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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. 30.

THURSDAY, NOVEMBER 10, 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 *Boston (Baptist) Watchman* speaks of the open communion movement in that denomination as "a ridiculous farce played out."

THE Rev. Dr. Cortlandt Whitehead, of Bethlehem, Pa., has been elected Bishop of Pittsburgh, Pa., in succession to the late Bishop Kerfoot.

THE recent census taken in British India shows a population of 250,000,000, or five times that of the United States. It is a marvel that an alien power, more than a thousand miles distant, can govern such a vast population.

REV. WALTER JORDON, lately a Moravian clergyman, has been recommended by the Standing Committee for ordination to the diaconate. He will, we understand, become assistant at the Church of the Atonement, Philadelphia.

THE *Standard* says the Government have decided to accept the sum of £250,000 from the Government of Natal as the contribution of the colony towards the expenses of the Zulu war, this amount covering all charges and liabilities for which the colony can be held to be responsible.

A CHRISTENING anecdote was elicited a few weeks ago at Ilford, before the South Essex revising barrister. A voter was inserted on the register as Michael Sir Shepherd. The revising barrister asked if these were the correct names. "Yes; when the man was christened, the clergyman said—'Name this child'; the sponsor answered—'Michael, sir,' and Michael Sir it was." Perhaps this is not the only instance of a Christian name being given by accident.

THE Rev. F. J. Wood, M. A., Vicar of St. Michael's, Headingly, England, received a communication from the Prime Minister, offering him the Deanery of Carlisle. Mr. Wood took a week to consider the proposal, and then replied that he had been accustomed to hard parish work all his public life, and preferred to continue in such work. Mr. Gladstone, in acknowledging this letter, commended Mr. Wood upon his self-denying and devoted spirit. The value of the Deanery of Carlisle is £7,200 per annum, upwards of \$6,000 a year more than the living of Headingly.

THE Rev. George R. Warner has been called to the charge of St. Peter's Parish, Monroe, Connecticut, and has entered upon his duties. Mr. Warner was formerly a Congregational Minister, and for a few years has been Principal of a Public School in West-Stratford, Connecticut. He has been notably successful as an educator; and to the regret of that community, he gives up his position, with its handsome salary that he may devote himself to the work of the Ministry of the Church. It was while he was Principal of the Public School, that he first became acquainted with, and attracted to the Church. A careful study of the Church's claims determined his choice.

THE silent influence of the Church in our large towns is seldom recognised as it should be. Day after day the work goes on in a quiet unobtrusive manner; so quiet, so unobtrusive, that few are aware how extensive and influential it is. It is only now and then, through some exceptional circumstance, that we are enabled to have a glimpse of what this work really is. Yet, if fully investigated, it would be found to reduce very considerably the area in which Dissent is at work; and to show that the real hard parochial work of visiting the sick and baptizing the children is done by the parochial Clergy. Take, for instance, a return lately issued by the Archdeacon of Westminster. The population of the parish of St. John the Evangelist, of which the Archdeacon is Rector, was 38,470 in 1871. The number of births registered by the civil registrar of the parish in 1876 amounted to 1,258. These embraced the children of all religious denominations, but in that year the Clergy of the parish baptized no less than 966, or a number within 292 of the births. In 1878 the number of births was 1,205, and the number of baptisms by the Clergy 978, leaving a balance of 227 for all other denominations. In 1880 the number of births was 1,146, and the number of baptisms in the Churches 977—leaving only 176 for Roman Catholics, Protestant Dissent, and those who attach themselves to no special denomination. We think this a very remarkable result. It shows how much great work the Church is doing amongst our large populations, and it shows also what kind of religious Census we should have had if political Dissent, by its recently acquired influence, had not prevented an honest Census being taken of the religion of the English people.—*National Church.*

THE veteran man of letters, Mr. S. C. Hall, has written in his eighty-first year, and dedicated, with her Majesty's direct sanction, to the grandchildren of the Queen, a collection of aphorisms versified under the title of "Rhymes in Council." He administers in this form, both to old and young, a great deal of good advice, to which in many cases the versification gives point and emphasis.

A SHORT time since a list of Cambridge Senior Wranglers, the sons of Non-conformist parents, was published in certain of the dissenting journals. It was subsequently hinted that several of the distinguished mathematicians had not remained steadfast to the teachings of their youth. We now hear that one of the Senior Wranglers so mentioned, who formerly belonged to the Unitarian persuasion, has left that body, and taken orders in the Church of England.—*The National Church.*

AN interesting but melancholy discovery was made at the foot of Mount Blanc. A block of ice, separated from the mass of the mountain by the thaw, rolled down into the valley. Upon closer inspection it was found to contain enclosed the remains of the American John Blackford, who, some years since, attempted an ascent, and has never since been heard of. He evidently met with his death on that occasion, and has since lain in his cold crystalline coffin, which has preserved his body and clothing admirably. When found, his features were unchanged, as if he might have breathed his last only half an hour before.

A united Jewish colony is about to be formed in the district of Gilead and Moab, the Sultan of Turkey having granted one million and half of acres of land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The new colony is to be subject to a Prince of Jewish race and religion, though tributary to the Porte. It has been also affirmed that within the last few years a wealthy Jew has lent some "six millions of pounds" to the Turkish Government, on the security of the land of Palestine, so that if it be true that the Porte is insolvent, there is reason to conclude that the whole of "The Promised Land" may, ere long, again be recognized as the rightful property of the Jews. Such a movement would essentially affect Christian Missions amongst them, and its consequences upon the world would be indescribably influential.—*Illustrated Missionary News.*

CAPTAIN ADAMS, of the Dundee whale Arctic, who has just returned to England from the Davis Straits fishing, states that he went down Peel Sound to within a few miles of where the *Erabus* and *Terror* were lost. Beachy Island was visited, and there Captain Adams saw the monument erected to Sir John Franklin and five of his crew. He found the house erected in the vicinity in a wretched condition, and the provisions left by former explorers not at all servicable. He shot a bear within a few yards of the graves, and the skin of the bear he intends to present to one of the relatives of Sir John Franklin. When within fifteen miles of Fury and Hecla Straits the captain got on board a very intelligent Esquimaux. The native stated that when he was a young man in his father's hut three men came over the land toward Repulse Bay, and that one of them was a great captain. When he died the other two were in sore distress, and cried very much, stating that he was the Aniguk, or great captain. The other two lived some little time in his father's hut, and he showed Captain Adams the spot, on a chart, where they were buried. The Esquimaux added that seventeen persons started from two vessels which had been lost far to the westward, but only three were able to survive the journey to his father's hut. Captain Adams considers that the vessels referred to were those of the Franklin expedition, and that the great captain mentioned was none other than Lieutenant Crozier. It would seem that the members of the Franklin expedition, were attempting to reach Hudson Bay Territory. Judging from the present age of the native, Captain Adams is of opinion that his allusions to having seen the men when he was a young man must refer to a period some thirty-five years ago. It was Captain Adams' intention to bring home the native, but circumstances occurred which prevented this resolution being carried out; but he is in a position to furnish information of a very detailed nature, and calculated, he thinks, to throw considerable light on the movements and ultimate fate of the members of the Franklin expedition. Captain Adams also brings home a few papers found in the vicinity of Fury and Hecla Straits, and these have been forwarded to the Admiralty.

REV. F. W. WOOD, formerly a Roman Catholic priest, is to be appointed to the ministry of our Church, at the annual Council, by the Bishop of Nebraska.

THE last portion of the ancient prison associated with the burning of Cranmer, Ridley and Latimer, known as the "Bocardo," or "Bishops' Hole," situated at the back of the hostelry, the Ship Hotel, in the city of Oxford, is about to be demolished to make way for the extension of furniture warehouses.

THE *New York Churchman*, in announcing the sudden death of a distinguished layman, the Hon. E. R. Mudge, of Boston, says he has been engaged for the last two years in erecting a church for St. Stephen's parish, Lynn, in memory of his children. The *Churchman* adds—"This building, which is almost ready for consecration, is said to have cost nearly a quarter of a million dollars, and is, with one or two exceptions, the finest religious edifice in New England."

DR. SELAH MERRILL, of the American Palestine Exploration Society, has discovered, at the northern end of the Dead Sea, and underlying the mud huts of the Arabs, three burned cities, one below the other. The uppermost dated back to the Roman period; under that appeared ruins of a Hebrew character; and last of all, at a depth of 30 to 40 feet, relics were unearthed of a still earlier epoch and more primitive architecture. It is thought that this may possibly be the remains of Sodom or Gomorrah.

