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The Church Guardian.

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

Vol. 3.—No. 23.

THURSDAY, SEPTEMBER 22, 1881.

One Dollar a Year.

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

THE project of a second Suez Canal under English auspices is the subject of animated discussion at Alexandria.

It is proposed to dig a canal between the rivers Dniester and Vistula, and thus to bring the great southern port of Russia—Odessa—into direct communication with the important Prussian or Baltic port of Dantzic.

A HUGE mass of rock and earth fell the other day from a mountain side at Somnix in the Grisons, blocked up the course of the Jobel, an affluent of the Rhine, and converted the valley into a lake. The village of Surrhein, hard by, is in great danger.

THE *Belfast Witness* notices the returns for the four Counties of Down, Antrim, Derry and Armagh. The total population of these Counties, according to the present census, is 337,811 Roman Catholics, 245,968 Episcopals, and 437,204 Presbyterians.

A "SHOE-BLACK PLANT," a species of hibiscus, grows in New South Wales, and is frequently cultivated for the flowers which, when dry, are used for blacking boots. Four or five flowers, with the anthers and pollen removed, are applied to each boot.

THE *Dominion Churchman* calls our Synods in Canada unscriptural and uncatholic institutions, and wants a Diocesan Conference substituted for the present system, which it calls the "greatest hindrance to the progress of the Church in the Dominion."

SOME of the Bishops in England have taken to street preaching. The Bishop of Bedford at St. George's, in the East, London, before the regular service went out into the street and proclaimed the Gospel message, while at the service in the Church another Bishop preached from the pulpit.

AN Armenian paper, the *Nishak*, published at Tiflis, recounts the discovery, in the neighbouring forests, of a veritable wild man of the woods—a human being, speaking no language, completely naked, but with body, limbs, and face covered with hair. An attempt to clothe him met with no success, for he tore the things off.

THE triple granite concentric vaulting of the St. Gothard Tunnel in the quicksand formation under Andermatt, is now completed, and as the rings previously constructed remain intact, it is confidently hoped that a difficulty at one time thought to be insuperable has been conquered, and that the great tunnel will be finished by the end of October.

THE Rev. Dr. Randolph McKim, in an address before the Diocesan Convention in Baltimore, said, as one of the results of the Church of England Temperance Society, \$30,000,000 less were last year spent by the higher classes for wine than during the preceding year. It would show that the society was already a power in the land, and the fact is full of encouragement for the similar society formed in the Church in our own country.

AN International Polar Conference was opened a few days ago at St. Petersburg to settle the arrangements in regard to expeditions about to be equipped for investigating the magnetic and meteorologic conditions prevailing in the Polar regions. England is to contribute to the enterprise by the erection of an observatory in Northern Canada; America will erect stations at Point Barrow and in Lady Franklin Bay; Denmark in Upernivik; Russia at the mouth of the Lena and at Nowaja Semlja; France at Cape Horn; Norway at Bosskop; Sweden at Spitzbergen; and Austria on the Island of Jan Mayen.

THE *Jewish World* publishes the following statistics of the Jews of the world, recently compiled by the German ethnographical scholar, Richard Andree: EUROPE—Roumania, 400,000; European Russia, 2,552,539; Austro-Hungary (1869), 1,372,333; German Empire (1875), 520,575; Holland (1869), 68,003; European Turkey (before the last war), 71,372; Luxemburg (1875), 661; Switzerland (1870), 6,996; Denmark (1870), 4,290; Great Britain and Ireland (1878), 68,300; Servia, 2,000; France (1872), 49,439; Italy (1871), 35,356; Greece, (1870), 2,582; Belgium (1878), 3,000; Sweden (1870), 1,836; Norway (1875), 34; Spain, 6,000; Portugal, 1,000; Total, 5,166,326. Africa, 402,990; Asia, 182,847; America, 307,973; Australia, 26,000. Total in the world, 6,080,132. This does not include the Falashas, who number about 200,000, and other pseudo-Jews.

A COMPANY is being formed for laying a cable to Iceland. The commercial and meteorological advantages of such a line are said to be evident.

THE discovery of petroleum springs near Hannover has created a great sensation in Germany. It is believed that the new springs will be able to supply all Europe.

THE English Church missionary at Metlakahla reports marked progress within the past year. Large congregations are gathered, and the Indians from the whole neighbourhood come to the settlement for instruction. Over one hundred new houses have been built, and in all outward affairs the community has prospered. A telephone has been set in operation, and the men and women are all busily at work.

THE papacy, as might be inferred from the proceedings at the burial of Pius IX., has lost its hold largely upon the Italians. One of their own papers asks, "Are the Italians going to repeat toward the Church the history of the Jews toward Christ, with this awful difference, that the Jewish rabble did not know what they were doing, while the renegade Italians and Romans well know the crime they are committing?" Cardinal Newman, at the jubilee, said that immense numbers of Italians have left the Church, and that great numbers do not practice their religion at all.

A FIND of considerable interest to the city of Berne was made a few days ago at Niedersteinbrunn, in Alsace. Two men digging a ditch on the site of an old house came upon an earthenware jar containing 4,000 gold pieces. On one side is the effigy of a double eagle, with the inscription "Bercht. V., Dux Zerlin Fondator," and on the reverse appear the arms of Berne—a bear on a mound. The inscription signifies that Berchtold V., Duke of Zaeuhungen, was the founder of the city. The dates on the coins run from 1617 to 1623, and they were probably hidden where they were found at the time of the thirty years' war.

THE Bishop of London lately admitted twenty laymen in the Chapel of Fulham Palace to the office of lay-readers. They were presented to the Bishop by the vicars of the parishes in which they were to officiate. The *Church Times* says that the Bishop received those presented to him nearly in the formula of the ordinal of the diaconate. The candidates then knelt before him, when he severally delivered into their hands the New Testament, saying, "Take thou authority to read and expound the Holy Scriptures where thou shalt be appointed to serve." The service then proceeded with a portion of that used in the ordination of deacons, and the Benediction having been pronounced, the Bishop delivered an excellent address to the readers on the duties of their office. Amongst those receiving the Bishop's license was a member of the council of the Church of England Working Men's Society.

IN the communicated "Court News" this week it was announced the manufacturers had the honor of exhibiting to the Queen the copy of the pastoral staff of William of Wyckham, which the ladies of the diocese are about to present to the Bishop of Winchester. The authority for using such a staff is just the same rubric and no other than the "Ornaments of Church and Minister," for the faithful observance of which earnest and laborious priests have recently been put in prison. The Lord Chancellor says, above all things, the majesty of the law must be vindicated. Mr. Green is in prison for wearing a vestment, while the ladies of Winchester diocese, headed by the Queen herself, are about to present this "illegal" (the Church Association would say) ornament to the Bishop. By the way, we fear it will prove somewhat of a white elephant. First of all, it is as heavy as the old one at New College, its weight is near half a hundred weight. Unless a detective is told off to keep an eye on it, some Fagin or Bill Sykes will whisk it off to some railway station, and it will soon be back in the melting-pot. The one at New College has been considered worth two special visits from London, with a bag of wedges and "jemmies" to force open the iron safe at Oxford. The Bishop should have a lighter one to carry about the diocese, that would look more congruous with his robes. This very massive and gorgeous staff would look quite out of place in a plain church, although fitting enough in Winchester Cathedral, in the hands of a richly-coped Bishop. The Chaplain had need to be a muscular Christian; 40lbs. or 50lbs. is no trifle to carry any distance. Is it likely William Wyckham took such a ponderous staff about his diocese on his mule or palfrey?—*Church Times*.

Six thousand tradesmen now close their places of business in the St. Roch Quarter in Paris on the Lord's Day.

KING DAVID had an "Agnostic" in his mind when he wrote, "The fool hath said in his heart, 'There is no God.'" "Agnostic" means a "fool," a "know-nothing."

At Thurso, on a recent Sunday, Bishop Eden administered the sacrament of the Lord's Supper in the Episcopal form. No Episcopal service had been held there since 1681.

THE report of the Police in charge of the South Kensington Museum states that over a million and a quarter of persons have visited the museum without a single case of theft or drunkenness being recorded.

A TREE, described by Pausanias 2,200 years ago, has just been destroyed by some careless gypsies who were camping under it and set it on fire. It was 160 feet high, and at the base ten feet in diameter. At a man's height it had a circumference of 25 feet, and of 240 feet where the branches were longest. There is still left in the Peloponnesus another tree nearly as large, but younger by six centuries. The latter is a plantain, while the destroyed tree was a cypress.

THE *Indian Churchman* of the 16th of July, says:—A new phase of the "Sermon" question has appeared in the suggestion that a clergyman should invite such of his parishioners as have the requisite ability and culture, to write sermons for him, which he, should he approve of them, is to read from his pulpit. This idea is put forth, and has been practically carried out by Mr. Jas. A. Aldis, formerly head master of La Martiniere, Calcutta, and now of the Walsall Grammar School. The subject chosen by Mr. Aldis was "Christian Communion with the Departed," on which four sermons were written and read from the pulpit by the Vicar of St. George's Church, Walsall.

THE Vicar of Greenwich tells the following of Dean Stanley: The Vicar was talking to him about the difficulties of parochial work. Said the Dean: "No one feels up to his work. I have always thought that a Dean should have three qualifications, none of which I possess. First, I think a Dean should know something about music; and I am absolutely ignorant of the subject. Secondly, I think a Dean should know something about architecture; I know nothing about it. Thirdly, I think a Dean should know something about the management of business; I am always thankful when our audit is over, and we have not come to some grievous mishap."

FROM private letters received there seems to be a wonderful stir among the missions of South Africa, very similar to what has been going on in India. Protestant bodies seemed to have laboured for years, and then their converts turn spontaneously towards our English branch of the Church Catholic. Work is opening out and growing faster than the Church can find folds and shepherds, without any touting or proselytising, or controversy, for the Church has been most careful to eschew all these and to avoid collision, yet individuals in considerable numbers, and congregations, are asking chief pastors to accept them, and asking on the ground of what the Church has to offer—her Catholicity as distinct from a man-made sect; her Liturgy; her Sacraments; her Apostolic Orders.

RELIGIOUS FREEDOM.

THE Rev. Paxton Hood, the well known Congregationalist minister, has been "driven forth," as he says, by the tyranny of his deacons, and has gone to America. Speaking at a farewell gathering, at which he was presented with a purse of £200, he said that the Church of England was the shrine and home of spiritual and ecclesiastical freedom. None of the sects were free, most Dissenting ministers being too dependent upon the deacons for them to dare to be independent. From whence came our best books—books which stirred, which taught—the books of criticism and exegesis—the books of the scholar, the poet, the novelist? Did they come from the Dissenting community at all; especially did they not come from the Church of England? And where could a man stand so well as in the Church of England—pulpit and say that which he dared to think and feel, without the necessity of being challenged, as soon as he got into the vestry, by some arrogant and ignorant deacon?

FOREIGN MISSIONS.

MADAGASCAR.

THE Mission in Madagascar is a Mission to the Heathen. It is now more than sixteen years ago since our Church Missionaries first arrived in that large island. They were sent to the Eastern coast to work amongst a people who knew nothing of the wondrous Redemption worked for man by Christ our Lord. But let me tell you a little about the Island, and more about the Coast. Madagascar is about a thousand miles in length by about three hundred in breadth. It is inhabited by many tribes, of which I will only mention three:—the *Hova*, the *Betsimisaraka*, and the *Sakalava*. Inland the country is high, with lofty mountains and deep valleys, and the wide rivers go winding about before they empty themselves into the sea.

Our Missionaries first hired a native house, and then began to learn the native language. Then they used their house as both church and school, got the little ones together to be taught, and formed a small congregation. In time they built a neat little church, and their hearts were glad when their first convert was baptized by the name of Mary Celeste. She was a poor slave girl, but she had a good mistress, who afterwards gave her her freedom, and she is now a happy worker in the Mission, doing all she can to bring other women to enjoy the blessings of which she has been made a partaker.

Several years after, the Mission was extended to the capital where the Queen and Government reside, and a Bishop and more Missionaries were sent out from England.

We have three chief stations on the coast, to each of which out-stations are attached. These country stations are still worked by Native Catechists, all of whom have been instructed by the Missionaries themselves. The churches as a rule are very simple, being built of leaves and rushes on a strong wooden framework; but they are very cool—a great advantage in such a very hot country; and when they are neatly adorned they look very nice.

