am in a quandary about the school-house, the floor of which was taken up in the spring to finish the Mission House here. By one of the schooners there came two boxes and a large bundle of clothing, also a large box of old papers and books. On my eastward visit I distributed one of the boxes of cloiting. In doing so, I gave to some families of there was evident poverty and wailt. I am were thankful for the many things sent to Labrador, and sure that the people, for
done, are deeply grateful.
I desire to return my warmest thanks to the members of the St. Matthew's Che ch Guild for the invalun coat which they kindly : ent me. It will be ing from the in my long winter journeys. Judg papers, ©c., which have been so generousis sent, little ones.

Believe me, dear Madam,
R. Winvham Brows:

## DIOC:ESE OF TORONTO.

The Synod opened on Tuesday, the ist inst., and from the Toronto secular papers we should judge
that the proceeding rere more than usually interest ing. The Rev. Jno. Pearson was elected Clerica Secretary, Dr. J. G. Hodgson, Lay Secretary, and W. Atkinson, Esq., Treasurer.

The Bishop, in his address, referred to the Sunday Sahcols of the Diocese as the handmaids of the Church. The number of Th
was 700, With 7,000 scholars
His Lordship nuade a stm
the poorly paid clergy. He soid from behalf
of sixty-four parishes and missions there appeared to
thart $\$ 200$ and four under 8100 . He impressed upon the Sypod the positive disgrace these figures dis-
closed, ind trusted that every eflort wolld closed, and trusted that every effort would be put
forth to reach the minimum of $\$ 1,000$ before forth to rea,
many years.
Our special correspondent will, no doubt, give our readers many particulars of the meetings next
held duriogly attended Missionary Meeting was held during the meeting of the Synod, and abie
addresses delivered by the Bishop and Revds , Lexis W S R Reford Hon S H Revs. J. P. Lavis, Wev Rainstord, Hon, S. . Blake, Q. C.,
and ly Rev. W. C. Pinkham, the zealous Superinand by Rev. .1.C. P. Pinkham, the zealous Superin-
tendent of Educticn of the Province of Manitoba. It is to be hoped that the enthusiasm aroused will it is to be hoped that the enthusiasm aroused will
not be allowed to cool, but that the amount promised from this Diocese to the North-west Nissions will be more than subscribed.

## DIOCRSE OF HURON.

Yotr people seem to be very popular down ere. I belicve we have about a dozen Nova Scotians and New Brunswickers cccupying good posi-
tions in the Diocese. The Kev. Alfred Brown, and he Rev. J. B. Richardson, are professors (Lecturers) of the new Western University. The first named ctures on "Liturgics," the latter on "Church His tory" The Rev, Mr. Hill and the Rev. Mr. Troop
are identified with Hellmuth College. Have vou any more suitable men for professors and lecturers

## DIOCESE OF RUPERT'S LAND.

You will be pleased to correspondent.)
You will be pleased to hear, that from a Church Your correspondent can write in a mucl mose hecrful and hopeful tone now than when more his last communication. Then I expressed a fear est we should find it difficult to obtain suitable men answer to the advertisements. I am happy to applications, and we have reason to believe e civer of ones. If we get these seven new posts filled, it will certainly be a great step in advance. Still, before the Church in this land. Wreat work that is tion of railways, and the immense influ: of immigrants, we can hardly tell what a month will bring orth. Almost every week we see notices of the ames of new districts which we have never heard hat there. is a antge proportion of Church people in hese places. It is becoming a common thing for Church men passing through Winnipeg to wait pon our city clergy to represent the spritual wants some new district. A Rector in Winnipeg, only
he other day, said to me-."When I see a man re maining after Service in my Church to speak to me It once think this man is going to teil me of some ner Church centre. What can I tell mat that can I promise him?" I do hope he Dioceses in Old Canada will be forthcoming. So far, we have only received a small portion. The Superintendent of Presbyterian Missions in he Nerth-West returned last week from Ontario, and I see from his report that their denomination during the ensuing year. They are, you see, justly Sive to the importance of filling the field early: mount the Church below give us even halr that The Rev. W. C. Pinkham, Superintendent of Education, has gone down to the older Provinces to inspect the systems of School work there We hope that he may be able to do something on behalf of the Church, in the way of affording inf ese and a wakening interest. No man in the Dioin reference to the new districts than he is. He is a zealous Church man, and has had a large experience in the country. His duties in connection with Education have taken hime all over the Pro ince, and he never lost an opportunity of making in districts visited by him. We hope his presence mong Churchpeople may do good.
The Diocesan Synod will meet on the 23d of this month. I expect to be able to send The Church

The magnitude of the labours of the late Dr. Paring, during his serenteen years' administration
of the see of Durham, may be gathered from the following facts. There pere erected in new churches, at a cost of $£_{3} 63,83$ e, ard affording ac-
line commodation for 40,590 worshippers, 120 churches Commodation for 40,590 worshippers, 129 churches
were enlarged and restored at an expenditure of $\mathrm{E}_{179,370 \text {; and a further outlay was incurred of }}$ $£_{18} 853^{4}$ for burial-grounds. The clergy were increased by 186, and 392 deacons were ordained. were erected or enlarged in the diocese during Dr. Baring's episcopacy, at a cost of $£_{137}, 83$.

A NEW IDEA has been originated in Chicajgo
The publication of a complete library for SundayThe publication of a complete hibrary for Sunday-
struction, all for the sum of $\$ r .00$, postpaid. See advertisement of David C. Cook in another column.

EVENING.
"He giveth His belored sleep."
My Fatber, hear my prayer,
Before 1 go to rest
It is Thy litile child
Who cometh to be blest.
Forgive me all my sin,
That I may sleep this night
In safety and in peace
Unill the
Until the morning light
Lord, help me every day
To love Thee more and more:
To strive to do Thy will,
Then, look upon me L.ord,
Ere I lie down to rest;
It is Thy little child,
Who comech to be blest
Little by little
Little by litte the time goes by, Short if you sing it, long if you sigh Little by little-an hour, a day Gone with the years tha: have vanished nway Little by little the rase is run, Trouble and wailing, and toil are do Little by ietle the skies grow clear Litlle by little the son conies near, Litlle by litte the days snile out,
Gladder and lighter on pain and do Gladder and lighter on pain and
Into a beautiful yield will grow.

Jittle by litte the world grows strong,
Fighting the battle of right or wrong;
linte by little the wrong gives way,
Little by little the right has ss wh
I.ittle by little all longing souls

Littic by little the good in men
Blossoms to beauty for human
Litle by liitle the angelis see
Prophecies, better, of good 10
Litist the world neares the pleading call.
the past, present, and fúture.