THE dangers connected with revivals got up by the "new measures" and "human machinery" are by no means imaginary, and have been experienced to the full in America. The late Dr. Bushnell, in his *Life*, says:—"The only difficulty I have ever encountered in my ministry that cost me a deep and real trial of feeling related to the matter of revivalist preachers, and what may be called the machinery system of revivals. Things had come to such a pitch in the Church by the tenacity of the revival system that the permanent was sacrificed to the casual, the ordinary swallowed up and lost in the extraordinary, and Christian piety itself reduced to a kind of campaigning or stage-effect exercise. The spirit of the pastor was broken and his powers crippled by a lack of expectation; for it was becoming a fixed impression that effect is to be looked for only under instrumentalities that are extraordinary. The pastor was coming to be scarcely more than a church clock for beating time and marking the year, while the effective ministry of the Word was to be dispensed by a class of professed revivalists." There is a district in one of the United States which has been swept over several times by these occasional excitements, until its religious condition has become so hopeless that it is known as the Burnt District. It is well that we on this side of the water should take warning in time, and keep by the means and methods which we know to be Scriptural, and which have stood the test of experience.—*Irish Ecclesiastical Gazette.*

FOREIGN MISSIONS.

CHINA—II.

As we are about to resume our papers upon China, we would begin by giving some interesting extracts from a work on "Modern Missions," written by Mrs. T. L. Hauser, who has herself laboured for seven years as a Missionary. She says:—

"In no Mission field have the hindrances to Missionary work seemed greater than China. From our standpoint some of the principal barriers to the introduction of Christianity among the Chinese are as follows:—The intense pride of the Chinese in their nation, antiquity and learning, which precludes all curiosity and inquiry concerning newer and less popular beliefs. The utter materialism of the Chinese which discerns no motive for goodness or self-sacrifice, except as it may result in temporal good. The language also presents serious difficulties. Among all the forty thousand words of their tongue, capable of expressing every shade of human passion and vice, there is no word clearly expressing the idea of God as a Supreme Divinity, nor suitable phraseology to describe one of the Graces of the Holy Spirit. Many portions of the best translations of the Bible are unintelligible to the Chinese readers, as new combinations of words have been necessarily introduced to express ideas entirely foreign to their minds. The Bible in China needs, more than in any other land, the oral interpreter to explain not only its teachings, but the ideas of God, heaven, eternal life, all the fundamental principles that underlie its rules of action.

"Viewed from the Chinaman's standpoint, the

obstacles to his acceptance of Christianity seem still greater. These difficulties are set forth in a tract written by a Chinese, and translated by Mr. Medhurst. He declared that it was monstrous in the barbarians to attempt to improve the inhabitants of the celestial empire when they were so miserably deficient themselves. Thus introducing among the Chinese a poisonous drug for their own benefit to the inquiry of others, they were deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they could make no pretensions to rectitude, allowing men and women to mix in society, and walk arm-in-arm through the street, they showed that they had not the least sense of propriety; and in rejecting the doctrine of the ancient kings they were far from displaying wisdom; indeed, truth was the only good quality to which they could lay the least claim. Deficient, therefore, in four out of the five cardinal virtues, how could they expect to renovate others? Then, while foreigners lavished money for their circulation of books, they made no scruple of trampling printed paper under foot, by which they showed their disrespect for the inventor of letters. Further, these would be exporters of the world, were themselves deficient in filial piety, forgetting their parents as soon as dead, putting them off with deal coffins only an inch thick, and never so much as once sacrificing to their manes, or burning the smallest trifle of gilt paper for their support in the future world. From all these, it appeared that foreigners were inferior to Chinese, and, therefore, most unfit to instruct them."

We may smile at some of these objections to foreign teachers, but they are not to be lightly set aside.

The Rev. Robert Morrison stands father of modern Missions to China. In 1807, he entered Canton as agent of the London Missionary Society. He lived in a quiet, unobtrusive manner, in a room in an American factory, adopted the Chinese customs, and sought only the acquaintance of Chinese. His first object was to translate the Scriptures, and to compile a dictionary. He never preached, except to a small congregation in his own house. He baptized his first convert in 1814. For 27 years he laboured in China, the greater part of his time alone. Though his work was quietly done without show or ostentation, his name and influence for the last 70 years have been a Missionary stimulus to the world 'round.

Morrison's labours were pursued amid the greatest difficulties and discouragements, but with the most sublime faith. In China he had but three assistants, and that only for the latter part of the 27 years of his work. After all his toil, and faith and prayer, he saw only three or four converts, no churches, no schools, nor congregations publicly assembled, but in his last letter, he says:—"I wait patiently. The Lord reigneth."

It was not until 1844, ten years after Morrison's death, that there was any promise of toleration for the "Religion of the Lord of Heaven," or of safety to its Missionaries. At that time, the French made a treaty with the Chinese, in which it was agreed Christians might live in five of the seaport towns. In 1860, the Chinese made treaties with the English, European and American Governments, by which Missionaries were permitted to travel and preach in the Interior. There are at present twenty-nine Missionary Societies represented in China. Thirteen of these are British, eleven are American, the rest are European. Of the 400 Missionaries labouring in China, 63 are women. There are 73 native ordained preachers, and 600 native agents. About 50,000 Chinese are under Christian instruction, of whom 13,000 are communicants. This does not include the Missions of the Roman Catholic Church.

As the Chinese see more of the lives and hear more of the preaching of the Missionaries; as they come to understand that they are not seeking wealth or political power, that they are entirely anti-opium as well as opposed to all forms of vice and superstition; as they see the upright, peaceful lives of the converts, they acknowledge the beneficial efforts and effects of Christianity. The number of converts is growing. Who can wonder, when testimony like the following comes:—

"A Chinese, of respectability and means, came into the preaching-room of the Mission, at Ningpo, and said that he had never heard the Gospel, but had seen it. 'I know a man,' he said, 'who used to be the terror of his neighbourhood. If you gave him a hard word, he would shout at you, and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker; but when the religion of Jesus took hold of him, he became wholly changed—gentle, not soon angry, moral, and his opium was left off. Truly, the doctrine is good.'"

News from the Home Field.

DIOCESE OF FREDERICTON.

PERSONAL.—The Rev. H. M. Jarvis has accepted the charge of Christ Church, Eastport, Maine, U. S., and requests his letters and papers to be addressed accordingly.

CARLETON.—The Parochial Mission which was to have commenced last Saturday evening, (Nov. 5th), at St. George's Church, has been postponed, owing to the sudden illness of the missionary.