The Catechists are young native men who were once little boys in the Mission School, or lived with the Missionary in his house. Jacob Ikemaka was once a little slave boy, the property of a native Princess. He asked his mistress to be allowed, when quite a small boy, to go to the Mission School at Tamatave. The mistress thought it would be a very good thing to have one of her slaves well able to read and write, so she gave him permission. After he had been at school some time he wished to be baptized, so he was prepared and baptized, not at Tamatave, however, but in the little church which had been put up in his own village, amongst his own people! Jacob is now free, and is the Catechist in his own village amongst his own people, doing his work under much difficulty, quietly and nobly. I will not say more about him; but I know you would like to see his bright happy face in church or school, and see how perfectly he manages his big and small children! Another is John Shirley, who has been brought up by the Mission ever since he was quite a child. He, too, was a little slave boy, fearful of the white Missionary when he first saw him; but he has well repaid all the labour and pains taken with him, and is now one of the very best teachers, by example and otherwise, on the coast. He is still a slave, but kind friends in England have sent out money for his redemption from slavery, and he hopes and longs to be always engaged in the Church's work amongst his own people.

Our Missionaries are too few to be placed even in every large town; but really good, able, native teachers are always welcome, and through them the Gospel message will find its way to many a place which cannot be the home of the Missionary. Roughly speaking, there are a million souls on that coast, and they all look to the Church as their teacher.

We hope that by now a lady is residing at Tamatave, whose zeal and power in the work will be blessed with much success amongst women and girls. She hopes to be able to start a good Boarding-School for the children, where they may be withdrawn from scenes which would break an English mother's heart, and be brought up in purity. Such a light lit there will throw its rays of purity far into the surrounding darkness.

We ask you to help us in this work. Remember the words, "The prayer of a righteous man availeth much," and be not slow in prayer. You know not in what fulness your prayers may be answered; and if you are not permitted to see the answer now, the glorious ingathering of souls in that Day will show that they have been heard. Who knows but that one prayer may be the means of saving many?

News from the Home Field.

DIOCESE OF FREDERICTON.

SEVERAL REFERENCES having been made in the public press to one of the Bishops present at the Consecration of Dr. Kingdon having hired a special train on that Sunday evening, the Metropolitan has written the *Globe* as follows:—

"To the Editor of the *Globe*:"

"SIR,—Though I never notice attacks made on myself by occasional writers in the papers, I ask the favour of a reply to the persistent attacks made on a dear and valued friend, who, as I believe, is most unjustly treated. At a late meeting of the 'Evangelical Alliance' in St. John, reference is said to have been made by one speaker to 'a dignitary of the Established Church,' who is reported to have asked for a Sunday train for his accommodation. As I know of no 'Established Church' in New Brunswick, I cannot tell to whom the charge refers; certainly it cannot refer to me. Another speaker corrects the first, and informs the audience that the offender was an American Bishop; that he applied for a Sunday train, but 'as soon as he was informed that it was against the sentiment of the people, he withdrew the request.' I am in a position emphatically to deny not only that the request was made, but that the intention to ask was entertained. Bishop Doane (who is obviously the person pointed at) was my guest. I know precisely what he did and what he intended to do; and I am positive that he never made, nor had any intention to make, such an application. Had Bishop Doane, after the services of the Lord's Day, moreover, thought proper to set out, without a train, to catch the ordinary train, which, I understand, leaves St. John late on Sunday evening, I do not believe he would have broken any law of God or man; but instead of doing this he rested quietly in his bed, without any thought of the breach of the Sabbath his accusers would bring against him. If we are bound by the letter of the Jewish Sabbath, we are all wrong by worshipping on the first day of the week, instead of the seventh; and further, the Sabbath begins at six o'clock on the evening before and ends at six on the evening of the day of worship. A man who sets out at 8 p. m. begins his journey two hours after the Sabbath is over, speaking Jewishly. Let us, however, be consistent, and never call on our servants to make our beds, or prepare our breakfast, or clean our knives, or roast our mutton, or boil our potatoes, or lay out our tables, or light our fires, or even answer the door, or clean our boots. I may be permitted to add that it would be desirable in future that those who accuse the Bishops of a sister Church should take a little pains to ascertain the facts of the case from those who (like myself) are in a position to inform them.

"I am, sir,

"Your obedient servant,

"JOHN FREDERICTON

"September 8, 1881."

PERSONAL.—His Lordship the Bishop Coadjutor left Moncton for Sussex on Wednesday afternoon, and remained over night at Sussex. The next day he proceeded to St. John, and was the guest of Samuel Schofield, Esq. On Friday he proceeded to St. Andrew's, via Eastport, and was met by Rev. Canon Ketchum, and the next day drove to St. George, where he held Confirmation in the Churches at St. George and Pennfield, delivering three addresses during the day. His Lordship's affable manner and kindly disposition is making him host of friends among the laity of the Diocese.

RICHMOND.—The Rev. F. H. Almon has formed a branch of the Church of England Temperance Society.

CHATHAM.—The Most Reverend the Metropolitan returned to Chatham last week, and on Sunday the 28th inst., administered the rites of Confirmation to eight Candidates in the presence of a large congregation, who were delighted with his Lordship's able and edifying address upon the occasion. His Lordship's visit to Chatham was most happily marked by a highly enjoyable and profitable Conversation held on Monday evening in St. Mary's Chapel Sunday School Room, under the auspices of the Rector assisted by ladies and gentlemen of the congregation. The room was carpeted and decorated handsomely with flags, flowers, evergreens, etc., converting it into a grand parlor just suited to such an occasion. The congregation was well represented by its adult members and there were some other honored guests, including the Rector of Newcastle and Mrs. Sweet and Mr. and Mrs. Snowball. There was no attempt at formality in the proceedings, everyone seemed to enjoy the occasion as their tastes suggested. In addition to the interchange of sentiment on various subjects, by the more elderly guests, there was some excellent music—vocal and instrumental—while some engaged in chess, draughts, or bagatelle. A large table, well provided with light refreshments also received due attention. R. Carman, Esq., Church Warden, in a few well chosen remarks, and in the name of all present, expressed the satisfaction and pleasure it afforded him to welcome his Lordship among them, and he was certain that it was the cherished hope of all present, that as His Lordship had now a Coadjutor to share his labours, his visits to Chatham would be more frequent for a long time to come. On the present

occasion it was the happy duty of the Church people of this Parish to welcome among them, a Bishop who had bravely performed the duties of his sacred office, and who intended to remain at his post until the end of life. He sincerely trusted that the day was far distant when His Lordship would be prevented by years or infirmity from discharging the duties of the office he had for so many years so completely adorned, and for his faithfulness in which, he would undoubtedly receive the reward of all who do their duty in righteousness. The Metropolitan replied in his Lordship's usual happy manner. It was a pleasure and privilege he highly prized to be present upon such an occasion, when everything he saw and heard was so calculated to afford him satisfaction and happiness. It had always been a pleasure to him to come among them, and that pleasure was particularly grateful to him at the present time, when he saw such evidences of success in the work of the Church in this Parish. He was happy to congratulate them upon the satisfactory accomplishment of the important work just completed, by which they had now a free and unappropriated Church, wherein the rich and poor alike might receive the comforts of the Gospel. His Lordship referred to the great improvement which had taken place within the Diocese in the last few years, in the contributions to the various objects in connection with the Church's work. It was a pleasure for him to know that Chatham had been leading the way by so good an example. He congratulated them upon the very tasteful decorations of the building in which they were assembled, so handsome in itself that it was second to none in the Diocese.

His Lordship referred to Mr. Carman's mention of his intention to remain at his post, and wished to say, that neither now nor hitherto had he any other intention than to remain faithful to that sacred office to which, he thanked God, he had been called. He had no thought of remaining at ease in Fredericton, as he had understood some had supposed he would, but while strength was given him, he hoped to be found actively engaged in the service of his Divine Master. His Lordship earnestly trusted that the Divine blessing would be bestowed upon the Church people of this parish, so many of whom it had been his privilege to see on the present happy and enjoyable occasion. After the singing of "Auld Lang Syne," His Lordship, having pronounced the Benediction, left to take the train for Moncton followed by the good wishes of all present. A short time afterwards the company separated, all carrying away pleasant thoughts of a most enjoyable and profitable evening's entertainment.—*Miramichi Advance*.

The following important document has been sent by the Secretary of the B. H. M. to the several Rural Deans in the Diocese:—

OFFICE OF THE B. H. MISSION, }
St. John, Aug. 5, 1881. }

REV. AND DEAR SIR,—I beg to enclose a copy of the following resolution, passed at the last meeting of the Board of Home Missions:—

"Whereas, The Grant from the S. P. G. to this Diocese has been reduced \$2,000 for the year 1882; and Whereas, This reduction will necessitate an increase of about fifteen per cent. on the sum at present required from Missions receiving aid from the D. C. S.;

"Therefore Resolved, That the clergy of each Deanery be required to furnish this Board, as soon as possible, with a schedule, showing how the additional amount can best be divided among the several Missions within the same."

(Then follows a statement of the amounts contributed to the stipends in each Mission not self-supporting in the Deanery, with 15 per cent. additional.)

In accordance with the above resolution, may I ask that you will lay this statement, as soon as possible, before the clergy in your Deanery, and advise the Board as to the part each Mission will contribute?

I may add that among the advantages to be drawn from this plan are—

1st. That the Missions will know at the earliest possible date how much they will have to contribute next year, and so have time to prepare for it.

2nd. That every Missionary will be consulted as to the assessment on his Mission.

3rd. That any additional contribution received from self-supporting Parishes will be available for new work, or for increasing the stipends of Missionaries, as may be thought best by the General Committee.

I am,
Yours very sincerely,
GEO. A. SCHOFIELD,
Secretary.

To Rev _____,
Rural Dean of _____.

DIOCESE OF NOVA SCOTIA.

SACKVILLE.—Church matters in this quiet Parish are looking a little more hopeful this year. The Rectory is very nearly completed, and has been recently painted. The picnic and bazaar was eminently successful, realizing over one hundred dollars. Mr. Ellis, the Rector, having secured the assistance of a Lay Reader for the summer, the Parish enjoys the benefit of five services every Sunday—two at Sackville proper, two at Bedford, and one at Hammond's Plains and Beaver Bank alternately. It is intended to hold a series of Penny

Readings for the purpose of completing the Parish Room, the first of which will be held on the 27th inst. The Rector's assistant is practicing the Bedford choir for a full choral evensong on Christmas night, and has been delivering on Wednesday evenings, at Bedford, a course of free lectures on The Church, Her Rites, Doctrines, and History. A comparatively large number has attended these lectures, and seemed to be greatly interested. The Sunday School at Sackville, under the superintendence of Mrs. Ellis, holds its own. A new Sunday School has recently been started at Upper Sackville, two miles above the Rectory. The Pic-nic Committee desire to thank those who so kindly assisted in carrying out the arrangements.

NEWPORT.—On Wednesday, the 7th inst., the ladies of St. James' Church held a tea-meeting and sale of fancy articles at the Meander Grounds. This naturally lovely and park-like enclosure was kindly placed at the disposal of the Committee by its owner, James Mosher, Esq. The object of the above effort was to reduce the mortgage on the Rectory, which, together with a year's interest shortly due, amounted to \$428. The day was all that could be desired; the tea-tables well laden with delicacies to tempt the hungry and to satisfy the most fastidious; the fancy table well stocked with endless variety; the refreshments much in demand; the patronage very liberal; and a sum in the immediate neighbourhood of \$325 was netted. All who took any share in this undertaking are to be congratulated on the signal success they met with—even larger than was anticipated. The men are to be thanked for the deep interest taken in preparing the grounds; and such a united and willing effort augurs well for the future of this parish.

TANGIER.—This prosperous Mission has been enjoying some extra services during the summer months, the Incumbent having procured the services of Mr. A. F. Whitford, of King's College, to act as Lay Reader for him. Services have been held both morning and evening at Spry Bay and Tangier; also at Gerrard's Island and Hause's school house every alternate Sunday. The Sunday Schools are well cared for in both places, and the attendance is very good. I regret to say that Sunday Schools were neglected altogether in this Mission, but this want has been supplied since the Rev. Mr. McLeod has come amongst us. Mr. Whitford has organized two singing classes—one at Shoal Bay and the other at Tangier, with over thirty in each class. On Tuesday, the 6th inst., a Sunday School Pic-nic was held, under the superintendence of Mr. Whitford, in Tangier, at the field of Mr. John Myers. At 2 o'clock the children left the Church and marched to the pic-nic grounds, singing "Onward Christian Soldiers." All present spent a very pleasant day.