## an Allegors.

I stood on the summit of a beautiful hill; on ither side of me lay a vale rich with the fruits of day. Lulled by the beauty of the scene 1 slept, and as I slept, I dreamt.
On my right hand stood the Angel of Light and Life, on ny left stood the Angel of Darkness and
"Mortal," said the Angel of Light," behold the fife of a virttous and godly man. Let the beautihis life, this hill on which we stand his present, and he depths of yon valley on your right bis future. Behodi," continued the Angel, "the past life of the rirtuous and godly man; not a cloud o'ershadows the years he has left behind, not one stain blots the the years he has left behind, not one stain blots the
sunshine on the track of his path. All around him is peace. He diffuses a general happiness. He was instructed by under the protection of his God ; and see," said the Angel, "his future (pointing to the valley on the right) is tranquil, foom the depths o its foundation.
Hardly had the Angel finished speaking when a change came over the features of the landscape The valley on my left was darkened by heavy
clouds, that drifted through chaos. The hill on which I lay became bare and rugged, pits appeare in its sides, and snakes hung from the leafless boughs of gnarled and rotten trees. The valley on $m$ y right was covered by a cloud, whose pitchy depths with horror. Sorrow and compassion were depicted on the countenance of the Angel of Light.
"Behold," cried the Angel of Death and Darkness, in a voice which shook the hill to its founda-
tion, "behold the life of my victim. His early days are spent in sin and misery. Vice is his nurse from the cradle; see the life she has laid out for him Look at the blots and stains that cover his past, look at the misery that attends his present, and se the clouded and unhappy depths of his future.'
The snakes hissed, the clouds descended, th wind moaned through the trees, and the Angel of
Death and Darkness disappeared in clouds of thunder.
Involuntarily I turned to the Angel of Light and
Life. A smile spread on his countenance, and Life. A smile spread on his countenance, and
ambrosial scents flled the serene air as he vanished from my sight.

-
"For this GoD is our GoD for ever and ever; He
will be our guide even unto death. - Ps. xlviii it

DANIEL WEBSTER'S TESTIMONY

## PROPORTIONATE GIVING.

Daniec Webster, in paying a becoming tribute the memory of Jeremiah Mason, who had been his great ival at the bar, adverted to the fact that Mr. Mason believed in the Christian roligion, and sought to conform his practice to its requirements, and then proceeded to say :-
"A man like him, with all his proper sentiments and sensibilities alive in hin, must, in this state of existence, have something to betieve and something to hope for; of else, as life is advancing to its close
and parting, all is hear-sinking and oppression. and parting, alt is hear-sinking and oppression. Depend upon it, whatever may be the mind of an
old man, old age is only really happy when, on feel old man, old age is only really happy when, on feel-
ing the enjoyments of this world pass away, it begins to lay a stronger hold on those of a nother."
to lay a stronger hold on those of another."
Mr. Webster was not himself an old man when he spake these words; vet he profoundly appreciated and forcibly stated the wants of one who finds his powers fadiag and his earthly enjoyments wither ing, and is penetrated inth ine irresistable conscious-
ness that his journey in tine is nearly ended. The great future is just before him, and he knows it and feels it. To be happy as an old man, he must draw conifor from what he anticipates in another life, and, if denied this source of comfort, then life's evening to him nust be one of giom, and
sadnese. It is dificult to conceive of a more pitiable object than that of helpless, hopeless, and godless old age.- Independent.

THE LORD'S PRAYER.
Let no man quarrel with the Church's frequent use of the Lord's Prayer, for the Church Catholic
ever did the same. "Besides," as St. Cyprian obever did the same. "Besides," as St. Cyprian ob-
serves, "if we hope to have our prayers accepted of serves, "if we hope to have our prayers accepted of
the tialher only for His Son's sake, why sloould we not hope to have them moits speedily accepted whei they are offered up in His Son's own words $?^{\prime \prime}-B_{p}$ Sparrow.

## WATCHING ONE'S SELF

"When I was a boy," said an old man, "we had idle bojs. One day he called out to us:
"'Boys, I must have closer attention to your
books. The first one of you that sces another boy idle, I want you to inform me, and I will attend to the case.'
Ah, thought I to myself, 'there is Joe Sim. mons whom I don't like. I'll watch him, and if I
see him look off his book. I'll tell.' It was not long sefore I saw Joe look off his book, and I immediate ly informed the master.
'Indeed,' said he, 'how did you know he was idle?'
"'I saw him,' said 1 .
"'You did!" And
"'You did', And were your eyes on your book when you saw?
"I was caught, and never watched for idle boys
If we are sufficiently watchful over our own condact, we shall have no time to find fault with th conduct of others.

## AFFLICTIONS.

"From whatever quarter affictions come upon us, they are the 'judgments of GoD,' without whose providence nothing befalleth us: His judgment is always 'right' or 'just,' duly proportioned to the disease and strength of the patient.
"In sending them, GoD is 'faithful" and true to His word, whence He hath never promised the crown without the 'cross,' but hath on the contrary
assured us that one will be necessary in order to our assured us that one will be necess
obtaining the other. $-B p$. Horne.

NO ROOM FOR CHRIST:
When Jesus came into the world He found it preoccupied. Not only was He shut out of the inn, but there seemed to be no welcome place for Hin
in the world. From His very childhond He was in the world. From His very childhond He was
a plgrim and a stranger. Hence it is said, "He came unto His own, and His own received Him nor:"
And as it was in the beginning so it is still. In this wicked world of ours there is very little room for Christ. There is room for almost everything
etse-for wealth, pleasure, dissipation, parties, poliics, eating and drinking, buying and selling -room for all these, but for Him who came to bear our burdens, and to take away the sins of the world,
there is no room; no room in the world's thought, there is no room; no room in th
in the world's feeling, for Jesus,
in the world's feeling, for Jesus.
There is but little room for Christ in our business. In many of our banks, stock exchanges and count ing rooms, Christ's presence would materially interfere with their manner of doing business. Should
He proceed to inspect their books, how many false entries He would find! How many fearful revelaaghast, their faces covered with shame!
"AcQuaint yourself with God now, and be at peace," lest the time shoutd ever come when the
piteous words of the Saviour weeping over Jerusalem, which had sinned away her day of grace,
should be applicable to you : "If thou hadst known, sbould be applicable to you: If thou, had, at least in this thy day, the things which
evelong belong unto thy peace I But now' they are hid
from thine eyes!"
"Give until you feel it" is foolishness as a rule Christian-yes a Christian, and no sarcasm in-tended-may "eee" the giving of a nickel or a
dime, while the liberal Christian beside him may not "feel" the giving of a dollar or five dollars, and perhaps in the sime pew sits an impulsive, wrorm perhaps in the same pew sits an impulsive, warm
hearted Christian, who in his anxiety to give until he "feels" it, contributes ten dollars to a given object when one would have been nearer his duty GoD never intended that even an "educated con duty ; educations differ as well as circumstanc:s and dispositions.
Much has been written on the subject of Syote matic Giving during the last ten or twenty jears but the "system" put in practice has usualiy tal:en amount during the year to a given number of speci fied objects. To some extent good has been accomplished and contributions to special objects have been increased where the syssem has been practiced, but from its very nature it cannot be deearly on as a rule. The pledges must berenewed pastor. It is a pressure from without, and not a principle of life acting from within, and hence cannot be permanent.
'The remedy is in two words, viz: Proportionate Payment, or perhaps it will be better stated as the payment of a proportion. First.-II we owe anything we owe something defitite, and this amount does not depend upon the Weather, nor our digestion, nor on caprice, nor upon what A er B gives,
or yet upon our conscience, but upon what God gives us of temporal prosperity.
Second.-The grand principle both of the Bible and common sense, is that of fooporthonale giving and this of course includes "systernatic giving;" as the greater includes the less. It is impossible to practice proportionate giving without making it sys-
tematic. We should lay by and give as Gon hath prospered us, leaving to Him the amount of prosperity, and the consequent amount we are able to give, instead of guessing at and discounting the fu-
ture by pledging specific amounts to be paid at ture by pledging specific amounts to be paid at stated times, when we do not know what even a day No prudent man-and every Christian should be prudent-will willingly pledge himself to anything
near his prospective ability to ony, but every man near his prospective ability to ony, but every man is safe in
prosperity
The yearly tenth of our income I believe that we owe, in a different sense from our obligations for a/l we have, just as we do.the seventh of time, and that hat spiritual and temporal blessings follow its con hat spiritual and emporal blessings follow fsen barrenness are the hariral consequences of with holding it; that giving, properly speaking, does nol commence, until se Christians practiced this rule they would not only cive many practiced tors then they do, nut only retain more for themselves and their familics than they do nozs, that the poor would be better cared for ; that benevolent institutions would not lack for funds; that the missionary treasury would be full that missionary work voould rapidly go forward, and hastcned. - The Church Messenger.
The Blble should be the companion of the Christian. It will pour the light of heaven down upon him, as he passes through the dark valley of
death, and when lic stands before the throne of Giod death, and when he stands before the throne of God, and is judged out of the things contained in its pager, he will hear the welcome sentence, "Come yc
blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