NORTON STATION.—On Tuesday, Oct. 25th, the Most Rev. the Metropolitan consecrated the new Church at this place. It is now nearly two years since a few hopeful and earnest men met together and passed a resolution in favour of building upon a piece of ground close to the Station, offered for the purpose by Mr. E. J. Baxter, and opened a preliminary subscription. During the winter of 1879 and '80 these men and others went into the woods and cut and hauled an abundance of spruce for the frame and rough work, and in the spring the foundation was dug and substantially built by Mr. William H. Baxter. From time to time since then volunteers have gathered together upon the ground, as the weather and the exigencies of farming permitted, and worked with their hands at fanning, boarding, shingling, anything that they could do for the work that would make the scanty means hold out to the completion of the little building. Strangers present on Tuesday might have supposed that four days work by a large gang of men had been expended on the ground alone; but the road on which they either walked or drove to the door was made over a bed of rock, which it took over thirty blasting charges to break up, and a four ox team to remove the pieces. In all this work they were assisted by their fellow-Churchmen from Springfield and Central Norton, and in the matter of means help has been received, and is hereby thankfully acknowledged, from many places; Fredericton, St. John, Clifton and Kingston, Sussex and Studholm and other places have assisted. The Metropolitan and the Bishop-Coadjutor subscribed largely, and the Rector and Vestry of Trinity, St. John, gave the Altar. The S. P. C. K. gave a grant of £15 stg., which provided seats, and all the other furniture necessary has been given by friends, except a font, which is still wanting. And so a building, plain but churchlike, roughly finished, but strong and weather-proof, with a well elevated chancel, in which eleven clergymen and the Bishop were placed, without crowding, and a nave seating 140, and holding on Tuesday morning some 260 people, has been made fit for consecration and use. At 10 o'clock the Metropolitan was met at the door of the church by the Church Wardens of Springfield and the Building Committee and other residents at Norton Station, with the Rector of Springfield and to other clergy, in surplices, namely, Rev. Canon Brigstocke, Rev. Canon Medley, Rev. Canon Partridge, Rev. O. Pickett, Rev. E. A. Warneford, Rev. J. R. Campbell, Rev. H. Wainwright, Rev. J. R. Lockward, Rev. A. Hoadley, and Rev. V. Vroom. The spokesman of the Committee read the Petition for Consecration. The procession then entered the church singing the 24th Psalm, and the service proceeded. After consecration a hymn was sung, and the Metropolitan administered the Rite of Confirmation to a candidate presented by Rev. Canon Medley. The Metropolitan both gave a Confirmation address and preached a sermon from St. James iv. 8, "Draw nigh unto God," and the Holy Communion was administered to more than sixty souls. The offertory amounted to \$26.85, and will go towards further finishing. After service the Bishop, clergy and visitors dined at the house of Mr. W. H. Baxter, where Mrs. Baxter and other ladies of the congregation had prepared abundantly. Evensong was said at 3.30, Rev. Canon Partridge preaching a most useful sermon from the text "Fear not: they that be with us are more than they that be with them." 2 Kings vi. 16. And then the guests and clergy separated, the Bishop going to St. John by train, and others, we fear, like the writer of these words, to drive through the dark in a downpour of rain. But the people were thankful that the day, at least, had been fine, and that so happy a day had inaugurated the existence of the Church of St. Luke the Evangelist at Norton Station. Long may the spirit that actuated its builders remain and prevail, and may it be a blessed instrument in the hands of the Most High to extend to his people effectually the means of grace.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—In Memoriam.—Death ever near seems to make its presence felt more than ever as it calls the young and healthy from their homes on earth to an abiding one in Heaven. Three times in the last few years has death come to the little band of scholars in the "Institution for the Blind," and in every case their loss has been greatly mourned by teachers and pupils. The last one, Elizabeth Wambach, who was committed to her last resting place on All Saints' Day, had been a pupil about four years. Amiable, gentle and affectionate, she won the love of all connected with the Institution. Though a long time in delicate health, there did not appear to be any danger until three or four days before her death, when her mind

became clouded, and there was scarcely a ray of consciousness until she quietly passed away—another warning not to put off repentance for a sick or dying bed. It is needless to say every attention was paid her, and the doctors were unremitting in their care. Ever since Bessie has been in the Institution her life has been a pattern to all her companions, and those who knew her best say, of all the pupils, she was most prepared to die. Service at the Institution was conducted by the Rev. W. L. Currie. And it is hoped that this sudden warning may be a blessing to her sorrowing companions, and we earnestly entreat them to "Remember their Creator in the days of their youth," while to her bereaved family and friends we offer our hearty sympathy.

"Then let us place the anchor of our confidence and trust, On the might of the Creator, the Omnipotent and Just, Whose will we may not question, nor His hidden motive tell, Yet rest in His assurance that He doeth all things well."—*Com.*

ST. LUKE'S.—At the meeting of parishioners recently held the following resolutions of respect and sympathy were unanimously passed:—

"Whereas, It has pleased Almighty God to remove from us our Rector, the Rev. JOHN ABBOTT;

"Resolved, That we, the parishioners of St. Luke's Cathedral Church, desire to give expression to the deep sense of the loss we have sustained in the death of our beloved and lamented Rector, who, for the past twenty years (thirteen as curate and seven as Rector), has been intimately associated with us in all the events of our lives, and in whom we ever found a loving and faithful friend and pastor, endearing himself generally by his genial sympathy, and, to the poor of his flock, by his unflinching and generous kindness;

"Resolved, That we desire to place upon record our high estimate of his life and character, and his devotion to the cause of his Master, testified in his earnest efforts to win souls for Christ, in his loving labours among the young of his flock, and in his faithful ministrations to the sick and dying. In conducting the services of the sanctuary, and in a faithful setting forth of her doctrines and practices, we bear an affectionate testimony to his unwavering loyalty to our Spiritual Mother, the Church of England, which he so dearly loved. By his constant endeavour that all things connected with the Service of Almighty God should be done "decently and in order," he cultivated in his flock a spirit of reverence for holy things, while his affectionate appeals to our hearts and consciences have, we doubt not, borne rich fruit in the lives of many of his hearers;

"Resolved, That while we deeply deplore his most unlooked for loss, in the vigour of manhood and in the midst of his labours, we humbly acknowledge that our Heavenly Father doeth all things well, and in submission to His Will, feeling confident that in thus removing His faithful servant, He has taken him to a well-earned rest, in expectation of a final glorious reward.

"Resolved, That a copy of these Resolutions be forwarded to Mrs. Abbott, and that we tender her our sincerest sympathy, with the prayer that the God of the widow and the fatherless may sustain her and her children in their deep affliction."

COLLECTIONS, SUBSCRIPTIONS, and DONATIONS received at the DIOCESAN ROOM, for the week ending October 5th, 1881.

GENERAL PURPOSES, B. H. M.

Amherst, Secretary's Visit, \$3.77; Truro, Secretary's Visit, \$6.32; Tangier, per Rev. D. McLeod, \$5.00; Old Bains, per Rev. J. A. Kaulbach, \$2.00; Sackville, per Rev. Wm. Ellis, \$7.10; Digby, per Rev. Jno. Ambrose, (Colt. Thanksgiving Day, Trinity Church, \$7.00; St. Paul's, Marshalltown, \$1.16; Wm. Baxter, 25c.) \$8.41.

CLERGY SUPERANNUATION FUND.

St. John's Church, Cornwallis, per Rev. F. J. H. Axford, (Thanksgiving Collection,) \$2.00; Digby, per Rev. John Ambrose, (Collection Thanksgiving Day,) \$1.00.

WIDOWS' AND ORPHANS' FUND.

Riversdale, per Rev. J. A. Kaulbach, (Collection Thanksgiving Day,) \$1.40; Sackville, per Rev. William Ellis, (Collection Thanksgiving Day,) \$2.32; Digby, per Rev. Jno. Ambrose, (Collection Thanksgiving Day,) \$1.00; St. Luke's, Halifax, (Thanksgiving Day,) \$3.53.

JOHN D. H. BROWNE, Clerical Secretary.

BOARD OF FOREIGN MISSIONS.

Received, Nov. 2, from Rev. John Edgecombe, Pictou, \$6.30, Thanksgiving Offering for Algoma.

WM. GOSSE, Treas. B. F. M. Dio. N. S.

RAWDON.—A Harvest Festival and Sunday School Pic-nic was held in this Parish on Thursday, 15th ult. The day was all that could be desired; but owing to the backwardness of the season the congregation was not so large as it would otherwise have been, many of the farmers being busy completing the ingathering of their grain crops. The church was decorated much the same as last year, the reredos being trimmed with evergreens and autumn leaves, the font trimmed with the same, and surmounted with grain, and the Holy Table with flowers, fruit and grain. The service was semi-choral. A very earnest and appropriate sermon was preached by Rev. H. How, Rector of Newport, from 1 Cor. iii. 9. The offertory was for the Clergy Superannuation Fund. In the afternoon the Sunday School children and their friends assembled on the Rectory grounds, where the usual games and a good tea was provided for them, and where everybody present seemed to fully enjoy themselves, until darkness put an end to the festivities.

[This should have appeared some time ago, but was unfortunately mislaid.—Eds.]

WALTON.—On the evening of Monday, 1st inst., after Service in St. Matthew's Church, Mr. W. S. H. Morris, B. A., who has been acting as lay reader for the last two years, was presented with a Holy Bible, ruby edition of Teacher's Bible, and a Book of Common Prayer to match. The presentation of volumes was preceded by the reading of an Address by the Rector, Rev. H. How, B. A., which set forth the work of Mr. Morris, and bore testimony to the high esteem in which he was held, and the appreciation of his gratuitous efforts. The Address was numerously signed; the Churchwardens, A. McN. Parker and Fred. Wier, Esqrs., were only prevented from securing all the names of Parishioners living at a distance, by the bad state of the roads. Mr. Morris made a very suitable Reply—thanked the Parishioners for their uniform kindness, and hoped that a successor to his position would be forthcoming. After a few words by Mr. McN. Parker, a hymn was sung, and the benediction pronounced.