PRINCE EDWARD ISLAND.

CRAPAUD.—The exterior of the parish church has been neatly painted, and presents quite an improved appearance. A gentleman (summer visitor) has presented the church with a handsome three-light chandelier, which, now the short days are coming on, is found to be most useful, as well as ornamental. A lady of the congregation intends presenting the church with two chairs for the chancel. They will be of the latest ecclesiastical design, and will greatly add to the appearance of that part of the church. The Parish of Grapaud is one of the few parishes on this Island where the Church people seem to take an interest and pride in making their church in every way suitable for conducting the worship of Almighty God in a reverent manner, according to the form of our beloved Church. That this is true is best known from the fact that their church is considered by many to be the most Church-like church on this Island. The annual Sunday School pic-nic was held on Tuesday, 30th August. The teachers and scholars of the various Sunday Schools in the parish assembled in the parish church at 1 o'clock p. m., where a short service was performed by the Rector, assisted by Rev. A. Osborne, of St. Paul's, Charlottetown. After service, the teachers and scholars, with quite a number of visitors, adjourned to the pic-nic ground, where they spent a very pleasant afternoon, after which they were dismissed by an address from the Rector and the singing of the National Anthem.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

HAWKESBURY.—The annual Harvest Thanksgiving Service and Festival was held in this Parish on Thursday, the 1st inst., and passed off most successfully. "Holy Trinity" Church (which by the way may be described as a perfect gem) looked its best in the Festal attire, in which loving hearts and skilful hands had dressed it. At the entrance to the porch on the north side a handsome banner with letters on a scarlet and white ground first met the eye; then came the font, a perfect mass of the choicest flowers artistically arranged. The entrance to the chancel, the lectern, the handsomely carved oaken altar, and various other portions of the sacred edifice were in like manner appropriately adorned with sheaves of grain, blended with which were the choicest fruits and flowers of the earth, all emblematic of the purpose which had brought the worshippers together, viz., to yield to the great Lord of the Harvest their grateful thanks for His

mercies in this respect again so bountifully showered upon our land. A large congregation was present, and entered heartily into the special service which was said by the Incumbent, the Rev. A. Phillips, the Lessons being read by the Rev. J. Elliott, of Vankleek Hill, and an appropriate sermon preached by the Rev. H. B. Patton, of the Mission of Gloucester. The special offertories was in aid of the Algoma Diocese. At the conclusion of the Service, the congregation generally, with the Sunday School, repaired to a beautiful grove beside the Ottawa River, where the energetic committee of ladies served an excellent dinner. The afternoon was pleasantly passed in various games and amusements until, as the shades of evening appeared, the children (whose conduct throughout the day—it is proper to say—had been most exemplary) gathering together sang several hymns, listened to some remarks from their clergyman, and gave hearty cheers for those who had kindly provided so many enjoyments for them. The names of Mrs. Hamilton, of Elendale, and Mrs. J. Hamilton, of the Hall, (the respected donors of barrels of apples, and bags of sweet meats, being specially honoured, Children and elders joined in deciding that a most enjoyable day had been spent. It is understood the Rev. R. M. Landsdowne has accepted the Parish of Merrickville.

DIOCESE OF TORONTO.

(From our own Correspondent.)

BRADFORD PARISH.—"Harvest Home Festival" on the 1st inst., at Christ's Church, Middletown, in the above Parish. Eucharist at 9 a. m. Rev. A. W. Spragge, Celebrant; Rev. W. W. Bates, Dean. Matins and sermon at 10.30, Mr. Spragge taking Prayers and Lessons, Mr. Bates preaching from Epistle for the day. Excellent dinner and large attendance at grounds; quadrille band in attendance. Church very beautifully decorated with banners, mottoes, fruits, grain, roots, &c. Several vases of beautiful flowers on Altar Table.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

The Bishop, at the request of the Synod, has summoned a Conference of Sunday School workers, to meet in Hamilton on Wednesday, the 5th of October.

The Synod having passed a resolution to create a fund for the aid of Divinity Students in this Diocese, the Bishop has recommended his clergy to preach a sermon in reference thereto on Sunday, the 11th of September, and to devote the offerings of the people on the following Sunday to that object.

HAMILTON.—All Saints'.—The edifice is at present undergoing some repairs. The appeal for the necessary means received a hearty response from the parishioners.

THE REV. CANON CARMICHAEL, of the Church of the Ascension, and the Rev. Charles H. Mockridge, of Christ Church Cathedral, have returned from their vacations.

DIOCESE OF RUPERT'S LAND.

(From our own Correspondent.)

THE REV. MR. STUNDEN, late of the Diocese of Ontario, has accepted the position of assistant minister in Holy Trinity Church, Winnipeg. The Rector (Rev. O. Fortin) has, for some time past, felt keenly the need of assistance. The congregation has increased so rapidly with the growth of the city that it was no possible any longer for one man to serve it effectually. Much improvement has been made within the last few weeks in the musical part of the services in Trinity. Since Dr. MacLagan has taken the organ new life seems to have been infused into the choir.

The Rev. W. Dawson arrived here on Saturday night last from England. He has been appointed to a new group of Missions in the neighborhood of Fort Ellice, with Birtle as centre. This appointment may be said to be the first fruits of the aid from Montreal Diocese. It was made mainly on the guarantee of \$500 per annum from Mr. C. J. Brydges, Treasurer of that Diocese.

Pending the appointment of a successor to the late Mr. George, the Rev. Mr. Canham will take the duty at Portage La Prairie. The latter gentleman is on his way to the Diocese of Athabasca, where he is being sent by the Church Missionary Society. Owing to the lateness of the season when he arrived, he has been unable to proceed to his destination this year. We shall, however, find him plenty to do here while he is with us.

The Rev. W. C. Pinkham, Superintendent of Education, has resigned the Incumbency of St. James'. His duties as Superintendent were so greatly increased owing to the enlargement of the Province that he found it necessary to take this step. He will still, of course, continue to give his valuable services to Church work generally, though not attached to any particular Parish.

There was an interesting Church opening at Westbourne on Sunday last. The Most Rev. the Metropolitan preached in the morning, and Rev. Canon Grisdale in the evening. The attendance at both services was good. There was a Confirmation in the afternoon. The Rev. T. Cook is Incumbent of this Parish. He and his congregation are to be highly congratulated on the completion of so neat and so well finished a Church.

MANTOBIANENSIS.

Family Department.

"TILL DEATH."

(The following beautiful lines were written by the late Dean Stanley.)

"Till Death us part."
So speaks the heart,
When each to each repeats the words of doom;
Thro' blessing and thro' curse,
For better and for worse,
We will be one, till that dread hour shall come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till Death us join,
O voice yet more divine!
That to the broken heart breathes hope sublime;
Thro' lonely hours
And shattered powers
We still are one, despite of change and time.

Death, with his healing hand,
Shall once more knit the band
Which needs but that one link which none may sever;
Till, thro' the Only Good,
Heard, felt, and understood,
Our life in God shall make us one forever.

THE CHRISTIAN'S INVISIBLE HELP.

A SERMON,

Preached by the REV. J. H. S. SWEET, in St. Andrew's Church, Newcastle, N. B., on Sunday evening, Sept. 11th, 1881.

"And he answered, Fear not: for they that be with us are more than they that be with them."—II Kings vi. 16.

The lesson afforded us, dear brethren, by the narrative of which the words of my text form a part, must ever be one well calculated to bring comfort and encouragement to the child of God. There are always times, and, of course, at times, pre-eminently such, when we turn to such words as my text to cheer us on in the daily and hourly struggle for what is on the side of truth and honesty—times when, whether we take an extended view of the cause of Christ in the world in the triumphant march of the Church Militant, or a more contracted one with reference to ourselves, and our own heart's conquests, we are apt to despair and despond. We think—and, humanly speaking, is it too much to say that we sometimes feel?—that the world, as represented in its multiform and varied phases of sin, is too much for us; too strong in its opposition to all that is lovely and of good report for us to cope with it either as a Church or as individuals. To the really earnest and zealous worker for Christ there will, at times, come the season of despondency and despair.

Perhaps, for wise purposes, God permits us thus to feel our own weakness that we may be drawn away from trusting to, and dwelling upon, our own strength,—upon human instrumentality. Failure and unsuccess are often fraught with untold blessings. As we are daily made conscious of our own infirmity, of our own inability to cope with the powers of darkness—the principalities and powers of Satan—we are led more and more to lean upon the arm of the Almighty; are constrained, as it were, to take off our gaze from our own little self, and to look for help and support to the King of Kings.

It was a lesson which even Elijah, the Prophet, had to be taught. "I, even I only, am left, and they seek my life to take it away." Such were the dismal and desponding accents of his words at a time when he felt himself to be the only prophet of the Lord, and the prophets of Baal far too numerous for him to contend with single-handed. The fact was, dear brethren, that Elijah, in view of the many obstacles that opposed him on every side, was beginning to lose trust in God and to despair. And God taught him then, and assuredly through him, that when we work in His cause we do not work alone; and that, though outwardly and to our bodily eye sight our labour seems all in vain, God may yet, and that through our instrumentality, be working secretly all the time by the still, small voice in the hearts of men. "Elijah, you must remember, had seen the fire come down from Heaven, heard the people confess their God, and slain Baal's prophets; and yet the work seemed all to be done over again; but now he learnt that the quiet power of God's Spirit was working in the people's hearts, and there were 7,000 men who had not done homage to Baal."

Thus did God cheer His servant Elijah in the midst of his despair; and so would God have us speak encouragingly and cheerfully to all His children when, like the prophet, they feel themselves incapable of doing the things that they would. And even to the best and the holiest there come seasons of despair—seasons when we are constrained to ask, "Am I really doing any good in the world? Is there, after all, any use in this perpetual and never-ending struggle against the deadly foes of my soul? Why not give in at once? Have not I cleansed my heart in vain and washed my hands in innocency? Who

of us—I mean those of us who do earnestly and sincerely wish to please God—who of us have not, in seasons of despondency, asked such questions as these? and if so, you must know how consoling it is at such times to be led from self to God, and to see in His promised aid a power greater than all the powers of darkness which ever seek our ruin! You know how cheering then it is to be reminded that we are not alone, that we have One with us Who is mighty to save, in Whom and by Whom we can be more than conquerors!

Dear Brethren, such comfort and encouragement come to us from the words chosen for our evening text. Truly, we must confess, the revelation here vouchsafed to the servant of Elisha was most marvellous. It reveals to us the spirit world. The curtain that divides it from our bodily sight is here, for a while, drawn aside. God in His great love and mercy, in order to keep us of good courage, now and then reveals to us the angelic hosts which are ever fighting on our side, ever ready to succour us in our time of need. Thus He revealed to the eye of St. Stephen in his dying hour the form of the Son of God in Heaven, succouring him, and ready to receive his spirit. Thus he reveals to us in the Acts of the Apostles the Holy Angels delivering all the Apostles from the prison, and striking off St. Peter's chains, and smiting Herod, the persecutor of the Church at Casarea. And thus also, Dear Brethren, does God reveal to us in the Apocalypse the glorious imagery of the heavenly Host, gathering in the elect of God, and praising God for her victory. Thus also does He reveal to us Christ as the Rider on the white horse, going forth, conquering and to conquer; reveal Him, moreover, followed by armies out of Heaven, also riding on white horses.

And so also in the narrative before us, when the words of my text were spoken, does God reveal the Angelic Hosts which ever encamp about them that fear Him. Irritated and exasperated beyond measure at the repeated failures of his attempts to entrap and ensnare secretly the King of Israel, Benhadad, King of Syria, determined to seize upon and destroy Elisha, the prophet of God, who, as a courtier told him, could "tell the King of Israel the words that thou speakest in thy bed-chamber." Thereupon does the King of Syria send a great force to seize upon the Prophet, who, as we read, was now dwelling in the midst of the ruins of Dothan. The vast army encompass the city on all sides, and, without doubt, made sure of the Prophet, and in the morning Elisha's terrified servant came to tell him of the plight they were in. "Alas! my master," he exclaimed, "How shall we do?" The thought of escape he at once felt to be a hopeless one. He saw only the fearful host of foot, horse and chariots; his eyes could meet with nothing but woods of pikes, and walls of harness, and lustre of metals. He cannot flee from his new master, if he would; he runs to him with a woeful clamour: "Alas! my master, how shall we do?" And the Prophet, what does he do? Do the words of his servant terrify and affright him? Does the thought of the vast army now encamped on all sides of them fill him full of unutterable fear? Not so! He sits quietly and undisturbed in his chamber, confident of succour in the strong courage of faith, and he says to his servant, "Fear not."