THE QUESTION SETTLED.
There's no use in arguing the question of the potency of some substances for especial service in emergencies. They will do all they promise, and
more, if judiciously used. The foilowing from Mr. P. Murphy, of No. I Fire Station, Ottawa, bears upon the point stated above. Mr. Murphy says: Ihad occasion to use St. Jacobs Oil recently, and used. I caught cold from getting wet at a fire, and it settled in my shoulder and down my back to my hip. I suffered a great deal from the pain. I was advised to try St. Jacobs Oil. I did so, and afte I cannot speak too highly of it and advise othere to use it.

## magic's wonders.

"While in London, Englnnd, a short time ago,"
said the professor "our Orford-street waiter was said the professor, "our Oxford-street waiter was made the victim of a practical joke. One morning, as this tonsorial artist sat reading his newspaper, he was startied by seeing a young mau enter in a very excited manner, who throwing, rather than seating
himself in the chair, demanded a shave instanter. The barber, who was a ready fellow, at once set about obeying the commands of this excited and
hurried guest With a rapidity that surprised himhurried guest With a rapidity that surprised him-
self, he shaved the right side of his customer's face,
an
he
jud
tod
not 1
ber wat alnost certain that be had done so, but perceived to his surpyise that the side in question was
oovered with jet-black' hair. Again he shaved it, but while he did so, to his surprise and hormor, the hair was growing on the other side. Thus it con-
tinued for an hour. White he shaved one side, he tinued for an hour. White he shaved one side, he could actually see the hair growing on the other side. Terrified beyond expression, he stood motonkess; hereupon the young man leaped from the chair, and snatching the razor, drew it across his throat, and fell to the floor covered with blood. The bayber flew into the street, hallooing "Alurder l" at the top of his voice. A crowd soon gathupposed corpse quetly arraneing his belieks the upposed corpse quietly arranging his tie before the mirror-turning very pleasantly, he paid the barber and departed. A theatrical gentleman among the bokers-on soon gave lt out that it was Proressor to my hotel and awole nut day to find inser alk hotel, and awoke nex day to find myself the las I who did it I gave the poersor, for it "Did you ever hear how 1 gave the poor barber fits. "Did you ever hear how l gave a friend of mine the
snakes?" asked the l'rofessor. On recciving an answer in the negative, the snid:-"A friend of mine, who was as great a drunk ard is an actor, of that is saying a preat den! was one moning sem lo me to enter a drinking saloous when moming seen by on the verge of delinum-tremens, and knowing his horror of 'snakes,' as mania-a-polu is vulgarly caised I resolved to save ?im. ward I glass of whiskey to his ins at the same time: 'Hold S., until I take this fly out, I held up a serpent. C. cried out: 'My God that is a smake ${ }^{\prime \prime}$ "Not at all,' satd 1 ; 'it is a simple house.-Al. See? you are covered with them, and hair, ete., I proceeded to pull snakes, protest ing all the time that they were fies. 'They are snakes!' cried C. again. 'My God I that is a 'Then,' said he, 'l have the snakes myself' and he rushed from the satoon. He was not seen for more than a week after; but when thext seen he was sober, and has been so since," "Professor," asked the interviewer, "were you, who are so fond of surprisitg others, ever surprised yourself?" was a wery the answer: "then the surprise you. It came about in this way: I assure a number of years a sufferer from cramps in my left side, immediately under the heart. I suffered regu larly at the close of each performanee, and very often was compelled to cancel engagements which I had made, owing to my inability to fill them, leing prostrated by cramps, and being in a very woak condition. I entertained very serious thoughts of giving up my profession and spending some years ant of and would have done so but for an atten dant of mine, whose head I had cit off occasionally White performing my tronderful decapitation ac: The individual to whom I complained of the pains and the cramps in my side on one occasion said it and replice the buad at will, ought cerrine another and rephece the head at will, ought certainly be able 0 cure misself. I told him how some of the bes doctors in Europe and America had failed. He laughed at me, and said he could cure me in a week That night he presented me with a bottle of St . Jacous Oil, the Great German Remedy, saying tha could readily believe. I lateghed ate magical than jacols Oil ding 1 langhed at the idea of S tors, but said that I would try it simply grealest doc hors, but said that I would try it, simply to convinc on retiring, I rubbed my side with the Mil, and, sure enough, its good effect was instantaneousmagical, in fact ; I felt relief at once. I slept better that night than I had done for a long time before. the close of the aficmoon great diminution of the perinful cramps. great diminution of the painful cramps. Was a I told my attendant so. In less than a week, and entirely and nermanently Jacobs Oil was indeed magical, so much so that I could scarcely believe my senses. I have never felt sayer or magician who can perform such wonders as St. Jacobs Oil"-Cincinnati Enquirer.