FIVE ISLANDS.—As a supplement to the report that appeared in the GUARDIAN of last week, I should like to add a short account of the building fund, etc. When the Church here was first started by the Rev. Mr. Axford, an amount, equal to about \$315, was contributed, and paid in money and in work. In consequence of a heavy storm the church was blown to the ground two different times, and about \$185 of the amount contributed was thus totally lost to the Church. The people, of course, were much downhearted and discouraged at this, and only after a period of over three years were they encouraged to again attempt the rebuilding of their church. When work had once begun it was hurried on, and the building was completed and ready for Divine Service inside the short space of eight months, and on Oct. 12th the first service was held, as reported last week. For aid in liquidating the cost of the present building, we have to thank, among many other friends, for cash received, Dr. A. S. Townshend, \$7; Mrs. Coster, \$5; Mrs. Jas. Rachford, \$2; Edwd. Marshall, Halifax, \$4; Mrs. Marshall, Halifax, \$2; John Brodrick, Five Islands, \$2; Rev. Geo. D. Harris, \$3; Rev. J. A. Kaulbach, \$3; Rev. D. C. Moore, 50c.; for material—D. R. Eaton, the rafters; B. Fulmer, locks and hinges; Thos. Grant, lumber; Robt. Livingston, F. Sanford and Wm. Dimock, of Windsor, for nails; for work—Chas. Harrington, Harris Harrington, Thos. Aylward, H. Kempt, J. Robinson, — Aylward, — Lewis, Wm. Arthur, Jessie Lewis, Jessie Fulmer. The lectern, which takes the place of a pulpit, is the gift of the Curate in charge. A beautiful set of Communion vessels was presented by the Rev. Dr. Bowman, and used for the first time at the opening service. Thanks to our many friends, we have a debt of but about \$40 remaining, which we hope to pay off by funds obtained from a proposed entertainment, to be held at the Five Islands in the early part of the winter.

PRINCE EDWARD ISLAND.

ALBERTON.—Our Harvest Festival, which was celebrated Oct. 20th, was not so largely attended as one could have wished, owing to some mistake in our notice being given; and also, as the day appointed by the Dominion Government came when perhaps only two-thirds of our harvest in P. E. Island had been gathered in. The people were all busy in securing both their grain and potatoes on that day. Still, the congregation was pretty fair. There was a full Service, with appropriate lessons and hymns, and a sermon from St. Luke xii., "The parable of the rich fool." But wishing that the people should have a real benefit of a General Thanksgiving Day and Service, notice was given that on Sunday next, the 23rd should be the "Thanksgiving Day." It was really encouraging to see such a large attendance; such a general feeling of thankfulness manifested throughout the whole Service, which consisted in the appropriate lessons, harvest hymns beautifully sung, (our friend Mr. Ross leading the choir, with the "General Thanksgivings" appointed for the occasion. A good sermon was delivered by the Rector, taken from Psalm cv., 1—"O give thanks unto the Lord, call upon His Name, make known His deeds among the people." The preacher first showed what is meant by calling upon the Lord, and what we are to understand by the Name of the Lord. 2ndly. The duty of all persons to make known His great and glorious works among the people. And 3rdly. Urged all to cultivate a grateful and thankful heart for all God's mercies, both spiritual and temporal through Jesus Christ. The offertory, as a Thanksgiving offering, amounted to \$5.00, which is to be given to the Algoma Clergy Fund.

DIOCESE OF NEWFOUNDLAND.

RESTING FROM THEIR LABOURS.—On August 16th, within a few days of completing his 74th year, there entered into his rest the Rev. T. M. Wood, of St. Thomas in St. John's, Newfoundland, one of the oldest, if not the oldest, of the Society's Missionaries. Mr. Wood was appointed to Newfoundland in 1832, and his long and faithful services have been much appreciated by the Society and the diocese. On Bishop Kelly's resignation in 1878, the Synod appointed Mr. Wood Administrator of the diocese during the vacancy of the See.

Newfoundland has been deprived of the services of another devoted Missionary, the Rev. John Bishop, of Belleoram, who died on September 7th,

after eleven years' service in that Mission, the greater portion of which time he was dependent entirely upon the free-will offerings of the people. The Bishop writes:—"Mr. Bishop's loss is a heavy one to the diocese. There is no one of my clergy of whom I had a higher opinion. In spite of ill-health he has worked steadily on, modest, devoted, contented. Belleoram is one of the few places in which there is not a Dissenter. The whole population is 350 souls, and some idea of the good results of Mr. Bishop's teaching may be gathered from the fact that on Christmas Day last 144 persons were present at Holy Communion. There are few parishes, I imagine, in any part of the world which could show such a result as that. Mr. Bishop leaves a widow and three children."—*Mission Field.*

DIOCESE OF QUEBEC.

We referred at the time to the receipt of the 39th Report of the Church Society of this Diocese. We now give our readers some interesting statistics from the Parishes. Says the Report of the St. Francis District Committee, "Prominent amongst the signs of life and vigour is the fact that the following Missions, viz: Acton Vale, Brompton, Georgeville, Hatley, Magog and Stanstead, have raised, during the year, the amount necessary to entitle them to Mr. R. Hamilton's generous subsidy towards either the creation or augmentation of a local endowment."

"CHURCHES are in course of erection at Spooner Pond, in the Mission of Kingsley, and at Lorne, in the Mission of Danville." Churches in the following places have been consecrated, viz: Georgeville, Cookshire and Sandhill. Parsonages have been erected in Drummondville, Bury and Hatley. One new Mission has been opened, St. John's, Melbourne. The reports of the various Incumbents show progress everywhere.

BROMPTON.—"Adornment of God's house by a beautiful memorial window and chancel carpet."

COATICOOKE.—"Spiritual advance of people;" "increased attendance at Holy Communion."

ACTON VALE.—"Material progress;" "increase of Endowment Fund;" "purchase of chandelier;" increase in receipts of \$300 over last year.

COMPTON.—"£153 raised in Parish last year;" "readiness of people to respond to calls;" "increase of \$50.95 to Church Society."

COOKSHIRE.—"Completion and consecration of St. Peter's Church;" "presentation of surplice, stole and hood from ladies 'as a token of their respect and esteem.'"

DANVILLE.—"Church in course of erection." "Increasing love and appreciation of the Church Service."

DRUMMONDVILLE.—"Rector speaks with great thankfulness of anxieties, doubts, and discouragements dispelled;" "unbroken good will of his people;" "erection of a parsonage."

DURHAM.—"Increase of Endowment Fund;" "new carpet for St. James' chancel;" amount raised for all purposes, \$1020.30; a fair by the ladies for Sunday School Hall realized \$164.48."

MELBOURNE.—"Finances show an increase" "important work being carried on in wide and promising field;" "Church everywhere gaining ground."

KINGSLEY.—"Church partly built at Spooner's Pond;" "increase in Endowment;" "new Church Fence."

HATLEY.—"£800 received for new Parsonage;" "new carpet and altar cloth cost \$34;" "\$100 received from generous subsidy of Mr. Hamilton to Endowment Fund."

SHERBROOKE.—"£530.55 raised for Society, being increase of \$65;" "47 Confirmed, largest class ever presented;" during seven years Mr. Brock has been assistant 159 have been Confirmed;" present number of Communicants, 360, increase, 38;" "greatest want, a bona fide Free Church;" "indications of returning prosperity, and of increasing appreciation of Church's Missionary work."

(To be continued.)

DIOCESE OF ONTARIO.

(From our own Correspondent.)

THE LORD BISHOP of the Diocese returns to Canada this month, after a protracted stay in England.

KINGSTON.—A general ordination will (D. V.) be held in St. George's Cathedral, Kingston, on the 4th Dec., Second Sunday in Advent. Examination of candidates for Priests' and Deacons' Orders will commence on Tuesday, Nov. 29th, in St. George's Hall.

THE Venerable Archdeacon of Ottawa and Rector of Christ Church is about to enjoy a six months' leave of absence to recruit in health. His congregation have given a handsome purse. Best wishes of many friends will accompany him.

DIOCESE OF TORONTO.

(From our own Correspondent.)