Surely that was a strange precept to give to his servant at such a critical time! Surely they had much to fear! What were they (the prophet and his servant) to the vast multitude of chariot and horse which met their gaze, turn wheresoever they might? "Fear not," and this in the face, in the very "jaws of death." "As well might he have bid him not to see when he saw as not to fear when he saw so dreadful a spectacle."

But what says the prophet further? He gives a reason for the strange precept. "Fear not," he says in the words of my text—"Fear not: for they that be with us are more than they that be with them." Still all is mysterious: the prophet's words are still a paradox to the servant. He looks around and he sees on all sides those who are not for them, but against them. What, then, do the words of the prophet mean? Where are they, if, indeed, there be such, which on our side are more numerous than the vast army seen on all sides of the city? The words of the text are a puzzle to the servant; they and the prophet's calmness are bewildering to him. He cannot understand what it all means. And then Elisha prays, and says, "Lord, I pray Thee, open his eyes that he may see;" and at the prophet's prayer the young man's eyes were opened, and he saw the whole mountain full of chariots of fire and horses of fire, guarding his master,—the oft-quoted emblem of those bands wherewith "the angel of the Lord encampeth round about them that fear Him, and delivereth them." There is no need to follow up the narrative. It is yet fresh in our minds, having been read to us this evening from the Church's Lectern. We all know the sequel, how, at the prayer of Elisha, the Syrian army were smitten with blindness, and so were dealt with at his will.

It is more especially around the particular words of the text that I would, in conclusion, cluster the words that I have yet to speak. Oh, may the great God, the Father of our Lord Jesus Christ, engraft upon the hearts of us all the appreciation of the words of the text; may the cheering and encouraging lesson therein contained be our support and stay when, in seasons of unyielding pressure, we give way to despondency and despair.

I. And surely, dear brethren, in the first place, we should feel strong and courageous in the fact

that we ourselves are not alone as we fight the battles of the Lord. The same army which fought on this occasion for Elisha, still encamps around them that fear God. It is so, of a truth. God's angels are still near us; guiding us and protecting us from dangers and temptations as surely as they did the servants of the Lord of old. Oh! that we may feel it to be so of a truth.

"Be strong and courageous," so speaks King Hezekiah to his servants when Sennacherib's army entered into Judah. "Be strong and courageous, be not afraid, nor dismayed for the King of Assyria, nor for all the multitude that is with him; for there be more with us than with them." And David sings in the Psalms: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? * * * Though a host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident." "What shall we then say to these things," asks the Apostle St. Paul, "If God be for us, who can be against us?"

Why should not we also, my brethren, use such language of steadfast and confident faith? Though unseen to the bodily eye, the angels of God are still encamping about us and the city of our God. No matter what foes beset us, whether as a Church or as individuals, we can as well use the words of Elisha for our comfort and support as could the prophet himself: "Fear not: for they that be with us are more than they that be with them."

2. More with us as a Church than all the leagues of the prince of this world that are set upon its ruin. Oh, how comforting this to those who love God's city—the spiritual Zion! for are there not times when we almost feel that her progress in the world is all too slow and undefined? We look around us on all sides and see the great depths of sin into which mankind is led, and the Church, humanly speaking, appears all too weak to grapple with the surrounding evil. Nay! we see her laughed at and ridiculed by the godless crowd. "Down with it! down with it! even to the ground!" Such is the cry which arises, like their evil perfume, from the dens and caves of infamy and sin. Notwithstanding all her ministry, all her labours of love, all her contrivances for the good of mankind, the fact still stares us in the face that many at this present moment are not only outside of her fold, but, in every imaginable way, hostile to all her holy and heavenly teachings. Turn whichever way we please we see the marks of the destroyer, and we feel as if the Church's work were all too weak and powerless to stem the current of wickedness so conspicuous in the world.

And not only has the Church to contend against the fools who make a mock of sin, and who, as the ribald multitude did of old, cry—"Away with Him, away with Him." There is abroad, especially in this age, a more subtle and soul-destroying spirit which is ruining so many. I refer to the spirit of INFIDELITY. Men of science, falsely so-called indeed, are getting beyond themselves—they cannot understand, much less receive, the plain facts of God's revelation to man. They would, perchance, be wiser than He by whom all things were made. In short, they do not believe in the Supreme Disposer of all things, and so they worship and fall down to the vain theories of their own crude fancies. Christianity, say they, is a failure; it is now an old story; it is now out of date.

Such, then, are some of the evils against which, with all her machinery, the Church of the Redeemer has to contend. On the one hand, she has to break down the spirit of lawlessness, and, on the other, the open spirit of infidelity. And is she sufficient for these things? Ay, Brethren, to our own puny intellects and weak faith, she may appear all too insufficient. Nay, do we not in our despair, sometimes wonder whether she will yet brave the storms that rage around us? But shall we thus despond? "Alas, my Master, how shall we do?" Such is our cry as we see the chariots and horses of the King of Syria besieging the Church of Christ. But, praised be God, she shall yet trample under foot all that now seems to threaten her destruction. To us all comes Elisha's exhortation in the text—"Fear not, for they that be with us are more than they that be with them." We have on our side the Lord God of Hosts; He it is who is with us as we fight the powers of darkness. The Church shall never fail: her Lord will never leave her, nor forsake her. Yea, have they not—Satan and his emissaries ever since she was first launched on the waves of this troublesome world—have they not ever been seeking her downfall and her ruin? Read her history in the past; see her under the fiery and cruel persecutions of the Roman Emperors; see her standing the brunt of a cruel Nero, of a brutal Domitian, of a blood-thirsty Trajan; see her rent almost to pieces by heresies within and without, the reflex of which is only too discernable in these days. And yet, O Brethren, she is with us still, having ridden out securely and safely the rough buffetings of a thousand storms. And why? why ere this, has she not been wrecked upon the shores of the vast oceans of wickedness that have threatened her on every side? Why? Brethren, because, as Elisha said to his servant—"They that be with us are more than they that be with them." God has been with her; His Angel Host has encamped about her, and we also will rest secure in this hope. We know the powers of hell cannot prevail against her for her overthrow. She is on the side of all that is right and true, and eventually must triumph against the world, the flesh, and the devil.

Oh! let us, then, think of the words of the text when our hearts despond, when we think of the little progress there is being made in the world's evangelization. What though the Kingdom of God appears surrounded by the vast army of the Syrian King; though she seem in his very clutch; we know she shall stand as firm and secure as ever. The Lord is on her side, and if God be for her who can be against her? "Fear not: they that be with us are more than they that be with them."

3. And, if comforting and reassuring with reference to the Church as a body, how much more so must the words of the text be with respect to each INDIVIDUAL MEMBER thereof? Yea! how often do we despond? We feel and are conscious how far short we fall of what we should be, and we despair of ever rising to the true greatness and nobility of our baptismal covenant! Our temptations, may be, are very great; we are constantly exposed to them; our circumstances are not the most favourable for growth in grace; those with whom we are thrown in contact do not fear God, they do all they can to draw us astray. And then, perhaps, we have our own very strong inclinations to this or that sin; nay! we, one and all, have some one darling and besetting sin, which constantly comes between us and our God. When we think of these things we feel as if we cannot stand upright, as if it were no use trying to live so as to please God. We feel we must give in; that sooner or later we shall do so whether we will or not. We see only, as did Elisha's servant, the army of the King of Syria. "Alas! my master, how shall we do?" So we cry. Oh! brethren, for Elisha to say to us: "Fear not: for they that be with us are more than they that be with them." Strong as our temptations may be; powerful and subtle as may be the snares which Satan sets for us; bad as our circumstances may be; still we know that we have One with us Who can enable us to be more than conquerors. We have only to look to Him when waves of temptations beat the heaviest against us—only to take our gaze off the Syrian army and look to the Captain of our salvation, to be more than conquerors in the fight. Let us at such times, and always, realize the unseen presence of the angels of God. Though we cannot see them, yet we know the angels of the Lord tarry round them that fear Him, and deliver them. Why, then, should we despond? My brethren in Christ, if you will you can shake from off you the fetters that are now holding you earthward. You can, if you will, triumph over your untoward circumstances, can stand firm in the midst of ungodly and sinful companions; you can, if you will, overcome your besetting sin, whatever that sin may be. No longer tell me you would be better if things were only more favourable than they are. Nay! I will hear to excuse. You can master that unruly temper; you can keep from deceitful and dishonest practices; you can curb that tongue so prone to idle slander and to gossip; you can keep from living careless, indifferent lives; you can make yourselves fit for Holy Communion. Yes! you can do this, and more than this—you can, if you will, live a godly, useful, true, and heavenly life, notwithstanding all the adversaries of your soul and body. You can do this, I again repeat, because greater is He that is in you than he that is in the world. God the Holy Spirit has been given you in your Baptism; by His assisting grace you can triumph over all your foes—only be brave and of a good courage. Look not on the Syrian army; look only, by faith, on the angels sent to guard your souls. "Fear not: for they that be with us are more than they that be with them."

4. And one word more before I dismiss you: Would you, whether in respect to the Church or yourselves, as individual members of the Church, ever be able to take to yourselves the comfort contained in the words of the text? you must ever be striving to live to God. Unless you are in earnest about your soul's salvation, you will never be able to realize the truth of Elisha's words. The horses and chariots of fire were round about Elisha long before his servant saw them, but it was not till the prophet prayed and he became spiritually illuminated that he beheld the angelic guard. And so with us. Bodily eyes discover bodily objects; only spiritual can see the things of God. If, then, you have lost the sense of God's abiding presence and help—if you do not find Him a very present help in trouble, you may be quite sure you have wandered from Him. It is only with the eye of faith that the angel of the Lord is discovered. To the natural man, all that I have said is foolishness. I beseech you, then, to live near to your God if you would ever be able to realize His presence with you. Do so and you have naught to fear. "If God be with us, who can be against us?" You, in your struggle for the better land, in your fight against all that is unholy and untrue, you shall be upheld and strengthened by a power, not your own. If you be true and faithful to your God, the horses and chariots of fire shall not only be ever with you while in this earthly Tabernacle; but at last shall carry you, as they did Elisha's master, into the realms of happiness and peace, where we shall rest from our labours and be forever with the Lord!

The Episcopal Register says: "Should not the thoughtful people of the world learn a lesson from the unhappy condition of Ireland. Nearly four centuries ago the Reformation offered religious liberty to all nations. England accepted it, and Ireland rejected it. England is at the head of the world's civilization; Ireland, the victim of demagogues."

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AN IMPENDING DIFFICULTY THAT HAS NEVER BEEN FACED.

By reference to our columns, our readers will see that the Board of Home Missions of Fredericton has sent to each of the Deaneries a very important document, pointing out that, owing to a reduction of \$2,000 in the grant for 1882 from the S. P. G., it will be necessary that each Mission receiving aid shall contribute next year fifteen per cent more to the stipend than it does this year (the grants being correspondingly reduced), and referring the assessments in each Deanery to the clergy of that Deanery, to be apportioned, after consultation, among themselves. This latter is a very important change in the mode of procedure of the Board. It is, however, to the increase of fifteen per cent that we wish now to draw attention. We have heard for some years of the contemplated withdrawal of the Society's grant, and it appears to us that the serious crisis which it involves has never been properly met. The Diocese has gone on each year, incurring deficiencies, and making extra efforts to make these up, while slowly, but surely, drawing near is a withdrawal of \$8,000 a year. Have the members of the Church ever realized what this means? Each year the Diocese has managed in some way to fulfil its pledges to the Missionaries, and occasionally to begin new work. And so it goes on drifting on the rocks, while the only remedy proposed by these who are specially entrusted with the financial work is the increase of assessments on the Missions. We by no means say that our Parishes come up to the measure of their duty. But we have to take things as we find them. There is a limit, however, to the ability of a Mission. And any one familiar with the country knows that many Missions for various reasons are less able to contribute now than they were ten years ago. The people are few and scattered and poor. Supposing they are able to raise this fifteen per cent, how much more can they raise? An end must come to the amount they can contribute, and then what must be the result from our present standpoint? Nothing, as far as we can see, but the abandonment of a large number of Missions in the Diocese. This is not a pleasant matter to contemplate, but we might as well look the difficulty squarely in the face. If the B. H. M. has no other remedy to propose for the withdrawal than simply increasing the contributions from the Missions receiving aid, some of the Missions must be closed.