## A CANADIAN SPEAKS.

WHEN anything worth saying is spoken in that terse and pointed way that bears the impress of the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campden, Wi, Lincoin Co , Ontano. Mr. Haist says: write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicines internally and externally, bottic of St. Jacobs Oil, me. Finally, I procured a applications. My mother-in-low, who has also been a great sufferer from rhemmatism, was also instantly Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its métits.
Verbum sof saficnti, and that word eo your
Stationer will be an order for a boz of Esterbrook's
Celobrated Stéel Pens.

# (dThe (Whurdh Couardiam, 

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## THE CIURCH'S OPIORTUNITY.

We have recently read an admirable article in the New York Churchman, under the above heading which we reproduce here, as it contains much that is worthy of serious reffection. We should, indeed, thank GOD for our historical position, our $\Lambda$ postolic Ministry, and our incomparable Liturgy ; but, after all, what those around us will he most impressed and influenced by is the exhibition on our part of greater love and zeal for the conversion of souls, larger displays of Christian liberality and self-denying labours, and individual examples of humble and sincere piety and holiness of life. These are the things that will tell against the evils and corruptions of sin, and these are the fruits of a real Christianity which the world ever recognizes, and is affected by
Iruly the time has arrived when, by ab gressive work and by the display of great
earnestness, the Church may draw to herself the lost and outcast, the irreligious and the scoffer, as well as enfold within her loving arms the best and most orthodox who now are known under othe
names.
We need to be aroused to the responsibilities and demands of our 1 osition, and to the possibilities which are before us in this land, if only we are true to ourselves and to our Chureh. Not only do the Laity noed stirring up to give more liberally, to work more faithfully, and to live more consistently, but the Clergy must lose sight of persomal interests altogether, and lead their people in all that is self sacrificing, good and holy.
P'eople from without are watching our course with an intensity of intercst truly remarkable, and if only they see in us the characteristics of the children of Gon, they will hasten to join our ramss and live arid work within the Church's fold
We shall say no more, but let the Churchman's article speak for us.
"What the Church is in her admirable constitution and historic order the masses do not know and cannot appreciate. Her apostolic methods and
wise appointments, her ancient creeds and well. tested articles of faith, the character and arrange ment of her services, so beautiful and nppropriate these will remain as they are, and exact abundant admiration, but . in themselves they will go but a hute way to inspire faith in the multitude, and win them to discipleship. Of supreme account to them is it that the Church, like Christ Himself, brings herself down to their level, and is concerned in their necessitics; that she is so touched with the reeling of their infirmities as to be a helper in troubre and a consoler in affiction; that there are no sicknesses and distresses of body or spirit but she finds a way to bring to bear her ministries of care and healing ; and that now and here amid the hard whips of poverty and toil; the disadvantage of lowly birth and humble surroundings, the temptations of the weak and the miseries of the sick and afficted, she is, out of the fulness of a loving heart, in every way sympathetic, practical, and humane. They know and Feel that what Christ nas in His concern or all sorts and couditions of men, in llis sympathy with them and sacrifices for them, that must be His Church.
"The Church's greatest opportunity, then, lies in the direction of this charitable work. Her apostolic order and "adriirable liturgy" will take care of themselves. They are ${ }^{2}$ part of the constitution and methods of the Church, but cannot save it
What men want to know is, whether the Church is
alive to the pecessities of the time; whether she so understands the spirit of this nineteenth century that in every reasonable way she is ready to adapt herself its minister and helper. Never had the Church a grander opportunity to be at the same time conservative and progressive ; to abide by the old paths, and still adapt herself in whatever way to the changed surroundings. What can the Church do to minister more successfully in the great centres of population? How can she better organize her strength, and bring to bear her resources? What can she do for the intemperate, for the outcas and the aflicted? How can she reach the irreligious, non church-going masses, and better preach the Gospel to the poor? How can she make her work more inclusive and her spirit more humane? In the country parishes, again, how can she stir up that sluggish life in which religion so often resolves itself into two comfortable services on Sunday ${ }^{2}$ How can she send her members out into the highways and hedges, compelling the warderers to come in ? How can she bring to bear a more enlarged missionary spirit, and carry the Gospel to the evercreasing, outlying populations?
"These are the guestions which it weil becomes the Church, as a whole, to ask, as also every parish. The time has gone by when she needs to go into any apologics or self-defence. But it is only just beginning when she needs to make her work more practical and aggressive. Her supreme concern is o be about bearing better and more abundant fuits, and such fruits withal as come of carrying her ninistering in a Christ-like way to all who most sorely need it and are ready to perish without it."
$A$ GOOD SUGGESTION.
A correspondent made the suggestion in out columns some months ago, which at the time we beartily endorsed, that our Synod meetings would be made much more interesting if questions laving reference to the work of the Parishes were entertained and discussed. We should like to see at each meeting of our Synods a day taken up with the discussion of such subjects, and if the Synod were to resolve itself into a Committee of the whole on the state of the Church, there could be a friendly and beneficial interchange of views among the members. Such a course would, we feel sure, be productive of great good, both to the Clergy and Laity present, and in its after results upon the Parishes.
We morely name the sulbject now to kecp it before our readers, we shall return to it at length another time.

Says the New York Churchman: "Phe faithfulness of the late Hon. E. R. Mudge in the giving of money for religiuns and charitable purposes was notable and siguificiant, and was directed and controlled by Clristian principle. Bishop Huntington was his former rector in Boston, and when he came to the selection of the preacher for the consecration of the memorial church which he erected at Lynn for the use of St. Stephen's parish, he chose his old rector to preach the semmon, because, he said to a friend, 'Bishop Huntington first taught me how to give.' It was a beautifful tribute to a rector's fiith fulness to single members of his flock,"

## preaching. <br> fommenticated.

## II.

Ir would be well to consider what the real object and nim of the preacher is; whether it be to pose before the world as a man of some scholarly attainments, a master of the English language, a thinker, a person of taste and culture, of penetration, of knowledge of human life, as a trained lecturer on religion, or whether he has not a high :and noble aim, a direct object in view, to which he should bend himsilf with all his strength.
"A faithful dispenser of the Word of Gon" will not have in view so much the immediate effect as the final outcome' and results in the lives of those committed to his care. Some sermons we hear which, at tlie time, are very attractive and striking, but thro days after we could, perhaps, renmember but very little that was said, and cannot point to any yart of our lives as iufluenced by it. There are so many means and ways at the disposal of the preaclice who is sincere in what he has undertaken; so many different ways in which he can tell those he addresses, "II nrean this for you;" "I insist upon this as the truth," by look', manner, and gestare
which wili come naturally and without effort if the which will cone naturally and without effort the the
words are those which come up from the heart