RURAL DEANERY OF WEST SIMCOE.—The regular quarterly meeting of the Ruri-decanal Chapter of West Simcoe was held at the Parsonage, Cookstown, on 27th and 28th ult. The clergy present were the Revs. W. R. Forster, R. D., Thos. Ball, J. Fletcher, M. A., A. C. Watt, A. Fletcher, B. A.,

W. F. Swallow, E. W. Murphy, B. A., A. W. Spragge, B. A., W. W. Bates, B. A., and W. H. Clarke, M. A., who, belonging to another Rural Deanery, was present by invitation of the Incumbent of Cookstown. At 8 o'clock Evensong was said in St John's Church by Messrs. Swallow and Forster, the Lessons being read by Messrs. Spragge and Watt, and Mr. Clarke preaching an admirable sermon from the words, "Except the Lord build the house they labour in vain that build it." The congregation was much better than is usual at a week-day service, the hymns were well and heartily sung, and the Psalms and Canticles were much better chanted than is usual in churches where (as at Cookstown) an intoned service is the rare exception. The writer of this communication is not vain enough to suppose that what he said in your columns about certain little incongruities that were apparent in the service held at the meeting of the Chapter last May can have had much effect upon those concerned; yet it is gratifying to know that at the two meetings held since that time much greater care was taken to have things "done decently and in order." Even yet, however, there is room for improvement. For example, the confusion almost necessarily attending the robing of nearly a dozen clergymen in a vestry where there is good room for but two or three might be avoided by robing in a larger apartment, a room in the Parsonage, say, especially when the building (as in Cookstown) is only a few perches from the Church. Then, too, when marching to their places, and back again after service, there is surely no reason why the clergy should rush along as if some military officer had given them the command to "double," especially when the processional and recessional hymns are sung by no means quickly. But all such little mistakes as these will, no doubt, be corrected in time; and it is to be hoped that Mr. Swallow, who has kindly consented to spend an hour or so at each regular meeting of the Chapter in giving its members hints as to the most effective manner of rendering the Church's public offices, may feel warranted in bringing such things before their notice. On the 28th, St. Simon and St. Jude's Day, there was an early celebration of the Holy Eucharist; and, as things go, there was a fair attendance of lay communicants. Messrs. Forster, J. Fletcher, and A. W. Spragge were celebrant, deacon, and sub-deacon respectively. The service may be described as semi-choral, the *Kyrie*, *Tersanctus*, and *Gloria in Excelsis* being sung. Ample justice having been done to an excellent breakfast at the Parsonage, business was commenced. The first thing considered was the proposed Revised Constitution of Synod; and the general feeling of the Chapter on the subject may be gathered from the following resolutions, which were passed unanimously:—"That section second is objectionable, inasmuch as it does not provide that, at least, a majority of lay representatives from each Parish must be resident in the Parish which they represent." "That this Chapter entirely disapprove of section eighteen, as it would increase the powers of the Executive Committee; and of section nineteen, which would empower the Bishop to appoint twelve members of the Mission Board, seeing that the tendency of such action is to take certain powers out of the hands of the Synod." "That this Chapter most decidedly disapprove of the 'Proposed Canon for Repeal of Portions of Canons inconsistent with the Amended Constitution,' inasmuch as it has a direct tendency towards the centralization of power in one committee."

Mr. Carry's motion (mentioned in the Order of Business) as to the assessment of Parishes, was next considered; and it was decided to support it, provided that "the whole revenue of a Parish" should, for purposes of assessment, be understood to mean only such revenue as is annually supplied by that Parish for ordinary Parochial expenses. Arrangements were next made for the Missionary meetings to be held in the Rural Deanery; and a programme will be issued as soon as possible. An Essay on the Rubrics commenced at the July meeting, by the Rev. J. Farncomb, B. A., is to be continued at the next meeting; a Paper on Sunday Schools is to be then read by the Rev. A. W. Spragge, B. A.; an Essay on the rendering of the Church's Public Services is to be read by the Rev. W. F. Swallow; and he also, at the urgent solicitation of the Chapter, consented to act as Precentor for the Rural Deanery. Cordial votes of thanks having been passed to Mr. Fletcher and certain of the Parishioners for their kind and lavish hospitality, there was brought to a close what was unanimously declared to be a very successful Ruri-decanal meeting. The next meeting is to be held, (D. V.), at Bend Head, towards the end of February. It was a matter of unfeigned regret that the Secretary, by the merest oversight, neglected to notify the Rev. Mr. Morley of the meeting.

THE DIOCESAN SYNOD concluded its labors on the 4th inst., at Toronto. Among other business transacted was the appointment of a committee to organize an English Church Diocese Temperance Society, which will include in its membership total abstainers and moderate drinkers. A permanent constitution for the guidance of the Synod was adopted, on the motion of the Hon. Edward Blake. The system of minority representation was approved of; this, it is thought, will harmonize matters between High and Low Church parties, and effectually put a stop to the frequent bickerings noticeable in past meetings.

Family Department.

A GERMAN TRUST SONG.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in His hands;
That which He has declared and sent,
That which His will for me commands,
I would that He should all fulfil;
That I should do His gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil:
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go;
Oft amid thorns and briars keen,
God does not yet His guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.
—Lampertus, 1625.

THE LATE MICHAEL KEDDY,
BENEFACTOR AND SENIOR WARDEN OF CHRIST CHURCH,
NEW ROSS.

To-day a household mourns its head,
A neighbourhood regrets its dead,
A widow's tears do freely fall,
And children gather round a pall,
While the Church bell, with solemn tone,
Proclaims it is her son that's gone.

Flowers—emblem of life—the altar spread,
And mourners kneeling near the dead,
Receiving comfort where alone 'tis found—
Surely this spot indeed is holy ground.
One family still they bend before the Throne;
Tho' he has passed the flood, they journey on.

The candlesticks are draped in mourning weed—
A symbol that a light is quenched indeed—
And reverend lips rehearse the closing scene
With words of eulogy, for he had been
One of the pillars who, with heart and hand,
Upheld the sacred edifice in which we stand.

Her portals stand open wide to-day
To receive "the casket" with its noble clay.
"Faithful unto death" her arms he bore;
"An active officer; his duty's o'er."
Well may his widow weep, his children mourn,
For from that bourne no traveller can return.

No sound is heard, save 'tis the mourners' woe,
All round is silent as the grave below,
As friendly hands uplift the honoured dead,
And throngs of sympathizers move with a solemn tread,
While from her steeple comes the Church's knell,
Saying, Faithful son on earth, farewell, farewell.
—Rockwood.

THE BROOK WITHOUT A BLESSING.

"Well, good-bye," said the Brook to the Spring;
"I am in a great hurry to get to the river. It's a beautiful morning, and I shall run straight down the mountain. I have no time to go twisting and twirling about like my sister over there."

"The shortest way is not always the best," replied the Spring. "If you take a straight line through everything you will miss a great many pleasant places."

"Never mind; I want to get to the river. If I reach it safely and quickly, it does not signify what I miss."

"Yes, it does. You'll fall into the river without a blessing, and not a flower on the mountain will be sorry when you're gone."

The Brook only laughed, and rippled away in the sunshine.

"Come and bathe my roots," called a Daisy, as he ran past her like a thread of silver shining in the grass.

"What! lose a precious minute, and make a curve in my course for the sake of a little flower like you? Nonsense!" cried the Brook; "wait till the dew comes down to-night."

So the poor Daisy grew weaker and weaker, and when the dew came she was dead.

"Cool my leaves for me," said a young Birch tree. "I've been standing here in the sun for a long time."

"I cannot possibly take all that jump over those great rocks," replied the selfish Brook. "There is my sister not far off; ask her to come round your way."

But the sister brook had other leaves to cool, and she could not help all the thirsty trees.

Quickly down the mountain went the Brook, only caring for his own will and pleasures, and the flowers and leaves called to him in vain.

"I must get to the river," he said; "and I really have not any time to waste over my neighbours."

His sister did what she could, and her course was very winding; for whenever a flower spoke to

her she turned aside to listen, and the grateful blossoms gathered dewdrops for her, and showered them over her as she passed by. The trees bent down to shade her from the sun when she came near to bathe their roots and cool their hot leaves; and she flowed so quietly down into the river at last that her brother never knew she was there until the River-spirit called her by her name.

"What have you done since you left the Spring?" he asked; and the little Brook answered that she was sorry she had been so long on the way, but that there were many thirsty flowers, and she could not bear to hear them crying. Then a beautiful sound came floating through the air like the very sweetest music, and the River-spirit said:

"Listen! The voices of the flowers are singing your praises, little Brook, because you waited and flowed slowly for their sakes."

Then he asked the other Brook what he had done on his journey down the mountain, and all the Brook could say was that he had hurried, and come the shortest way.

"There is not a voice to sing your praise," replied the Spirit. "The grass is no greener, and the flowers are no fresher along your course. You have come down into the river, but you are not welcome. You are hard-hearted and selfish, a Brook without a blessing."—Helen L. Taylor.