There is apparently no help for it. And we submit that it is time the gentlemen composing the Board, the Finance Committee and others, who are supposed to be men of business ability, with the interests of the Church at heart, should meet and consider, not only the finances of the coming year, but the crisis soon to come in our funds. It is idle to suppose that in the next six or seven years the Parishes in the Diocese will give seven or eight thousand dollars per annum more than they now give. One important Parish gave considerably less last year than before, and the prospect of contributions next year from the city Parishes is not encouraging. Can no means be adopted to relieve Parishes which cannot hope to be self-supporting for many years in the present slow growth of the Province? Certainly the Diocese has a right to expect some suggestions from those to whom it delegates the management of its finances. We proceed to outline several modes of prospective relief which occur to us, either of which if adopted, should be begun at once:—

1. The formation of a General Sustentation Fund to be added to the funds already existing.
2. The encouragement of local endowments. If the D. C. S. years ago, as is contemplated by the S. P. G., had made their grants conditional, on each Parish adding every year to its endowment some amount, or requiring parishes to begin one, we should not be in the position we are to-day.
3. An appeal to the Home Societies for an amount for a sustentation fund, conditional on the Diocese raising a stated sum. This has been successful in other colonies.
4. The encouragement by the Bishops of a Permanent Diaconate, according to the unanimous opinion of the Provincial Synod, by which men in Missions could maintain the services at different points under the superintendence of a Priest.
5. The appointment permanently, or for a limited time, of a Diocesan Secretary to canvass the Diocese on behalf of whatever financial scheme was adopted.

These are only suggestions. We trust that others will come forward and state their opinions, and that these may shortly take some tangible shape. On the one hand we see our present funds strained to the utmost to support our Mission clergy on small stipends, Missions sorely needing division, new work, much of it most encouraging, waiting to be taken up, greater concentration of services needed, and on the other hand, \$8,000 a year, every dollar of which is needed to do what we are doing now, slowly slipping away from the Diocese, and no effort being made to supply its place, except calling on overwhelmed Parishes, many of which, at least, are not able to contribute much more than they now do. No one likes to think of abandoning Missions, but will any one tell us what is to become, under the present system, of many Parishes in the Diocese? This is a question that is of far more importance than many which have been discussed in our columns, and we ask the Churchmen of New Brunswick to ventilate it.

WORLDLINESS AMONG CHRISTIANS.

We had the opportunity a few Sundays ago of listening to a very powerful and pointed sermon from the Lord Bishop of Nova Scotia directed against the worldly spirit which seems to have entered the Church, and which, in the case of so many, is rapidly obliterating the distinguishing Christian characteristics. As his Lordship most truly remarked, there is an unhappy tendency in these days on the part of many Christians to walk so closely in the ways of the world that the difference between those who have embraced the Christian profession and those who make no profession of Christianity, is scarcely discernible. This is a subject of the most vital importance, and we only regret that we cannot reproduce the Bishop's admirable sermon.

Too prone are we all to give way to the injurious influences of our surroundings, notwithstanding that in our Christian profession we have promised and vowed to fight manfully against sin, the world, and the Devil. It is, therefore, very important that we should all be told, in strong, plain words so that none can forget it, that unless there is a marked contrast between our lives and the lives of those who are not professors of Religion—unless we have no love for or longing after the worldly pleasures and delights which occupy and engross the thoughts and time of others—we are none of Christ's, our Religion is a sham and a mockery. There must be

a clearly defined line of demarcation between those who love Christ and those who love the world, between the converted and the unconverted; and all the forms and ceremonies, all the attendance on ordinances even, will not satisfy the Searcher of hearts, if He sees that we love the world and the things of the world better than we love Him.

As a Church Journal, we are striving to advance with all our power the interests of the Church—to extend a knowledge of her doctrines and practices—to draw men into her Catholic fold; and while we, as a newspaper, must not arrogate to ourselves the preacher's office and work, we may be allowed, nevertheless, to make use of our experience to say that we cannot imagine any more successful way of appealing to those who are without her pale than by pointing them to the lives of Church members—earnest, faithful, good-living Christians—living Epistles known and read of all men. Or, on the other hand, we know of nothing that can so effectually hinder the Church's growth and keep away those who otherwise would be of her, than the careless, worldly lives of those who profess and call themselves by her name.

FORGETTING THE SERMON.

"It is in the historic records of the noble village of Sedgetown, in Lincolnshire, that the vicar always preached the same sermon, and they desired a change. It was of no use to remonstrate with him, for he invariably replied that when they had done all he had told them in that discourse he would give them another. At last, a deputation waited on the bishop, and laid the matter before him. They had heard the same sermon, they said, every Sunday morning, for ten years, and were tired of it. His lordship owned that there might be a little variety fairly insisted upon, after so long a season of monotony, and asked what was the subject of this ever-recurring sermon. "Subject?" repeated the first parishioner. Let me see. It is about—what is it about, Higgins?" "Well," said the second parishioner, "I don't mind exactly what it is about." "What was the text?" asked the bishop. None of them could tell him the text. "Why, then," said the bishop, "I hardly know how to frame my remonstrance. Suppose you go and hear it once more."

Although in itself most amusing, there is so close a resemblance to the ordinary congregation in the case of these Sedgetown parishioners, that we find it difficult to force a smile. A great deal of the Church-going is purely formal—there can be little doubt of that. And while "aggrieved parishioners" are not less numerous in our modern congregations, upon examination, it will be found, we fear, that too many present the unhappy plight of these Lincolnshire complainants.

PROF. SPENCER, of King's College, has been spending the vacation collecting geological facts in Central New York and in the Province of Ontario, north and west of Lake Ontario, bearing on the study of the Great River Age of America. At the recent meeting of the American Association for the Advancement of Science, Prof. Spencer read a long paper on the subject of the Origin of the Great Lakes. Amongst other places of interest visited by our Professor, we note Mammoth Cove, Ky., in company with a large party of scientists. He is now on his return trip to King's College.

Correspondence.

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

THE SUNDAY SCHOOL.

(To the Editors of the Church Guardian.)

SIRS,—In the CHURCH GUARDIAN Aug. 25th, I notice a somewhat sharp attack on the Sunday School. It is said to be "a discouragement to the growth of the Church;" it is defined as an institution to "save unfaithful parents and sponsors trouble;" its officers and teachers are described as "often self-elected in direct antagonism and open rebellion to the Priest and Rector of the Parish," and finally, it is suggested that Sunday School children do not grow up into "devout and regular worshippers." These charges brought against the institution by one of the "overseers of God's heritage" are very grave, and demand serious attention. Will you allow me, with your well-known impartiality, to present the other side of the question to the readers of your widely circulated paper?

Is the Sunday School a hindrance to Church growth? If so, why do the Church's Priests and Missionaries resort to its aid in every part of the wide Mission field, from Algoma to Tinnevely. No authority imposes it on them. In many

instances the Missionary is isolated from all interfering influence. Why, then, does he generally employ this very objectionable method of instructing the young? Again, is the American Church in such a very languishing condition because of its numerous and highly organized Sunday Schools? Is it not spreading East, West, North, South over the Republic? Does not every report present us statistics of its marvellous and rapid growth?

In the next place, is it the tendency of the Sunday School to supplant home-teaching? In most instances it will be found to stimulate it. The little ones gather every day at their mother's knee to repeat the hymn, Bible verse or Catechism so that they may be perfect for Sunday. The older boys and girls apply to their father for answers to some difficult question given them by their teacher. Parents and sponsors are thus roused to search more diligently for the reason of the faith that is in them, and, therefore, will be better prepared to answer the doubts and queries of this most sceptical age. Once more, are superintendents and teachers generally in antagonism to the Rector? Not if the Rector has the least particle of administrative ability or tact. The superintendent is the assistant minister or curate, the Rector's second self; or in smaller Parishes some devout and prominent layman the Rector's intimate friend. The teachers are the key-board of an instrument by which the Rector's influence is multiplied indefinitely. Gathered around him week after week, these carefully selected, earnest workers increase in personal attachment to their Rector and in reverence for his office, as years pass on. They are warmed by his zeal, they catch his tone of thought, and he reaches through them every corner of a densely populated or widely scattered Parish. A Rector who neglects this instrumentality might be compared to a poor weaver trying with his clumsy hand-loom to compete with the rapid machinery of a neighbouring factory. Finally comes the question of *devout and regular worship*. In the old time, to which the Bishop of Indiana looks back with so much regret, the time we must remember when children, and their elders also, dozed through the services in square, high-backed, curtained pews,—in those good old times were there more devout and regular worshippers? Is it not one of the claims of the "Catholic Revival" that it has effected a complete change in the indifferent, irregular, irreverent Church worship of bygone years? Things are now done "decently and in order;" but has not the Sunday School been one of the influences employed to effect this? The Sunday School with its intoned opening and closing exercises; the Sunday School with its choral services once a month or oftener, when the scholars enter the Church, preceded by the surpliced choristers singing a processional as they move slowly up the aisle; the Sunday School with its mite boxes, teaching even the little ones "to give of their substance unto the Lord;" the Sunday School with its self-denying band of bright and youthful teachers, who are thus early beginning a consecrated life of self-devotion.

And surely if we believe that God the Holy Ghost is veritably present upon earth, abiding in His Church, ruling her and guiding her into all truth, can we deny that the Sunday School, one of her wide-spread and constantly developing institutions, has His Divine sanction? No; and if ever our Anglican Church, with its Catholic doctrine, its liberty of thought, its stately ritual, is to become the Church of the English-speaking races of the world—if ever that glorious result is attained—it will be acknowledged that the Sunday School has been one of the main instrumentalities in accomplishing the noble work.

M.

CHURCH PATRONAGE.

(To the Editors of the Church Guardian.)

SIRS,—For the information of "D. C. M.," "J. W. H. R.," and all who take an interest in this question, will you kindly state that in the Irish Church the patronage is exercised by a board which consists of 3 Diocesan and 3 Parochial nominators, presided over by the Bishop. I say nothing for or against the arrangement.

"PRESBYTEROS."

THE INVISIBLE CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "Rothesay," is, I am sorry to see, greatly disturbed by the sentiments of some of your correspondents, especially "Quero." I am sorry he has lost his temper, but cannot withdraw what I have said. Would it not be far more becoming to "Rothesay" if he proved Dodwell wrong, than call him a mad dog, and intimate that "Quero" is in the same state. I am very willing that "Rothesay" should have, if he pleases, an entire monopoly of hard names. He says I caricature the opinions of the Baptists. If he means by this, that I exaggerate, i. e., lie, when I say that Baptist people of the various Churches, say of Congregationalist, Churchmen, Methodist, &c., &c., if they wish to be saved, they must be converted and immersed when adults, and join their Church, otherwise he will go to hell, he is very much mistaken; my words are words of truth and soberness, and express in a mild way the enthusiasm with which they hold their peculiar traditions. I do not say these sentiments are universal, but from my own experience, must believe them to be very general. If

he thinks that I caricature Baptist people when I refer to the origin of the Baptist denominations, he is wrong again. Mr. Smith, father of the English Baptists, could not see any one authorized to baptize him, so he baptized himself, and so started a Church. But the father of American Baptists adopted another plan. Twelve men in a place in New England, about two hundred and fifty years ago, arrived at the conclusion that they had never been baptized, and in their own eyes were of course heathen men. They did not as the father of the English Baptists, each man immerse himself, they adopted another plan. They empowered and authorized one unbaptized to baptize another of their number. These unbaptized men believed they had power and authority to baptize, if not, they could not impart to Ezekiel Holliman any power or authority. A curious thing in this connection, is the fact, that in the fulness of power, they authorized Ezekiel Holliman to baptize only one man, named Roger Williams, then Roger Williams baptized Ezekiel Holliman and the other men of their company. And thus they started the Baptist Churches in America.