The argument, the exhortation, the appeal, the enquiry, will fall very fat if uttered as if by one who felt it was his duty to say such things, but had no further interest in what he says after the words have passed his lips. Merely reading a paper on a text or passage of Scripture cannot truly be called preaching. It may satisfy some, and, perhaps, the best informed among the congregation, but as a rule they are the few and not the majority. No properly educated person is less interested or moved by thoughts or arguments clothed in plain language such as the simplest person in the Church could understand ; rather he sees the art of the preacher in thus being able to express himself. So that while the subject matter requires and receives conand illustration, the mode of delivery is not an un important matter, and although a secondary consideration, it should receive some attention. Le every expression be most sincere, and every move ment natural ; the greater the sincerity the more natural they will become. And talking about sin cerity and naturalness, nine-tenths of those who attend Church are acute enough to see and settle in their minds, and that, too, very near the mark, what kind of man he is who is thus addressing them, and accordingly are affected by what he says. It is quite possible for a time to disguise the real state of the case, and to make up for deficiencies in an artificial way, but the truth will out, and sooner or later the true condition of things is seen. The clergy sloould bear in mind that they preach ever Sunday from their pulpits to reasoning people, who if they listen at all, form conclusions in their minds, who do not, as a rule, lose sight of the man in his office, but are much influenced by the impression hey receive ; therefore, it is not enough that the truths or exhortations be merely uttered, and the people considered as bound to receive and obey there must be more than this or else it will be a sorry affair.
The power of speech when properly used is capable of producing great results; it is a lever which may be employed to very great advantage in the public ministrations of the Church; but it may be abused or rather mis-employed. It may be planted so low as to lift very little indeed, or so high as to be alinost out of reach of the operator. To pro duce its best results it must be used with strict
reference to the object in view. The position must be studied and every sentence planted so as to be most effective.
the revised yersion of the new testament.

A Paper read bj the Rev. D. Smirn at a Rural
Deancry ileetinns Midd at Coia' Bat, oul St Deanery' Meeting, held at Coia Buy, on St
Luke's Diy, 1 SSI. , 1301

## (Continued.)

II. I have spoken of the Church as "the Wit ness and Keeper of Holy Writ." And this leads me to notice an objection sometimes made against the Revised Version on the ground of the constiution of the Revising Company. First, the Conno cation of Canterbury appointed an Executive Com mittee ; and, afterwards, Companics were formed for the revision of the Old and New Testaments respectively, the co-operation of various persons eminent for scholarship, some members, and others not members of the Church of England, being invited. Subsequent to this, in accordance with a vote of Convocation, two Companies were formed in the United States to work with the English Companies. Now objection has been made against this
course as a virtual abdication by the Church of her ofice as "the Witness and Keeper of Holy Writ.' I am not certain that I did not second or support resolution protesting against the constitution of the Revising Companics, which was passed at the time at a Rural. Deanery Meeting in another part of the Diocese. But I must confess that $I$ lave long since changed my mind as to the wisdom and propriety of the step. The adrantages of having a Version
which all the Reformed Communions are willing to receive as the most faithful representation of the Original Scriptures which the best scholarship of the age can produce are so obvious that it is unnecessary even to mention them. But is it not absurd to expect that such universality of acceptance the Revising Companies wider than the basis of th Chutch of England 7 For myself I must say that I cannot see any danger to Catholic doctriee in such
co-operation, cven when one of the Revisers is Unitarian. True it is that in spite of a man's sin
rendering on purely critical grounds, he will often, unconsciously to himself, be influenced and swayed by his theological and ecclesiastical views, opinions, and predilections, and equally true it is that many passages are in the course of translation partly inerpreted. But not only did the constitution of the Company preclude any possibility of danger from he influence of opinions opposed to the Catholi faith ; but an additional sifeguard was provided in the fifth of the "Principles and Rules,"-"to mak or retain no charge in the text in the second final Revision, except two-thirds of those present ap proved of the same." In a company, therefore composed of twenty Churchmen, four orthodox Nonconformists, and one Unitarian, it is incredible that any change which weakened the doctrinal application of any passage, or the removal of any pas sage which had such doctrinal application, was made, which did not seem to be required by accurate scholarship and the rules of sound criticism.
But the objection renains that the Church has irtually abdicated her position as "the Witness and Keeper of Holy Writ;" and that a Version thus made has no claim on the acceptance of Church men. Wut such an objection seems to me to betray some confusion of thought. It is not the cunstitu tion of the Reaising Company, but the Synodical ction of the *Church that can give valid authority o any Version of the Scriptures. So far the Revised New Testament is the work of the Revisers and the Committee of Convocation, and what athority it possesses arises wholly from their repuation for ability and scholarship. It may or may not be adopted and formally authorized by Con vocation. But if adopted it will carry with it the same authority as if all the Revisers had been Princes of the Church. For my own part, I would ather entrust the maintenance and assertion of the rights and prerogatives of the Church to the Houses of Convocation than to many of their critics.
II. We come now to the most important pa: of our subject-the way in which the Revision has been carried out, the changes, omissions, and ad ditions which have been made. And here I fee most oppressed by the weight of the task which omewhat inconsiderately assumed. In view of the reatness of the abilities and attainments of the Revisers, and the materials and authorities at their disposal, one is almost afraid to venture a single rord of criticism-it seems an act of audacious emerity to do so. But all of us have some opinion in regard to the work generally, as well as to particular passages ; and, while conscious of the feebleness of our powers and the paucity of our attain ments, and rendering to the Revisers all the homage that is meet, we should not slaink from the modes expression of our opiniun which we have formed by faithful use of the slender means at our disposal, especially if the expression of it secms calculated to lead to useful and profitable discussion, the removal difficulties, and the bringing out of the truth.
You will permit me to remind you, for the sake of clearness, that the alterations which have been mado are of two classes; some are due to altera tions in the Greek texi of the New Testanent, thers are altered renderings of the text commonly ceeived.