PERSEVERANCE.

A heathen girl had been allowed to attend a Missionary's school, and there learned to know and love the Lord Jesus Christ. Suddenly her parents became alarmed, withdrew her from the school at once, taking away all her books. They sent her into the interior of the province, and married her to a heathen, entirely a stranger to her, severely forbidding her to read, sing or pray. The American missionary who relates these facts, writes further: "On last Wednesday I had again the joy of beholding L., and of baptizing her husband, her two children, and her brothers-in-law. They begged me to furnish them with books, that the young woman might teach them all she herself knew—to read, to sing and to pray."

The five years of anxious waiting seemed long to L., but her faith did not fail. It has prevailed, and she is now happier than words can express.—From the French Journal des Missions.

ONE STEP AT A TIME.

A little girl was sent on an errand one day to the neighbouring village. Her path lay through the beautiful fields. On her way she had to cross a wide but shallow stream. The bridge was a long way off, but there were firm, tried stepping-stones all the way over.

"Oh, I am afraid!" said the child to a lady who was passing.

"But you see the stones, my child; they go all the way across."

"The water is so wide!" she said tearfully, looking across the stream.

"Yes; but it is very shallow. See how easily I can cross it." So, carefully picking her way, she went quite over and then returned.

Very timidly the little girl began to cross. "Just one step at a time is all you have to take," said her kind guide.

So one step followed another—the first few were the hardest to take—and soon she was safe on the other shore, smiling at her fears.

"It is not so hard, after all," she said, looking back on the watery way. "Just one step at a time brought us over."

"Remember this walk, dear, when you have harder things to do. Go forward, and the way will look easier and easier. When troubles come, as they are almost sure to do in this world—don't look at the waters before, but at the stepping-stones Jesus places for your feet. The thing that we feared very often does not come upon us, or if it does, Jesus sends such comfort as we never could have imagined. Here is a strong, firm stepping-stone that has often saved me from sinking: 'As thy days, so shall thy strength be.'"

There came many times in her after life when Mary remembered that day's lesson, and it brought cheer and peace to her soul.

THE LORD'S DAY AND THE FOURTH COMMANDMENT.

VERY recently, the following appeared in the English Church Bells: "The writer of an otherwise able and temperate article in the Guardian for Sept. 7, on 'Sunday Rest and Sunday Labour,' makes the following strange assertion: 'No person moderately well informed is now ignorant that the Lord's Day and the Sabbath are two wholly different things; that neither Scripture nor Christian antiquity gives any authority for the supposition that the Sabbatical obligation of the Fourth Commandment was formally transferred (with such modifications as our Lord's teaching suggests) to the Lord's Day.' Why, then, in the name of common sense, do we go through the wearisome mockery of repeating the Fourth Commandment every Sunday morning?"

"The highest scientific and historical intelligence of mankind cannot fail to observe that, wherever a human being is persuaded that the Son of God came from Heaven to be his Saviour, he always honors and confesses Christ before men by keeping one day in seven; that is to say, a Sabbath Day,

holy unto the Lord. Every true and sincere believer in the Divine Redeemer has always denied himself in mind and body by going diligently and devoutly to the Lord's House and the Lord's Table on the Lord's Day. If this is not keeping a Christian Sabbath, what is the meaning and the use of language?"

OUR DUMB TEACHERS.

There is a beautiful story of an old elephant engaged in battle on the plains of India. He was a standard-bearer, and carried on his huge back the royal ensign, the rallying-point of the Poona host.

At the beginning of the fight he lost his master; the mahout, or driver, had just given him the word to halt, when he received a fatal wound and fell to the ground, where he lay under a heap of slain. The obedient elephant stood still, while the battle closed round him and the standard he carried. But he never stirred a foot, refusing either to advance or retire as the conflict became hotter and fiercer, until the Mahrattas, seeing the standard still flying steadily in its place, refused to believe that they were being beaten, and rallied again and again round the colors. And all this while, amid the din of battle, the patient animal stood, straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted; the Mahrattas swept on in pursuit of the flying foe; but the elephant, like a rock, stood there, with the dead and dying around, and the ensign waving in its place.

For three days and nights it remained where its master had given the command to "halt." No bribe or threat could move it. They then sent to a village one hundred miles away, and brought the mahout's little son; the noble hero seemed then to remember how his driver had sometimes given his authority to the little child, and immediately with all the shattered trappings clanging as he went, paced quietly and slowly away,—another dumb teacher of fidelity, uniting in his master's service the strength of a lion, the docility of a horse, and the faithfulness of a dog.

SPARE MOMENTS.

A boy, poorly dressed, came to the door of the principal of a celebrated school, one morning, and asked to see him. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. —," said he.

"You want a breakfast more like."

"Can I see Mr. —?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking awhile, the principal put aside the volume that he was studying, and took up some Greek books, and began to examine the new comer. Every question he asked the boy was answered readily.

"Upon my word," exclaimed the principal, "you do well. Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. What account can you give of your spare moments?

WHAT CAN TAKE ITS PLACE?

Suppose the enemies of Christianity should succeed in destroying it. This is what they mean, if they mean any thing. Suppose the Bible burned, the churches closed, pulpits silenced, all Christian schools of instruction stopped, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life in public and in private, in the church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. What would we choose instead? What systems now prevailing anywhere in the wide world would we adopt in places of discarded Christianity? Where would we look for a better system than that which we would so wholly denounce? We have cut down this tree; where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control larger numbers of the people are now living. Which would be selected in place of Christianity renounced?—E. Greenwald, D. D.

THE Church of Christ is like an army well disciplined and officered; and under its Captain, the Lord of Hosts, shall go on to certain victory. To its aid everything good must be brought—talent, learning, eloquence, experience, personal piety and zeal. The Church which goes thus to the work of God, will be reflected on the world around, and many shall see it and will turn unto the Lord.

It is particularly pleasing to meet with polite children. We like their soft "please." We like to see them pick up mamma's gloves, hand papa's hat and stick, and jump to open the door for half-blind grandma, who is feeling with shaking hands after the knob.

The Church Guardian,

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RITUALISM AND ROMANISM.

It is not so very long ago since the publication in England of the Rev. Dr. Littledale's book against Romanism opened the eyes of many to the fact that some Ritualists, at least, and they by far the leading minds of the movement, were not only ready to express their loyalty to the Church of England, but were also anxious to make known their abhorrence and detestation of Rome's un catholic and unscriptural doctrines and position. Dr. Littledale's fearless exposure and powerful arguments fell with crushing weight upon the Romanists, and his little work has been eagerly sought after and widely circulated, not only in England and America, but—through translations—in Italy, France and Germany. Very recently "Father" Grafton, Founder of the Ritualistic Society of St. John the Evangelist, in the United States, published an open letter addressed to the Bishop of Central New York, in which are very forcibly and clearly shown his views and those of his Society with regard to the Church of Rome. A gratifying evidence has thus been afforded us that the Ritualists, as a body, are truly loyal to the Reformed Church of England, and that the extremes practiced by a few of the younger clergy do not represent the feelings of the Ritualists generally. It is important, we think, that the greatest publicity should be given to the views of such men, for however much or little we may approve their ritualistic acts, we must all appreciate, and thank God for, their outspoken condemnation of the errors of Popery. We therefore publish below portions of "Father" Grafton's letter.

It is gratifying to be told by "Father" Grafton that the Ritualists "thoroughly believe in the necessity and principles of the English Reformation;" and that those "who have sought to throw discredit on the principles of the Reformation," and "to bring about a union with Rome, by assimilating our services to hers" were merely "a small Romanizing faction" "now," he believes, "an unappreciable quantity."

Thank God for this assurance, and God grant that this Romish faction may become still more and more insignificant, until no traitors are to be found within our Church. Strongly do we endorse the concluding words of our quotation from "Father" Grafton's letter, "The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it come at all, by our own Church being true to the Reformation principles and the Catholic faith, and by God's working a spiritual revolution in the Church of Rome."

AN OPEN LETTER TO THE RIGHT REV. THE BISHOP OF CENTRAL NEW YORK.

Boston, Aug. 20, 1881.

Right Rev. and Dear Bishop,—Ere the week closes, I want to thank you for the very pleasant memory I shall always have of my visit, which God, I trust, will not allow to be professed to His Church.