Let us go back and look at the origin of baptism as practiced in the Catholic Church for the space of sixteen hundred years before Ezekiel Holliman performed the first baptism. God the Son said to those whom He had educated and trained under His own eye for more than three years, "Go ye and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Here Christ, God the Son, gives the power to baptize; whilst in the New England States eleven heathen men say to another man, who is also a heathen—not in covenant with God, not recognized in any way as the servant of God,—Go thou and baptize, baptize one. This Baptist baptism is merely a human institution in its origin, and is so at the present time. "Rothsay" says I am intolerant in thus denying the validity of the baptism administered by Baptist denominations. If I am so, how monstrous must the intolerance of Baptist denominations be when they deny the validity of a Sacrament ordained by Christ in person, and practiced in the Catholic Church for sixteen hundred years before Baptist baptism was imagined. "Rothsay" says I will repent of what I said on this head. What, repent of telling the truth! God forbid. The Jews rejected Christ, and it is prophesied they will repent. Our Baptist neighbours rejected the baptism instituted by Christ, and invented one of their own. I for one heartily hope and pray they will repent.

Rothsay, moreover, says that the religious bodies outside the Church are not treated with respect and affection. I have not seen any want of respect or affection. The neighbouring religious bodies in general believe the Church has neither Altar nor Priesthood. The ministers in those bodies do not claim to be priests in the Church of God. I cannot see that there is any lack of respect in refraining from calling the gentlemen who minister in those religious bodies by a name which they repudiate. I am not conscious that any part of charity is trampled on, if one says that some excellent and estimable men are not in the Church of Christ on earth. Our Lord Himself, concerning St. John the Baptist, says, "Of those that are born of woman there hath not risen a greater than John the Baptist; yet he that is least in the Kingdom of Heaven is greater than he." If the least, the youngest infant in the Kingdom of Heaven, is greater than Noah, Moses, Abraham, Samuel, Isaiah, Daniel, etc., etc., are we not to infer that these excellent servants of God did not belong to the Kingdom of Heaven, to the Church of Christ on earth? We are not to infer that for this reason they will be lost; nor will all that belong to the Church of Christ on earth—the true Church—be saved. Christ says, "They shall come from the east and from the west, etc., and sit down with Abraham, Isaac and Jacob in the Kingdom of God, and some of the children of the Kingdom shall be thrust out, some born by spiritual regeneration into the Kingdom shall be thrust out."

"Rothsay" affirms that the Archbishop of Canterbury, and some other Bishops, commend men who are not episcopally ordained on account of the work these gentlemen have done, and seems to think for this reason they should be recognized as Priests in the Christian Church. Suppose this idea was adopted, it would carry us further than I am persuaded "Rothsay" would go. Charles Bradlaugh, in a late speech, declared that a clergyman of the Church of England commended him on account of some work he did in London. Are we to call Mr. Bradlaugh an exemplary Christian because this clergyman commended him? He repudiates the Christian name. Are we to call these gentlemen who work for Christ, whom some Bishops commend, Priests in the Church of Christ? They repudiate the name of Priest. Of course I do not intend to class Mr. Bradlaugh with such gentlemen as the Archbishop of Canterbury speaks of.

"Rothsay" speaks very bitterly of Episcopal Churches; he speaks of the different Eastern Churches cursing each other. The Eastern Church is either Greek or Armenian. Can "Rothsay" name the time, the place, and the persons by whom this mutual cursing was done? Can he tell of the time and place of the Greek and English Churches cursing each other, or of the English Church cursing the Reformed Episcopal? If he cannot do this, his remarks on this head seem to partake of the character of a railing accusation, and are very inconsistent with the excessive tenderness that per-

vades his remarks when speaking of modern denominations, such as Mormons, Universalists, Unitarians, Adventists, etc., etc.

Concerning that new body called the Reformed Episcopal Church, it must be clear to all that Dr. Cummins was the author of a schism, and if the Word of God ruled in the hearts of men, he would have had no followers, and that body would have no existence this day. The Word of God says, "Mark them which cause divisions and offences contrary to the doctrine ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." Such is the character God gives of such men as the late Dr. Cummins; and if men had obeyed God rather than Dr. Cummins, there would have been one sin less to answer this day.

QUAERO.

OAK POINT CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—Who could the correspondent of the *Telegraph* be who said "Oak Point Church * * * is well arranged inside, with 16 single pews in the centre, and 8 large square pews on each side?" I remember such things before I fell asleep.

Yours,
RIP VAN WINKLE.

MR. DIKE'S STATISTICS.

(To the Editors of the Church Guardian.)

SIRS,—The statistics of Mr. Dike, about which your correspondent "R. S." inquires in your last issue, were first made public in a lecture delivered by that gentleman in January last, in the "Boston Monday Lectureship" course, on the subject "Facts as to Divorce in New England." The lecture is published with nine others of the course, in a volume, entitled "Christ and Modern Thought," by Roberts Bros., Boston, price \$1.50; to the Clergy, \$1.00.

I mail to you herewith an authorized and verbatim report of the lecture, which appeared in a Boston paper the day after the delivery. I also enclose the "Report of the Committee on Divorce," made to the Convention of this Diocese last May. Perhaps you may see fit to re-produce one or both, in whole or in part, in your columns.

Yours sincerely,
ANDREW GRAY.

Chelsea, Mass., Sept. 12th, 1881.

DOMESTIC MISSIONS.

(To the Editors of the Church Guardian.)

SIRS,—The appeal of the Nova Scotia Corresponding Committee of Domestic Missions of the Ecclesiastical Province of Canada having now been published in your paper, I suppose I shall not be stepping beyond the lines of propriety, if, (although a member of the Board), as an individual, I try to promote the object of the appeal by a letter over my own name.

In the second column of the last issue of the *Church Guardian* you quote from a letter of an Oxford B. A., at Montreal. I would ask your readers to look back to it—(it is the last item in the column):—"A few pounds a year will secure a number of Clergymen to travel the length and breadth of (our N. W. Territory) this 'Greater Britain,' and establish a Prayer Book Service, 'within reach of every Englishman's home' in the '3,000,000 square miles,' and 'every such clergyman will get 100 acres of land given him as a settler.'"

Is not this a most desirable object, and shall the "few pounds be wanting?"

Hundreds of thousands of the new comers have been brought up by our Mother Church of England, and they love and delight in her Services; they would be pained to have their infants baptized—their grown children married—their beloved dead committed to the earth in any other way, and with any other words than those in time-honoured and sacred forms to which they and their ancestors have ever been accustomed. Further—even if they can maintain Prayer Book Services in their isolated homes, still if no Clergyman of their own be near, we know by our experience in Nova Scotia that the next generation will inevitably drift away to the nearest place of worship, whatever denomination it may own. Such would have been more entirely the case in this Diocese had not the Mother Church taken care of us at first, (and indeed to some extent she does so still). It is not many years since the seven parishes now self-supporting were all receiving large aid from home, which they had had from their birth. We of Nova Scotia have then "freely received." Let us, therefore, "freely give," now that we are becoming a parent of new Dioceses. We are the oldest Colonial Diocese in the British Realm.

Large subscriptions, while we are just, alas, learning to go alone, may not be always attainable, but cents soon become dollars, and this increase by tens can be effected without injury to any. Suppose that every Clergyman institute a *great North-West Mile Society* in his Parish or Mission; one collection even in each place, where he holds Service, would get a little, and "many a mickle makes a muckle." Of course, the rich can give more. There is a special blessing on the giver, larger than on the receiver.

Your other paper, *Church Work*, gave us the

following in the number for September. I will ask you to let me finish with it, for indeed I believe that "Missionary zeal" would reduce to a minimum "dead parishes":—

"Missionary zeal is ever the characteristic of a living Church. A Church absorbed in itself, heedless of Christ's commission, and caring not for the myriads in darkness, is dead. And as there is no better index to the real condition of a Church, so there is no better means by which spiritual and congregational life can be strengthened and invigorated, than the cultivation of a missionary spirit, and of the self-sacrifice and liberality which are its outcome. A true evangelical faith never settles down into a dreary antinomianism which in its intended reverence for God's sovereignty attempts to cover up its indolence, while it dishonours and misrepresents the Divine character. Faith is no barren, inactive theory. It worketh by love. Love gives it energy and vitality, and causes it to find expression and embodiment in works of goodness by which it seeks to benefit others. Nor can these works be confined within a narrow sphere. In its ardor and vehemence it reaches out into all the world, seeking to make other partakers of its own blessedness bearing to men those Glad-Tidings in which alone life and peace can be found. So it has ever been in the history of the Church, that its times of abounding and exuberant life have ever been times of earnest missionary zeal. Then were they constrained to go and tell others all 'the words of this life.'"

Yours, &c.,
D. C. MOORE.

A DISCLAIMER.

(To the Editors of the Church Guardian.)

SIRS,—Allow me to direct the attention of the readers and subscribers of the *Evangelical Churchman* to the following statement: On the 28th July last the Editor of the *Evangelical Churchman* said, in a leading article referring to the Diocese of Fredericton and the Bishop Co-adjutor, "those who urged the Canon on, in hope evidently of securing an extreme sacerdotalist, are the only disappointed ones, and they are grievously disappointed." I immediately wrote over my own name to the editor, and challenged him to produce proof that any one person "urged the Canon on in hope of securing an extreme sacerdotalist," or that any one person "who urged the Canon on has since then expressed the slightest disappointment." This challenge was sent August 11th. From that day to this not one particle of proof has the Editor been able to offer in support of these two statements, nor has he had the honesty to admit that they are not true. Having been an advocate of the Canon, and a member of the Synod when it was passed, I do not hesitate to say plainly that both these accusations are false, and that the Editor of the *Evangelical Churchman* cannot meet the challenge I have thrown down. I am sure that my fellow-Churchmen in this Diocese who subscribe to that paper will join in condemning such an unfair and unmanly attempt to stir up strife among those who should work together as brethren. Whatever differences we have with one another in the Diocese of Fredericton, a spirit of fairness has always been shown, to which the Editor of the *Evangelical Churchman* is an utter stranger. I believe this spirit still prevails; and if the Editor of the *Evangelical Churchman* persists in misrepresenting us by statements which he cannot prove, and which he has not the manliness to withdraw, he will find himself without a single subscriber here in a very little while. He is mistaken if he supposes that Churchmen of any school of thought in the Maritime Provinces will support a paper that shews such a want of Christian principle.

GEO. A. SCHOFIELD.

St. John, N. B., Sept. 14th, 1881.

THE INVISIBLE CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "Rothsay" appears to be firmly entrenched in his position respecting "The Invisible Church" and Apostolic succession; but I observe that while he pursues a policy of negation through the greater part of his reply, in the end he, to a certain extent, admits the truth of my assertions. He closes his epistle thus: "Will not 'Layman' admit and lament, with the writer, that there is sad lack of visible unity amongst us?" I will admit that there is a sad lack of unity in the *Christian world*, and, with him, I lament over its existence; and the very fact that he and I have to do so shows that we both consider that *divisions* are both wrong and sinful; and I furthermore admit that it is the duty of all earnest men to labor for the restoration of that *perfect unity* for which the Son of God prayed so fervently, and which St. Paul, in his epistle, so earnestly commends to the followers of Christ.

"Rothsay" suggests that neighbouring religious bodies should be treated with respect and affection, I presume, on account of the good that has been accomplished by others; but has it never occurred to him that their existence has been a great hindrance to the spread of Gospel truth, and that they have done an incalculable amount of injury to the cause of Christ, their conflicting doctrines having driven many into scepticism? Could we only make an estimate of the amount of injury done, I assume that we should find that it far outweighs the apparent good which is said to have been accomplished by them. Have they been so kind toward the

Church that it is incumbent upon us to reciprocate, *setting apart Scriptural reason?* I know not. It is patent to the world at large that they are never united unless when they are desirous of opposing the Church. "The Church," with them, is looked upon as a common foe, not by reason of her exclusiveness or conservatism, but simply because her disintegration might prove beneficial to them.