The former class, while much less numerous, ncludes the most important, and is attendeci greater difficulty and labour
The real text of the New Testament not being found in its integrity in any one Manuscript, it can be ascertained, sometimes with certainty, at other
cimes approx:mately, only by a ca:eful comparison of the different Manuscripts and Versions, togethe with the quotations found in the writirgs of the early Fathers. The relative weight of these authori ies is in the order indicated. Where the principal MSS. are generally agreed, there we probably have he true text. But not certainly. For some of the Versions, viz., tho Peschito or Old Syriac, the Curetonian Syriac of the Gospels, and the Oid atin. (not the Vulgate), were made two centuries before the most ancient Greek MS. that is known.
Perhaps I should add that no existing MS of any Perhaps I should add that no existing MS. of any
 heir authority, therefore, especially if the MSS. in hich they are found are in agreement, is often sufficient to cstablish a reading which has not the balance of Greck Manuscript authority in its Cavour The quotations found in the Fathers, while insufficient to establish any reading of themselves; are important as shewing what was contained in some
of the MSS. of their omn age, and in cases where the other authorities are pretty evenly balanced will avail to turn the scale. There are, again, cases
which the decisign in fayour of this or that reading must be made chiedy on subjective grounds, in
which criticism is allowed to override extemal authority. But such cases are comparatively few. The first printed text of the Greek Testament was in the Polyglott Bible of Cardinal Ximenes printed at Alcala, or Complutum, (and hence known as the Complutension Bible) in 1514 , busuot pub-
lished until 1822 . The Editors profess to have consulted some valuable MSS., but it is not pro bable that they had any before them of a more ancient date than the $13^{\text {th }}$ century. Printed later but published before the Complutensian edition was the first of the five editions of Frasmus. In the preparation of this first edition Erasmus had one MS. which contained the whole of the New Testament, except the Apocolypse, and three other NSS. which together formed one copy. In his later editions he availed himself of the Complutensian edition, and the Greek Codes Britannicus or Montfortii, a MS. of the 15 th century, and remarkable as containing the famous passage I John $\mathrm{v}, 7,8$. The next cdition was that of Robert Stcphens, published in 15.46 , and compiled chielly from the Complutensian, and the fifth edition of Erasmus. The edition of Beza (the successor of Calvin), published in 1565 , was founded on that of Stephens; but besides the materials which Stephens used, Beza had at his dispusal the Codex Bezze (now in the University Library, Cambridge, and marked by the symbol D), containing the Gospels and the Acts, and the Codex Claromontanas (known also as D in the Pauline
Epistles), boih of which are supposed to belong to the sixth century. These were the only printed editions of the Greek text when the Authorized Version was made, the edition of the Elzevirs, known as the Textus Recepfus, and differing in
about one hundred and fifty readings from the third edition of Stephens, not being published until 162. The Greek text which corresponds to the text of the Authorized Version is founded on the editions of Stephens and Beza. The translators do
not seem to have compiled a text for themselves, but to have used these editions as their basis, adopting some readings nut found therein, on the authority of the Vulgate and whatever MSS. may have been before them. We cannot wonder, then, that now, when between six and seven hundred MSS. have been collated, containing the whole or parts of the New Testament, and more than a dozen of them sapposed to have been written not later than the sixth century, only two of which wore consulted in the preparation of the editions on which the ranslators of lGiI principally relied-we cannot wonder, I say, that alterations should be required in the Authorized Version as the consequence of But it is matter of surprise and congratulation that our present Revisers, after the most carcful and assiduous consideration, have found it necessary to make so few changes of impertance. Many altera tions of text there certainly are (I have roticed two hundred and ninety-three in St. John's Gospel); but most of them affect but slightly, if at all, the sense of the passages in which they are found.

I am speaking from an ecclesiastical point of view. In
England an Act of Parliament would, of course, be necessary England an Act of Parliament would, of course, be necessary
to give effect to any resolution of Convocation pertaining to give in the public services of the Church. (Tobe Coutinued ).

CANON LUCKOCK ON WESLEYANISM.
The following interesting account is given in an English Church paper, of a lecture recently delivered by Rev. Canon Luckock, D.D., at a meeting of the Church of England Working Men's Society at Ely, -Subject, "John Wesley and Wesleyamism"
"Canon Luckock began by showing the degraded state of the country at the beginning of the eighteenth century, and attributed it in a great measure to the inefficiency of the clergy. He then traced Wesley's
early life at home and at the University, and his deermination to obey the Church's rule of weekly *tendance at the altar, for which he was stigmatised as "Sacramentartin"" and "Methodist." He then
established, from a series of quotations from Wesley's His allegiance to the Church he illustrated by such quotations as these: "I abiror the thought of separtion from the Church.
land, and though you have, and will have of Engand temptations to leave it and set up for yourmen still." The lecturer then quoted passages he Sacramentary vierr's of Wesley, Bassages on arreration, prayers for the dead, assurance, rapid teaching and his are fideras the feyt poles asun-
der." He then pointed out that all the quotations had passed middle sife. In answer to the of reChurchman ar the beginning Wesley was a 1 igh after he reached the maturity of wisdoly, clanged sionary character of his work was dwelt upon, and the Bishops and clergy vere censured in strong terms for not guiding the movement, and grafting his work permanently on the organization of our Church. He ended with a strong appeal to the tury repeat itself. There were daily cries that the Church had done her work, and she must step aside for other agencies. The real call upon her was while adhering to her changeless creed, to show multiply seady meet the varied the masses, age, chapels in the most degraded places, and compel the masses to come in; and lastly he called for an organized and commissioned order of lay preachers to speak as Wesley spoke' from man to man, from sage, and the negle precious as our own, will realize that the Church after a!l, is, indeed, their mother, and they will rise up and call her blessed.
"The Chairman then invited the audience to put Wesleyan ministers, Mr. Sharplev, of Haddenhan put several, and an animated discussion took place, the Lecturer apparently satisfying the andience by the answers which he made. The Lecturer spooke hroughout in a tone that the Wesleyans, who were pected, whenever humbers, could hardly have ex his own, but John Wesley's words. And we cannot help thinking that some must have felt how untenable theit position is, and wished to be back again in the fold which their founder loved, and rom which he never ceased to deprecate separation." heartily applauded by Weslegans and Church people like.

QUESTIONS FOR SUND.AY SCHOOLS.
Prepared by Rev. W. W. Batis, IMy, Ont
98. How many kinds of confession of sins are 99. What blessing is attached to confession.John, i, 9 .
Matt. iii, 6 ; Acts xix of public confession.-St 10r. Give a command as to private confession. St. James v. 16.
102. What is the essential difference between the teaching of England and Rome as to private con 103. In what two cases does the Church of Eng and direct private confession to be made
10.4. By whom is the penitent's $\sin$ torgiven?
Through whom is it forgiven?-St. Alatt. ix, 6 xvi, 19; Xvili, 18 ; St. John xx, 2 1. Also see Or dinal in Prayer Book.
105. Where there is no priest either to give abso ution or to administer any Christian Ordinance what are the faithful to do?
106. Were children baptized in the Apostles days ?-Eph. i, 1; vi, 1 ; Col. $\mathrm{i}, 2$; iii, 20 ; St
Mark $x$, I4; I Cor. vii, 14 ; Acts $\mathrm{x} 4 \mathrm{i}, 15,33$; Cor. i, i6; Acts ii, 38,39 .
107. Why did not Christ or the Apostles plainly state in Scripture that infants were to be baptized.
ro8. Give two other customs observed by the ro8. Give two other customs observed by the Church, but not plainly commanded.
rog. Show the folly of the objection that infants should not be baptized because they cannot repen and believe. The same thing would exclude them from Paradise.
110. Why are not infants required to repent and
believe? As to repentance give teo believe? As to repentance give two reasons. III. Give examples of infants admitted into covenant with GOD without repentance and faith.
I12. Which of the two covenants, the Jewish or
he Christian, is the more comprehensive and gra the Chris
cious?
113 . Which would be so, if the Cinristian Coven-
nt excluded children? ant excluded children ?
114. Does the validity of Baptism depend upon the amount of wa
does it depend?
115. Show that such passages as St. Matt. iii, r6,
and Acts viii, 38 , do not sion.
IIG. Show that baptize, as used in the Scriptures; does not necessarily mean immersion.-II Kings
 St. Peter iii, 20, 21 ; Ez. xxxvi, 25 ; Numb. viii ${ }^{117}$. Show that in some cases Baptism could not be administered if there were no other mode than immersion, and that consequently some would have
to die unbaptized, and therefore outside of GoD's to die un
118 Show that infants are capable of entering into a covenant with GoD. Deut xxix, ino,
119. How is sponsorship involved hére?
. How is sponsorship involved here ?

religious training of their Ciodelaildren? Under what circumstances are they free from this duty? 124. 11 hatism?
125. Name some advantages of the custom?
126. What is the meaning of the words "secing
now, dearly beloved, that this child is regencrate," now, dearly beloved, that thas
in the office for Holy Baptism?
127. What is the difference between regeneration
and conversion ?-Titus iii, 5; Rom
(Tobc contimed.)