The times are favorable for a better understanding between Churchmen. The Ritualists are willing, I think, to acknowledge their share of error and mistake; and the spiritual movement, whose heart-beat is felt at your door, needs guidance, if it is to be healthy, and encouragement, if it is not to be lost to the Church.

Some eighteen years ago, Bishop Whittingham, under whose direction I had read for Holy Orders, and whose every word to me was law, gave me his benediction on the founding of a Religious Society, whose general principles we had discussed, and which was to be thoroughly loyal to our Church, and as useful, I hoped, to the Bishops as it would be devoted to them. If, in another Communion, men could be found who specially devoted themselves to uphold the Papacy, which I firmly believed to be an incarna-

tion of worldliness and an organically perpetuated crime against Jesus Christ, like unto the sin of Israel in demanding for the Theocracy a visible head, "Why," I thought, "should not those be found who with equal ardor would consecrate their lives to aid specially the Divinely constituted Order of the Episcopate in its work in our land?"

It was with this spirit and intent I commenced my work. It has been marred by my own short-comings and mistakes. How it has been misrepresented and opposed, and I have been pained, I need not tell you. After all, are not those who honestly oppose us for Christ's sake, our beloved in Him? And still, after these years, my convictions of the need of such supplementary agency as a body of Mission-priests supplies to the Church is only stronger, and my desire still the same. What such a movement requires is the help and direction of some of our Bishops. I love this Church in which I was new-born to God, and wherein so much grace is bestowed, in which I mean to live, and for which I would gladly die; and you, who have had your own special leadings, seem better than most others to understand the spiritual life-needs of our country, and our heart-ache to meet them.

Let me say here and first of all, that I have no sympathy with Rome or Romanizers. Those born in that Communion, who rightly use the Word and Sacraments, may and do become saints. In all that comes from Christ and belongs to Catholicity we are common possessors and can rejoice together. But Rome as a Church has stamped upon her person four marks. They are not the "Notes" of the Church of Christ given us in the Creed. There the Church is said to be One, Holy, Catholic, and Apostolic. But the first "note" of the Roman Church, considered apart and by herself, as she claims to be, is *disunion*. The Papal supremacy, which is her distinguishing character, is not, as it is claimed to be, the principle of the Church's unity, for it cannot bind the whole Church, the living and the dead, together; and here on earth, so far from being a principle of unity, it has been the one great source of the divisions of Christendom.

Her next "note" is *untruth*. The Pope claims Lordship over the Church as Peter's successor, and bids us believe, as an article of our Creed, in the one holy Roman Church. It is to be observed, however, that there is no historical article of the Creed but has for its support the concurrent testimony of eye witnesses, and is also recorded in Holy Scripture. Of St. Peter's being at Rome there is no direct evidence. No one ever saw him there, and there is no record of it in Holy Scripture. Now, it is impossible to suppose that God intended the salvation of the world to depend on a fact which He did not take the trouble to have either witnessed to or recorded. Again, Rome's claims are fraudulent. She has been mostly built up on the quagmire foundation of the forged and lying Decretals; and the lying system of casuistry which Pascal exposed is still the hidden cancer in the heart of her spiritual life.

Again, *Worldliness* is the next note stamped upon her. While England's Church is struggling against the State and seeking to throw off her worldliness, the Romish Church long ago went over to the State, and became transformed into a worldly kingdom; and the poor Pope of to day is seen, not having faith enough to trust God and the spiritual agencies which Christ established for the world's conversion, but hypocritically acting, for worldly political purposes, the part of a prisoner, and struggling to regain the lost hauberk of his earthly sceptre.

Lastly, the Church of Christ ought to be *Catholic*. Made for all, she ought to be able to reach all. But Rome has not only lost the East, and then lost half the nations of Europe, but now has greatly lost, through her new dogmas and modern developments and Mariolatry, her hold upon the human intellect; and chiefly reaches women only, and the uneducated classes. In her enfeebled faith she rails against the age whose wants she cannot meet, seeks after signs, and walks by sight, and runs after visions and winking pictures, and apparitions of the Virgin.

Usurpation, worldliness, lying, and a spurious imitation of sanctity; these are the marks upon her. Denouncing un-catholic and un catholic terms of communion, she is schismatical everywhere, as well on the Continent of Europe as in England; and, seeking to be wise above what has been revealed, has fallen into divers heresies, and can give only half the Blessed Sacrament to her people.

If a Reformation was needed in the 16th century (and I thoroughly believe in its necessity and the principles of the English Reformation), much more is it needed now; and I heartily sympathize with the Old Catholic movement of to-day. The effort of some within our Communion is to drive us Ritualists out of our Church; but however my own Mother and brethren might treat me, I would rather go down to the grave unattached, and without Sacraments, than obtain them by submitting to Rome, and becoming partaker with her in her rebellion, embodied in the papacy, against the Headship of Christ, and sin against the Holy Ghost by denying the reality of the Sacraments I have received.

There has been a small Romanizing faction in the midst of the Catholic movement; men who have sought to throw discredit on the principles of the Reformation, who have sought to bring about a union with Rome by assimilating our services to hers. This is now, I believe, an unappreciable quantity. The reunion of Christendom is a thing we should all pray for, because our Lord did so; but it will come about, if it come at all, by our own Church being true to the Reformation principles and the Catholic faith, and by God's working a spiritual revolution in the Church of Rome.

REV. GEO. W. HODGSON'S "Confirmation Notes" have been enquired after by so many, that, by permission of the author, we purpose publishing them in pamphlet form when the sale of four hundred copies is guaranteed. Price 10 cents, each, or \$1.00 a dozen.

MR. WARBURTON'S LETTER.

We gladly publish Mr. Warburton's letter, and heartily sympathize with the class he has brought forward to illustrate and enforce his position, but we see a way to help them other than the introduction of unauthorized persons into the Church's pulpits. Indeed the way out of the difficulty is a wise provision of the Church herself, and Mr. Warburton will have only himself to blame, if, in his own person, he does not in a measure provide for such emergencies as he has described.

Why, we ask, should not laymen of the Church of England, like Mr. Warburton, exercise the privilege which the Bishops gladly offer them, of becoming licensed Lay Readers, and so become able to read the service and preach in the absence of an ordained clergyman? The Bishop of Nova Scotia has licensed quite a number of Lay Readers in his Diocese, we think two or three gentlemen in Charlottetown have been in this way duly authorized to help their Rectors, and we know the Bishop is anxious to find men suitable for the position, and willing to undertake the office.

To show Mr. Warburton that his remarks have been anticipated, we print extracts from a letter recently issued by no less a personage than the Lord Archbishop of Canterbury, on this very subject. After referring to a memorial which he had received, and apologizing for not having sooner acknowledged it, his Grace says:—

"It has long been a question carefully considered whether any steps ought to be taken to institute in the Church of England a distinct office of Sub-Deacon. Some seem almost to have urged that our Church ought to add to the number of the three Apostolical Orders of its Ministry. It is thought, however, that what is wanted to meet the Church's needs may be obtained without so serious a departure from ancient precedent. Indeed, on this point the Bishops of both Provinces, at a meeting held under the Presidency of Archbishop Longley, on Ascension Day, 1866, have already expressed a decided opinion. They passed a series of important resolutions sanctioning and encouraging the employment of duly-appointed Lay Readers, but maintained the necessity of preserving a marked distinction between such Readers and the three Orders of the Ordained Clergy.

"What is now, in my opinion, required, is that throughout every Diocese in England the Episcopal Resolution of 1866 should be vigorously acted on, and that Laymen should be set apart to assist the Clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical Orders.

"I am aware that in several Dioceses, notably in London, important steps have long since been taken in this direction. Some 3,000 lay helpers are there at work, incorporated into a regular body, who are expected to meet, from time to time, as circumstances allow, for a united participation of the Holy Communion. Of these, 140 are lay readers, who have been formally set apart by the Bishop in his Chapel with prayer.

"But it will not be maintained that, even in London, far less elsewhere, as much has hitherto been done in this respect as the exigencies of the case require. What I am now desirous of pressing, both on the Clergy and Laity is the necessity of extending and deepening such organization.

"To this end I would urge:

"1. That in every Diocese Laymen should offer themselves to the Parochial Clergy for the distinct work of readers.

"2. That the Clergy should widely make known their desire to receive the co-operation of such Laymen.

"3. That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the Bishop, with such Religious Service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing on their labors.