It is possible, "Rothsay" declares, for any one of us to know the Apostle's mind, and he assumes that he was a *liberal Churchman*. If preaching unity and exhorting to *avoid heresy and schism* is liberalism, then St. Paul deserves the character ascribed to him, for not only throughout his epistles does he, I may say, *emphasize unity and condemn heresy and schism*, but he even warns us to "mark these that cause divisions and avoid them." Even in the 27th verse of the chapter to which your correspondent refers in his last letter we read the Apostle's words as follows: "I may hear of your affairs, that ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the Gospel." "Rothsay" alludes to the denial of the authority and inability of the acts and orders of non-Episcopal, irregular workers; but he *simply assumes* that their orders are valid, and that their acts are authorized. He does not *prove* that they are valid. He does not show that it is Scriptural thus to assume ministerial authority, and exercise ministerial functions; but simply seeks to prove that they who do so are to be looked upon with a certain degree of allowance. You *must not* say that they are wrong. Rather fraternize with them, and gloss over their inconsistencies.

"Rothsay" state that "the great preponderance of Protestant Christendom is opposed to the idea of exclusive authority residing in Episcopacy," but *the great preponderance of Christendom* is in favor of it, and ever has been. He further states that scholars of *unequalled ability* are against it. The word *unequalled*, I think, is too strong, for I am confident that scholars of the *greatest ability* are very decided in their opinions in favor of it; but it is rarely a matter of opinion, for it has been clearly proved, times without number, that the Episcopal form of Church government is of Divine origin and Scriptural. "Both Luther and Calvin lamented the loss of Episcopacy, and professed their intention to restore it when it should be practicable." Melancthon deplored its loss. Doctor Coke and Mr. Asbury, the Methodist propagandists *eagerly sought after* Episcopal ordination for their preachers, and consecration of themselves to bishoprics; but they wanted it on their own terms, and failed therefore to obtain it. If these men were not believers in *Apostolic Succession*, why all this anxiety about Episcopal orders? Why did they not create a bishop for themselves? Simply because they considered themselves without authority. All these men have shown both by their expressed opinions, and by acts that they considered Episcopacy of *Divine origin*. And now, what about the preponderance of Protestant Christendom, when its originators not only believed in Episcopacy, but also regretted its loss, and sought after its re-establishment? It clearly shows that they stand as it were self-condemned.

"Rothsay" states that our own Church, in the past, has admitted the validity of non-Episcopal Orders. If she has, I am not aware of it, and have yet to hear of it authentically. This I know, that if a clergyman come to us from the Church of Rome, he will be received without re-ordination, whereas one coming to us from one of the sects will have to be re-ordained, a fact which defines clearly how such Orders are regarded by the Church.

Lastly, with regard to *unity*. That Church which has Apostolic Succession and the Creeds, and retains them as her rule of Faith, be it in England, Rome, Greece, Africa or America, is a branch of the true Church, that "Catholic and Apostolic Church" in which we profess belief, a Divine institution. The Church of England and the Greek Church have had intercommunion on several occasions, and if I mistake not, the late Dean of Westminster was an active agent in promoting it. "Rothsay" alludes to the *deadly errors* of the Romish and Greek Churches, but carefully passes over the *deadly errors* existing among the sects with which he would have us sympathize and patronize. Rome has not denied the Divinity of Christ; Rome has not deprived the infant world, two-thirds of the human family, of the sacrament of baptism; Rome has not *predestinated* some to everlasting happiness, and others to everlasting woe; but these acts, and more too, equally as serious, are chargeable upon the sects. It would be *worse than mockery* to join hands with the creedless sects; and I again affirm that the Apostolic Churches have unity in a limited sense, but not to that extent that is desirable. In our Church Catholic *there is unity*, that is, there is *lawful authority and the same Faith*.

"Rothsay" is anxious that reference shall be made to the *Reformed Episcopalians*. Well, in them we see an unmistakable case of schism, *wilful schism*, without any redeeming feature about it, and as long as they remain in that state, we shall do well to follow the Apostle's injunction regarding such, namely, "to mark and avoid them."

In conclusion, I must aver that it is my opinion, based upon Scripture and the authority of the Fathers, upon the opinions of many of the most learned men of our own branch of the Church, also upon the acknowledgements of the Reformers,—that authority to minister in holy things is needed, and that authority must come from those who have the power to transmit it. I believe, also, that there

can be no unity outside the Apostolic Church. Let us all pray that we may have in necessariis, unitas; in dubiis, libertas; in omnibus, caritas.

LAYMAN.

P. S.—I would add that I cannot conceive how any one can be brought to believe in an "Invisible Church" with unauthorized teachers.

August 30th, 1881.

OUR LONDON LETTER.

LONDON, August 30.

When I last wrote the political horizon had been wearing a threatening and disturbed aspect; thick clouds gathered over the heads of the Government, and carnage and pillage and ruin were predicted on all sides. The two Houses of Parliament frowned dangerously at each other; some fierce growls were heard to ascend from the more pugilistic hon. members, while the country was one boiling cauldron, almost maddened with anxiety for a general election, and burning their arms for the conflict. The most hot-headed Radicals laughed when they considered the probability of a conflict between the "people's representatives" and the "hereditary enemies of the people"—a consummation they had for many years been devoutly wishing to take place; and they could think of nothing that would give them greater satisfaction than an excuse for preaching the abolishing of the hereditary chamber, and thus deprive their lordships of privileges they have enjoyed for centuries. A host of meetings were held with that end in view all over the country, and resolutions full of fire and wrath were continually sent to Mr. Gladstone, who convenes of such meetings thinking that or never was their time. But amid all this commotion, suddenly the whole agitation collapses, by the Lords and Commons, or Mr. Gladstone and Lord Salisbury, coming to an understanding and arranging a compromise, as I briefly told you in my last. For compromise it was, whatever either party might say to explain such an interpretation of mode of settlement away. Thus the Bill was ultimately accepted by the Peers, and last Saturday, the Prorogation Day, received Royal Assent, and is thus now law. Every sensible man, whatever his political opinions, must devoutly hope and pray that this "Message of Peace" may prove in reality to be a lasting boon and benefit indeed to the sister isle, so that peace and prosperity may replace the contentions and inquiet that have characterized that distressful country for many a long year past. Many are waiting anxiously to see how the country will accept the measure, and the action of Mr. Parnell's Land League in the matter. But more of that anon.

The session that closed last Saturday been not inaptly called the Single Bill Session, as the Irish Land Bill is the only Bill of first magnitude the Government have passed. The measure that I previously referred to, the "Contumacious Prisoners' Release Bill," was duly passed by the Lords, but suffered a collapse in the House of Commons by a "count out" whilst Mr. Beresford Hope was explaining its provisions to hon. members. So the measure must lapse till next session, and Mr. Green languish in Lancaster gaol, unless he chooses to bend his stiff neck, and give those pledges that are requisite for his release. The Rev. Pelham Dale has a writ out against him for costs in the litigation in his case, and he persists in setting the whole affair a naught. In the end, I fear, the Sheriff will be called in in his case also, and thus add another to the already sufficiently scandalous list of such proceedings.

After many and diverse rumors respecting the succession of Dr. Stanley at Westminster, the news is now current, with a sufficient air of authority to give credence to the statement, that the Rev. Dr. Bradley, Master of University College, and one of the most distinguished of the past head Head-Masters of Marlborough College, has been appointed to that honourable and responsible position. The past record of the reverend doctor is such as to justify the appointment. In politics, the presumptive Dean is a Liberal, and in theology may be said to approximate the Broad School. It may be said that his views were moulded and built upon those of the late Dr. Arnold. In this matter he is a prototype of the late Dr. Stanley. It is supposed that a divine of Dr. Bradley's stamp has purposely been selected for Westminster, so as to preserve the "balance of power" as it were between that place and

St. Paul's. Many thought that Mr. Gladstone would be sure to elect a High Churchman for the post. The Deanery of Westminster is not at all as other Deaneries. The holder of the decanal office at Westminster Abbey is more independent, far more exalted and conspicuous, knowing no superior. It is an imperium in imperio. He possesses all the dignity that pertains to a Bishop, with that exclusive control over his own ecclesiastical edifice which even Bishops do not enjoy. The appointment of a head to Westminster Abbey cannot but be one that interests and concerns all Englishmen. The building is itself one of the finest specimens of Mediaeval architecture in the kingdom, and is the last resting-place of England's Sovereigns and greatest worthies. It is also the place where the coronation takes place on the accession of a fresh regal head of the Empire. Hence the Crown has a voice in the appointment of its Dean. The successor to Dr. Stanley has already enjoyed the Royal favour, as he is one of her Majesty's Chaplains in Ordinary.

It is a feature in ecclesiastical appointments that must attract the notice of the merest ordinary observer, how often eminent school-masters are singled out for appointments high in the ecclesiastical scale. Probably it was because Dr. Butler is the head-master of Harrow that he was pointed out as the probable new Dean. The number of the present "Princes of the Church" who have left the academic chair or the pedagogue's seat goes to support this view. The present Archbishop of Canterbury was for some years well known as Dr. Tait, head-master of Rugby. Dr. Goulburn, the present Dean of Norwich, held the position at the same establishment, and also Dr. Temple, now Bishop of Exeter. Dr. Vaughan, Dean of Llandaff, and Master of the Temple, was distinguished some time as head-master of Harrow, where he was greatly beloved, as, indeed, he is wherever he goes. The clear and learned intellect, combined with gentleness and meekness, with a winning manner that charms and subdues, is inimitable. He once had the offer of the see of Rochester, but refused it. Then again the first Bishop who ever went over to Calcutta had been head-master of Marlborough College, as more recently was Dr. Farrar, the popular pulpit orator and writer, who now occupies St. Margaret's Church, under the shadow of the Abbey; and Dr. Bradley himself, as I have said before, filled at one time the same post. The present Bishop of Llandaff was, before his appointment to that see, principal of Lampeter College. The venerable Bishop has now completed his 83rd year of his age, and the 32nd of his episcopate. This list is enough to show the favour which the pedagogic hunting-ground finds with the powers that be in filling up such appointments.

Conjecture is rife as to the "little game" the Roman Catholics have in hand in this country. Cardinal Manning is being "pushed" forward on all sides and all occasions. No large gathering, no popular party, no public movement, but "Cardinal Manning" figures as one of the guests and patrons, and invariably his name finds premier position in the printed list, as being the most important and honoured of the company. One sees such names grouped as Cardinal Manning, the Lord Mayor of London, Lord Shaftesbury, and the Bishop of Exeter. It is whispered that all this energy and publicity is nothing but a popularity seeking campaign against the time when the favour of the people has been sufficiently courted to justify the launching forth of some bold Papal scheme. I know a place in the Provinces—a district, the hot-bed of Dissent—where the Cardinal has lately been "stumping." The following was his programme:—Tuesday night, a lecture on "Education" in one town; on Wednesday night, a lecture on the same subject in a town 12 miles distant from his previous night's scene of labour; on Thursday, on "Education" again, at a town 40 miles distant; on Friday, in the afternoon, at an Art Exhibition that was being held in a town 30 miles distant, a lecture or address on the uses of such gatherings; in the evening of the same day, a lecture on Education in a town 24 miles distant; on Saturday night back again to the same town, and a lecture on Temperance; on Sunday, preaching in two towns, 12 miles apart. All this activity, which is paraded and made the most of, and the subjects of his lectures being such that he can catch the popular ear, tends to make the Cardinal popular, and

hence the Church to which he is allied gets the benefit of his popularity. So it is all through the country. But the wise ones say there is a purpose at the bottom of it all. The Pope's position is by no means safe in Rome. France has practically overthrown the Church; in Spain she is not near by so strong as she was. So new fields must be sought, and England is the victim. But the game will not pay. So soon as the Papal Church and its emissaries take off the velvet glove and reveal the iron hand of the Religious Despot, so soon will the country arouse itself and none of it. This is a subject that is causing a great deal of quiet talk here just now, especially as it is known that negotiations have passed respecting a Papal Legatee in this country, being accredited at St. James. Old Father Time will tell us all about it.

HALL'S VEGETABLE SICILIAN HAIR RESEWER is a scientific combination of some of the most powerful restorative agents in the vegetable kingdom. It restores gray hair to its original color. It makes the scalp white and clean. It cures dandruff and humors, and falling-out of the hair. It furnishes the nutritive principle by which the hair is nourished and supported. It makes the hair moist, soft and glossy, and is unsurpassed as a hair dressing. It is the most economical preparation ever offered to the public, as its effects remain a long time, making only an occasional application necessary. It is recommended and used by eminent medical men, and officially endorsed by the State Assayer of Massachusetts. The popularity of Hall's Hair Resewer has increased with the test of many years, both in this country and in foreign lands, and it is now known and used in all the civilized countries of the world.