## Corresponionte.

## UNITY.

(To the Eliture of the Church Guarlinon)
Sirs,-1 perceive in your issue of October zoth want "Rothesay" calls his clesing epistle on the
subject of unity. His mode of dealing with the subject is much in keeping with his previous cfue subject is much in keeping with his previous cffu-
sions. He assumes without adducing proof; and makes assertions, which are, to say the least about then, very chimerical.
In the first place, he states that he has been Writing for the purpose of bringing about a "kindly
estimate of our fellow Christinns" that The Church, as a whole, entertains any unkind feelings towards members of non-kjpiscopal bodies; but while she rejoices that they have embraced part of the truth, she feels anxious to see them br dacidsed, platen tadiding that their position is a bre dedided, plate teaching that their position is a
false one and that it is their duty to investigate the matter, and to return to the one folld from which they have in wetern perversity strayed; and that by so doing they will be complying with the
will of the Divine Founder of the Church. The Clurch has no desire to sacrifice the truth, The by a compromise in promote wnif!. Her high aim and a cunfromise in promote wify. Her high aim and
nolle purpose is to enforce the truth, and if by so doing she wounds the feelings of sonme, and arouses the prejudices of others, it is no fault of hers. She is performing an imperative duty, By so doing,
she is stepping in the footsteps of her Divine Master and lounder.
With regard to the words of Canon Carmiciarl quoted by "Rohesay," I can fully chdorse them without surrendering the position I maintain; but I cannot endorse the comments and enlargements Cade upon is shown to by your correspondent. The
haid that "the Church of England is the natural division of the one united Church, and should make the first move towards "unity." With this opinion 1 concur, and so docs "Rothesay," and yet it gives. The Church the superior position, and an inferior one to all other $d e m n s$, after having lauded and approved of the whole quotation.
"Rothesay," enlarging upon the views of the Canon, says: "The Church of England zoould call to order, and would welcome all as standing on equal ground-Jesus Christ the Chief Coraer Stone." Here again, in "Rothesay's" own langlage, the superior position is assigned to The Church; but
the statement that "she would welcome all as standing on equal "she would welcome "Il/ as could she do that when some of them hold doctrines at variance with Gospel truth? How could she do that when she knows that their organizations were not Divinely instituted? Were she to go as far as "Rothesay" would have her go, she would be very inconsistont. We want unity; we pray for it; but we awill not, dare not, can
ticle of the truth to obtain it.
Again, "Rothesay" states that "All the Christian organizations which enthrone Jesus Christ, which regard not Circumcision or un-Circumcision, Fpis. copacy or non-Lipiscopacy" . . . "would come O an assembly for the promotion of the unity of Christ's Body." I am at issue with part of this statement. He says, "Circumcision or un-Circum-cision"-that is Scriptural, we have a Christian Sacrament, Baptism, in place of Circumcision; but when he couples Episcopacy with non-Episcopacy, which is equivalent to saying a Dirincy instiputed
Church or one of humant institution, I stop, and Church or one of human inufitution, I stop, and consider whether it is not a presumptious sin to compare, nay, more, to put on a par the work of
Gou with the work of man; the Church, a Dinine instifution, with the organizations of merely human
In speaking of the Methodists, "Rothesay" allades to "their warmth and earnestuess, their ofganization and devotion, their record as having awakened the Churches of the world from a sleep
of lethargy into which they had fallen." We admit thet Wesley, and Whitfield aumakened the Church; but Wesley never intended to encourage schism, in act, he preached against it ; therefore, their position is untenable according to the opinions held by their repuited founder; and is not the good they cifected counter-balanced by the schism that was created? Adam Clarke, the learned commentalor, the last. one alluded to in his letter, submitted to Confirma-
tion at the hands of Bishop I'agot, and enjoined others to do. likevise, thereby admitting the superiority and validity of Episcopal 'crders.
 the tetoevay's. allusion to the . Frophetic rision of
redeemed will consist of those ove overdrawn. The have been sared in Gop's own way. What teniniscences bf the
pastithey will entertain, we know not, sutfice it to
say there will be unity there, thiat unity which is so
only be obtained by an wnwarcring proclamation
of the trwth, Magna est veritas. Lastly; in a previous letter "Rothesay" charged his opponents in this controversy with bigotry and
imfolerance. If being undecided, being a mili and infolerance. If being undecided, being a milik and
water man, ready to fraternize with men of every shade of opinion, and being a wassine men of every of them is liberty, I eschew it. Being decided, and ready to give reasons for that decision, is neither bigotry nor intolerance.
In conclusion, I tender an apology fer encroaching so much on your valuable space; but this is my last on this subject for the presem
Larman.
[We have had other communications in answer
"Rothesay," but we do not feel disposed to ento "Rothesay," but we do not feel disposed to en-
large the controversy, and it must now be considered large the controversy, and
at an end.-Eins. C. (i.]