FOR SALE BY ALL DEALERS

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it, there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases; and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Beauty-Helper's.

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

Advertisement for Hop Bitters. Text: 'If you are a man of business, weak, or if you are a man of letters, suffering from any of the following ailments, you will find relief in Hop Bitters. It is an absolute and irrefragable cure for all the ailments mentioned. Sold by Druggists, and sent for Circular. HOP BITTERS, W.F.O. CO., BOSTON, U.S.A. & Toronto, Ont.'

DENTAL.

DR. C. W. MARTER, Surgeon Dentist, 143 Hollis Street, Halifax, N. S.

Teeth inserted without a Roof Plate by a new method, successfully. Teeth filled with Gold, Amalgam, Cement and Gutta Percha, and warranted. Teeth extracted without charge when replaced with artificial teeth. Moderate charges for all operations. 3m-12.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 7th October, for the conveyance of Her Majesty's Mails, twice per week each way, between

Antrim and Gay's River,

under a proposed contract for four years, from the 1st January next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Antrim and Gay's River, or at the office of the subscriber.

CHARLES J. MACDONALD, P. O. Inspector.

Post Office Inspector's Office, Halifax, August 26th, 1881.

ZOEDONE. A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:

"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments—notably in cases where alcoholic stimulants would be prejudicial. We feel that it would be found exceedingly useful in mitigating the discomfort oftentimes experienced by those suffering from the thirst, loss of appetite, and general malaise connected with the last stage of phthisis and chronic bronchitis. We would also, from our observations and experience, advise its introduction into clubs, taverns, and places of public amusement, where it would judiciously supersede vinous and alcoholic stimulants, seeing that it contains, as its name implies, life-giving ingredients in a form easily assimilated."

A BRAIN AND NERVE TONIC.

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

The MEDICAL PRESS AND CIRCULAR says: "Is commendable equally for the style in which it is put up and the delicate flavour which it possesses, and also on account of its special merits as a nerve tonic."

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CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article. The composition of ZOEDONE is protected by Letters Patent, and the Zoedone Company will proceed against infringements.

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

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

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CLOTHING! CLOTHING! CLOTHING!

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

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CARPETS, FLOOR CLOTHS.

Always on hand, a Stock second to none in the Maritime Provinces.

CLOTHING,

Of our own Manufacture, sound and reliable. Materials direct from the first factories in the world. Prices lower than ever.

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In variety, value, and extent, exceeding all we have heretofore shown.

DRY GOODS.

Advantages detailed above enable us to offer exceptional value in this Department.

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11 to 17 George St., cor. of Hollis, OPPOSITE POST OFFICE.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 7th October, for the conveyance of Her Majesty's Mails, three times per week each way, between

Middle Musquodoboit and Wyse's Corner, under a proposed contract for four years from the 1st January next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Middle Musquodoboit and Wyse's Corner, or at the Office of the subscriber.

CHARLES J. MACDONALD, P. O. Inspector.

Post Office Inspector's Office, Halifax, August 26th, 1881.

Collegiate School, Windsor.

Head Master—REV. G. E. WILLETS, M.A. Graduate and Formerly Scholar of Corpus Christi College, Cambridge.

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

SIGN OF THE GOLDEN KETTLE

Rent's Stove and Kitchen FURNISHING DEPOT, 31 BARRINGTON STREET, Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodenware in the City, consisting of—

Baths, Toilet Ware, Bird Cages, Dish Covers, Tinned and Enamelled Saucepans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles, Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets,

Garden Tools,

Clothes Wringers, Clothes Horses, Step Ladders, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Water Filters and Coolers, Enamelled Pudding Dishes, Tin, Britannia Metal and Granite Iron Tea and Coffee Pots, all sizes and styles, Jelly and Pudding Moulds, Tea Trays, Table Mats, BROOMS and BRUSHES of every description, Door Mats, Foot Scrapers, Wire Cutters, Wire Netting, all kinds, Family Scales, Watering Pots, Rubber Hose, Pat. Carpet Sweepers, Pat. Knife Cleaners, Oakley's Knife Polish, Brunswick Black, FURNITURE POLISH, Silver White, Carpet Tacks, Paper Grate Aprons, Feather Dusters, etc., etc., with an endless variety of House Furnishing Goods, and American Novelties too numerous to mention. Call and see. CATALOGUES FREE ON APPLICATION.

GEORGE RENT, Proprietor.

WASTE NOT, WANT NOT.

Don't throw away Garments that can be DYED AND FINISHED

To look like new at the

CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being ripped.

LOOK, SEE!

Black Dresses can be changed to brown, green, claret, maroon or navy blue. Wool Mats cleaned and dyed all colours. Damask, Rep., and other Curtains renewed same colour or changed to any shade desired. Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a specialty of silks, Silk Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new. Quilted Feathers cleaned and dyed all shades and beautifully curled. Kid Gloves and Slippers cleaned on very short notice. Gentlemen's Clothes cleaned by the new French process, and dyed all colours. Special attention paid in this department to the finishing, which is done by the new steam machine. N.B.—Special attention given to goods for Mourning, which we can deliver in 24 hours. Parcels called for in the city. Don't forget the place, 25, Barrington Street, or 126 Nalband Street.

T. H. WHITE & CO., Dyers and French Cleaners.

Rector Wanted.

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

The salary of the previous Rector was \$1200, with use of Rectory. Applicants will please give references and full particulars.

J. J. HUNT, D. H. WHISTON, R. J. WILSON.

STAPLE GOODS.

450 Bbls FLOUR, all grades. 150 Bbls Corn Meal. 250 Bbls Oatmeal. 400 Boxes Paris Lump SUGAR. 200 Bbls Granulated. 450 Bbls Refined Yellow and Bright do.

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

RESIDENT GOVERNESS.

An English Lady, educated at St. Elphin's, Warrington, and Rewley, Oxford, wishes to obtain employment as RESIDENT Governess of young children.

United Service Book and Stationery Warehouse, 103 Granville Street.

Ladies' and Gents' VISITING CARDS. Ladies' and Gents' PURSES and Memos. Antimonic Pencils and Leads.

Windsor & Newton's ARTISTS' MATERIALS, of all descriptions. School of Arts Colours Boxes. TOY BOOKS and GIFT BOOKS.

WILLIAM GOSSIP, 103 Granville Street. Exhibition Week, Sept. 1881.



Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Brooklyn Works," will be received until THURSDAY, the 29th inst., inclusively, for the execution of certain repairs to the Breakwater at Brooklyn, Queen's County, N. S., according to a plan and specification to be seen on application at the office of S. T. R. Hill, Esq., M. P., Liverpool, N. S., where printed forms of tender can be obtained.

Each Tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if failure to complete the work contracted for shall ensue.

By order, F. H. ENNIS, Secretary. Department of Public Works, Ottawa, 9th Sept., 1881.

BROWN BROTHERS & CO.

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

SHOULDER BRACES,

For Ladies and Gents. Elastic Stockings, Knee Caps, Anklets, &c. Rubber Sheeting, Bibs & Aprons.

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

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FAMILY CHEMISTS, HALIFAX.

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For Young Ladies, SACKVILLE, N. B. Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens August 23rd, 1881. Catalogues on application. D. KENNEDY, D. D. Principal.

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



BRENNAN'S BOOTS, SHOES, & SLIPPERS

They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

Births.

BROWN.—At St. Margaret's Rectory, French Village, N. S., Sept. 9th, the wife of Rev. Philip H. Brown, of a son.

FLEWELLING.—At the Rectory, Dalhousie, on the 3rd inst., the wife of Rev. E. P. Flewelling, of a daughter.

Baptisms.

GREER.—In St. John's Church, Oranmore, N. B., on Sunday, Sept. 4th, Constance Jocelyn, infant daughter of the Rev. William and Anna Greer.

LISCOMB.—In St. Mary's Church, Bayfield, on 23rd August, by the Rev. A. C. MacDonald, Margaret Grace Oliver, daughter of G. G. and Anetta Liscomb.

Marriages.

UNDERHILL—KENNEDY.—On Wednesday, 31st ult., in St. Peter's Church, Derby, by Rev. A. F. Hiltz, Rector, John Underhill, to Abigail Kennedy, both of the Parish of Blackville.

STEVENS—WADDELL.—Aug. 31st, at St. John's Church, Truro, by the Rev. Canon Scovill, Ph. D., the Rev. Lorenzo Gorham Stevens, A. M., B. D., Rector of St. Luke's Church, Portland, St. John, to Susan, daughter of the late Dr. Waddell, formerly of St. John.

ALLISON—ROBINSON.—At Christ Church Cathedral, Fredericton, on the 8th inst., by the Most Rev. the Metropolitan, assisted by the Rev. G. G. Roberts, M. A., James Frederick Allison, Esq., of Sackville, to Louisa Maria Morrison, second daughter of the late Major W. H. Robinson.

SMITH—BELCHER.—On the 7th inst., at St. John's Church, Cornwallis, by the Rev. F. J. H. Axford, Rector, Charles Smith, of Brooklands, Kentville, to Florence Lucy, youngest daughter of the late C. H. Belcher, of Halifax, N. S.

NASS—DAUPHINE.—At St. Stephen's Church, Chester, on the 18th August, by the Rev. G. H. Butler, B. A., Incumbent, Cornelius Nass, to Francis Justina Dauphinee, all of Chester.

SAWYER—RAFUSE.—At the same place, and same day, by the same, John Sawyer, of Western Shore, Chester, to Phoebe Ellen, daughter of George Rafuse, of Gold River.

SAWYER—RAFUSE.—At the same place, on the 10th of September, by the same, Benjamin Sawyer, of Western Shore, Chester, to Georgina, daughter of Geo. Rafuse, of Gold River.

SWINEHAMER—RAFUSE.—Also, at same time and place, by the same, Prescott Swinehamer, to Edna, daughter of Geo. Rafuse, both of Gold River, Chester.

Deaths.

PEPPETT.—Gathered into the arms of the Good Shepherd, Aug. 10th, Joseph Edward, aged 2 years and 8 months; Aug. 31, Mary Elizabeth, aged 8 years; Sept. 5, David Leopold, aged 7 months; and Sept. 6, John William, aged 6 years, beloved children of David and Sarah Peppett, of Cow Bay, Cape Breton. "In their mouth was found no guile, for they are without fault before the Throne of God."

4 KENT ST., Halifax, 14th May, 1881. To Holman Pad Co., Halifax: GENTLEMEN,—I suffered with a cough for years, upon which no other remedies seemed to have the slightest effect, and which so reduced me that I thought nothing could save me. As a "forlorn hope," I was induced to try the Holman Pad Remedies. Your treatment has made an entirely new man of me. My cough has entirely disappeared; Rheumatism nearly all gone, and I am gaining flesh rapidly. I hear of numbers who are praising your remedies, and I also confidently recommend them, even where everything else has failed. Yours, very truly, JOHN LITTLE.

THE COMMON EXPRESSIONS, "I feel so dragged," "My Food don't Digest," "I don't feel fit for anything," which we so often hear during the Spring and early Summer months, are conclusive evidence that the majority of people require at that season especially a RELIABLE medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution. HANINGTON'S "QUININE WINE AND IRON," taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

The Great Southern PIANO House!!

WM. KNABE & CO. Of Baltimore & 5th Avenue, New York, THE OLDEST PIANO MANUFACTURERS IN AMERICA.

This firm has one of the finest and largest factories in the world, five stories, covering about 2 1/2 acres. For nearly half a century the name has been a guarantee to those looking for the VERY BEST PIANO that could be produced.

Owing to the large demand for these Pianos in the States and Canada, and even in Europe, combined with the high price they command, they have never been offered to the people in Nova Scotia, but being

Determined to be First in our Line, We have the pleasure to announce that we have secured the Solo Agency for these NOBLE Instruments, and now with our varied stock can please the ARTIST, the WEALTHY, the REFINED, and EVERYBODY ELSE.

DON'T FAIL TO SEE THE "KNABE," or send for illustrated catalogue, with certificates from the great artists.

W. H. JOHNSON, 123 Hollis Street, Halifax, N. S. First Purchasers will get a Special Discount to introduce.

MALTOPEPSYN.

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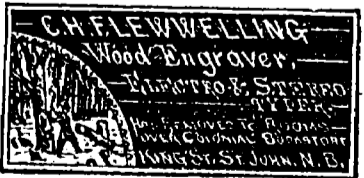
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