## UNDEVELOMED RESOURCES.

> (To the Editurs of the Church (Guarlian.) -A: the natural viorld is full of cort dences with the spiritul wortd so the bodsespol dences with the spirimal wordd, so the body politie:
very freguenty supplies us with illustrations of the body ecclesiastic; and so the resourees of the stie body ecclestastic; and so the resourees of the State may aford a parallel as to the resources of the
Church. In this Irovince of New Brunswick, years ago, it was ofien said that its New Brunswick, years that its forests had been culled of all their products of value : and that, failing of value; and that, faikg lamber, there was little opened up new forests ; with necessity camo and tion and discorered new uses for parts of the invenprevionsly wasted as ases for parts of the won-l wildemess laid bare rocks and soil both were found widderness laid bare rocks and soil, both were found
to contan treasures hitherto unkown now, only prejudice, a morbid despondency, that doubts the Proviace's future growth and prosperity So shall it be with the Church. We sometimes alow ourselves to indulge in gloomy thoughts about when increasing demands at shall be cut off, and corresponding supply' ; orgetting that tho very corresponding supply ; orgetting that tho very
stimulus of necessity will reveal to us capabilities which it had not occurred to us that we possessed That we do possess vast unworbed resources, it is my desire just now to urge upoa your readers, and what can be said of New Hrunswick will apply, no doubt, to Nova Scotia and to oher Diocerses of Canada. W'hat all need to toarn is the perses of truth of the uld proverb, that "pisere there's a will there's a way ", and to be convinced that all ue wants of the Church cxist, not from inability, but from indisposition or inertia.
Here is the proof. It has lately been ascertained by actual counting, aided slightly by estimation, Diocesan Church Sociely is under 4000 No the Church population of New Brunswick is not probally, less than $5^{0,000 \text {. The commenicants of the }}$ Diocese are estimated at 6,000 . So that here we have some 2,000 communicants, probally more, and some 46,000 Church people, great and small. who give nothing to the support of the Church, at leas! through the principal channel of its support in the Diocese. If it be urged that a large proportion of these are women and children, that is, of course, admitted. But the greater number of them can and must give something, and will if properly mamaged. The whole expenditure of the Society, last year, for the entire missionary and parochial which are the Diocese (exclusive or te fer Parishes lent to forty cents each per annum for the whole of the Churci population, and to three dollars and af third of a dollar each per annum for the whole num ber of communicants. But takiug even onc-fifth of the population as the proportion which can pay i ro,000, two dollirs apicce would have paid last year the whole expenditure of the year, even if the S. 1. G. grant had been entirely withdrawn. But to come down from Diocesan to Parish inertness we find the same thing. I spent a Sunday lately very pleasantly in what is called a country Mission There is a new and pretty Church, and there are good congregations. The Church is free and un appropriated. The attendance on the day I was there was probably, in the morning, 100 , and in the cvening 150 . The Mission is requined to raise annually $\$ 220$ towards the stipend of the Missionary. Possibly the working expenses of church
would be $\$ 200$ people have a resident Pastor, Sunday and week day services, Sunday School and all the crdinary appliances of a Parish; yet there is constant doub and anxiety as to whether this sum can be raised or not. Supposing the attendance to average 200 per Sunday at all the services, $\$ 2.10$ a year, less than five cents a Sunday, would pay it. But five cents each from a congregation of 200 wonld pay 610 a Sunday. While the Sunday I was there the collections, all day, were under two dollars/ and as it happened to be known that taio members pit in 70 cents of this amount, there was only $\$ 1.30$ left to be distributed among 248 : well-dressed peo very strong advocate for free seats; but if anything could turn me round to rented pews it would be the despicable meanness of people (and there are
plenty of them everywhere) plenty of them everywhere) who are willing, wect ess than one ceint per Suruday. Is it any wonde the clergg are underpaid ? What woi
doctors hnd lawyers on such fees?

St $^{\text {T TOhn }}$ N. B, Oct 25 th, 1881 .
(To the Editore of the Church Guardian.) Siss,-In reply to "Catholicus" let me sa.) there can be no doubs whatever of the virtual truth of Mr. lang's statement as to certain bishops of the Church of England conducting Presbyterian ser vices in Scntland: a few years ago. I remember what a sensation it produced, and what flimsy excuses one of them made when charged with his schismatic conduct. When I say "conducting Pres byterian services. I mean more, parcs of
nlarly preaching in Presbyterian places of worship, for (though not using a Prayer Book) I believe the prayers used (at least on one occasion) were from the Prayer Book.

The Parsonage, Ivy, Nov. 5 .
We want about a dozen copies of Guardian of Nov. 3. Will our readers kindly supply us if possible?

## PEAMLH OF THE MERP

Special to tho Chicago (Ill.) Inter Ocean: The world renowned swimmer, Captain Paul Boyton, in an interview eashore reluped the following incidents in his expericnce :
Reporter:--"Captain Boyton, you must have seen a large part of the world?"
Captain Boyton:-"Yes sir, by the aid of my Rubber Life-Saving Dress, have travelled over 10,000 miles on the ivers of America and Europe; have also been presented to the crowned heads of England, Firance, Ciermany, Austria, Be l gium, Italy, Yolland, Spain and Portugal, and have in my possession forty-two medals and decorations; I have thre imes received the order of knighthond and been elected honorary member
Keporter:-Reporter:-"Were any of your trips accompanied by much danger?"
Captain Boyton:-"Thatt depends upon what you may call dangerous. During my trip down the river 'Jagus, in Spain, had to "shoot" one hundred and tw waterfalls, the highest being about eighty ive feet, and innumerable rapids. Crossing the Straits of Messina, I had three ribs broken in a fight with sharks; and coming down the Somane, a river in
France, I received a charge of shot from France, I received a charge of shot from an excited and startied huntsman. A hough miglit be termed daugerous peasant and might be lemed datgerons, 1 fear cold ; for as ong as try than intense old; for as long as my limbs are fre and easy, and not cramped or benumbed am all tight. Of late 1 carry a stock Captain calls it "Baby Mine" tha has stored therein signal rockets thermoneter cored therein signalrockets themmometer had little trouble. Before starting out I rub myself thorotghly with the article, and its action on the muscles is wouder iiu. From constant exposure I am some what subject to rheumatic pains, and nothing would ever benefit me, until got hold of the Grent German Remedy. Why, on my travels I have met peonle who had been suffering with themmatism or years; by thy advice they tried the Oil, and it cured them. I woukd sooner do without food for days than be withou this temedy for one hour. In fact would not attempt a trip without it."
motheris: motinils : mothens fest by a sick chidd suffering numl crying with he excruciating pain of cutting tecth? if sa,
 lieve the poor litile sufferer immed pend upon it: there is no mistake about it used it, who will not tell jour at once that it will anil relief and health to the child, operatis like nugic, It is perfectly safe to use in all cases; and pleasant to the taste, nnd is the pre-
scriptidn of one of the oldest and leest female physicians and nurseg in the United States rywhe at 25 cents a botlle I an mumbugged Again.



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The winter time table of the l. C. K. comes into effect on Monday, zist inst. Several large stops of fine mackeret have been made nt St: Margaret's Bay, past week. One man stopped $=50$ bibli and another 3 co bbls. The Doncton Sugar Refining Co, are still extending. They have just completed all addition, about 50 lee sypuare
to their store house, and have added a piece athont $z 0$ by 24 feet have adize to their pirce atont 20 by 24 feet in size to their
barrel factory.
As an evidence of the development of Brinsh Cotambia it may be noted hat
the expots of fish from that l'rovince Which in iS7a amounted to only $\$ 37,706$, and in 1876 to 871,33 for the year cnd ing last lune amonnted to Stoo,4 Sy.
Woodstock, Nov. 12.- The Mayor placed the Jown Hall, well lighted and wamed, at the disposial of iny homeless ones yesterday and last night. St. luke's congregation will worship in lhe Iuwn Hall tomorrow. Great difticulty is expe rienced by many burned out to find homes; the mayor has ueen diligenty enquiring after the needed. The losses
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