"Such Lay Readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnest-minded Clergyman seeks to enlist in his Parish—who assist, for instance, in teaching in his Sunday School, and in making known to him the wants of his poor Parishioners. The work of these readers is also, of course, a different kind from that of the devout women who, whether under the name of Deaconesses, or united in Sisterhoods, or acting as Parochial Mission Women, have of late years, done so much true service for Christ in many neighborhoods.

"Alike in our crowded towns and in straggling country Parishes, the Clergy feel that many centres of worship and instruction might with advantage be formed, subsidiary to the Parish Church, if only accredited agents could be placed at their disposal, to whom they could with satisfaction confide a portion of their Pastoral work. There is nothing in the Order and Discipline of the Church of England to prevent duly qualified Laymen from assisting the Parochial Clergy by reading and expounding Holy Scripture, and leading the prayers and praises of the congregation in school-rooms and other appropriate places, where these persons may be gathered together, who, through whatever unfortunate circumstances, are at present unable or unwilling to share in the worship and instruction of their Parish Church.

"It is granted that such work has for many years been effectually, though sometimes unmethodically, carried on in many neighborhoods. What is desired now is that these efforts shall be extended, organized, and formally incorporated with our regular Church System, and shall receive everywhere the express authority of the heads of our Church.

"Obviously it will be the duty of the Bishop of each Diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems to be nothing to prevent each Bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work without an undue interference with the claims of their ordinary secular callings."

The system which the Archbishop is here urging upon the Bishops, Clergy and Laity of England, has been tried in this land for many years, and the only drawback to its complete success has been the paucity of fit men, or of those who, being fit, are willing to assume the active duties of the position.

Regarding the admission of Dissenting ministers into our pulpits, on principle we strongly disapprove of and oppose the practice. As we have shown, there is no need whatever for it, and it is calculated to mislead our people by lowering in their eyes the Church's Orders. It is impossible to invite such men as laymen; to do so would be to insult them; and to allow them to suppose they are exercising their functions as lawfully constituted ministers would be to practice a deceit most injurious to ourselves and our Church. But while we cannot and ought not to do this, we are at a loss to understand why the laity of the Church should hesitate to undertake a work which Mr. Warburton has shown to be so important and necessary to the Church's permanency and growth, and which the Bishops are most anxious to have them perform.

THE EXAMINATIONS FOR TEACHERS IN CHURCH SUNDAY SCHOOLS.

THE Church of England Sunday School Institute has published its list of subjects for examination in 1882. We desire to bring these examinations before the Teachers in our Sunday Schools, because we feel sure that the benefit to be derived from them is not fully appreciated. In fact the majority of our teachers have never heard of them at all. We may state, therefore, in brief that this Society, which has its headquarters in London, and which is doing so much for the better organization and instruction of schools, has established an Examination for Teachers of Church Sunday Schools. The subjects for 1882 are St. Matthew, chapters 1 to 13, the Catechism and Confirmation Offices, and the construction of a Lesson on any subject in the first thirteen chapters of St. Matthew. There will be eight questions given on each of the first two subjects, of which five only may be answered. Those who pass in all three subjects will receive a certificate. Candidates may enter for only one or two of the subjects, and if they pass will have their names published in the *Church Sunday School Magazine*. Certificates of the first-class will be given to those who obtain half marks in all three subjects, and certificates of the second-class to those who obtain half marks in two subjects. Such candidates as obtain two-thirds marks in all three subjects will receive certificates, signed by the Archbishops. Local Secretaries are appointed, who have charge of the printed questions, conduct the Examinations, and transmit the papers to London, where a Board of Examiners passes judgment upon them. This year several candidates from St. John passed, and some from Ontario. It is hoped that next year more will take advantage of the opportunity. No Schools or Deaneries in Nova Scotia are, we believe, affiliated with the Institute; but in New Brunswick the St. John Teachers' Association, and the schools in the Deanery of Shediac are in connection with the Home Society. The Rev. Canon Brigstocke, of St. John, and the Rev. Edwyn S. W. Pentreath, of Moncton, are Examination Secretaries, and it is intended to hold examinations in St. John and Moncton. These gentlemen will give every information to inquirers. A small fee of 50 cents is required of each candidate, according to the rules of the Society. We may also state that the Society will be glad to appoint Local Secretaries in districts where there are none, so that no part of the Maritime Dioceses need be unrepresented. Instruction classes on the subjects for 1882 would materially benefit teachers, and we trust that many of the clergy will endeavour to stir up their teachers to prepare for the examination next spring. The last day for receiving application from candidates is April 17th, 1882.

Mr. John Palmer, Sergeant's Inn, Fleet Street, London, the efficient Secretary of the Institute, will be glad to furnish information as to the general objects of the Society, and to appoint Examination Secretaries.

THE FORTY-SIXTH REPORT OF THE D. C. S. OF NEW BRUNSWICK.

THIS Report for the year ending in June, 1881, has just been received, and presents in its arrangement several features of improvement over past years. The report of the ex-Treasurer, Mr. S. Schofield, deserves especial mention for the very full and clear statements pertaining to the affairs of the Society, enabling every reader to form a correct and intelligent idea of the funds and management of the Society's business. It is a matter of regret that neither the resolutions of the Synod nor the personal request of the Bishop expressed on several occasions has led to statistics being forwarded from all the Parishes in the Diocese. No accurate report can be made on account of the absence of reports from some of the city Parishes and from some in the country. This neglect shows not only apathy on the part of those concerned, but is also a disregard of the express desire of the Bishop and a plain resolution of the Synod.

The statistics given are suggestive, and form a curious study. Some Parishes take a very unexpected position, and members of the B. H. M. might well spend an hour or two in analyzing the lists. The Parishes having over 100 communicants are Trinity, St. Mark, St. Paul, St. Luke, in St. John; Carleton, with Fairville, Fredericton, Chatham, Hampton, Kingston, Moncton, Richmond, St. Andrews, Rothesay, Sussex and Woodstock. Carleton reports the largest number of baptisms again this year—58. The next is Weldford, with 43. The Parishes reporting over 100 children in the Sunday School are the city churches and Fredericton, Carleton, Moncton, Stanley, Sussex, Westfield and St. Andrews. The largest net gains in communicants were Woodstock, 36; Upham, 31; Sussex, 29; Moncton, 21; Richmond, 19.

In the list of Parish contributions for all Church purposes, we meet with some surprising results. We append a list of Parishes raising \$500 or over, with their reported communicants:—

Parish.	Contributions.	Communicants.
Chatham.....	\$1509.96.....	149
The Cathedral.....	1697.70.....	300
Moncton.....	1435.00.....	101
Dorchester, }.....	1400.00.....	74
Woodstock, }.....	243
Sackville.....	1300.00.....	50
Weldford.....	1020.00.....	20
Richmond.....	860.00.....	138
Westfield, }.....	800.00.....	61
Carleton, }.....	94
Sussex.....	776.00.....	149
Springfield.....	773.00.....	96
St. Martin's.....	750.00.....	53
Stanley.....	720.00.....	40
Pt. DuChene.....	650.00.....	25
Kingston.....	640.00.....	197

The list of confirmations is not complete. 355 are reported as confirmed, but there are several Parishes who neglected to report. On the whole the Report is an encouraging one, and we hope it will be studied by the members of the Church in New Brunswick. There is an omission in it which is probably an oversight. The list of deceased life members does not appear. It is well to keep green the memory of these worthies of the Church, who, since the formation of the Society, have had their names recorded in the lists, and we trust their names will appear next year again.

THE REVISED VERSION OF THE NEW TESTAMENT.

A Paper read by the REV. D. SMITH at a Rural Deanery Meeting, held at Cow Bay, on St. Luke's Day, 1881.

When I undertook to prepare a paper on the Revised Version of the New Testament for discussion at our present meeting, this Version had just been placed in the hands of the public. Its issue had been awaited with great eagerness by scholars versed in textual criticism and skilled in the Greek language, anxious to see with what fidelity the Revisers had adhered to their "Principle and Rule," to introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness, and by the much larger class of general readers, who had but little idea of the nature of the Revisers' work, and the limits within which it lay, and whose anxiety was proportionate to their lack of knowledge. On its appearance it was received with avidity; and almost before the ordinary reader had begun to compare it with the Version so long in use and so endeared to all, the press, religious and secular, Church and Nonconformist, Roman Catholic and Jewish, teemed with

critiques more or less able and acute, and manifesting more or less knowledge of the different branches of the Revisers' labour, some extravagantly laudatory, others erring in the direction of undue depreciation; but the majority, while differing from each other, perhaps, as to particular alterations of text or of rendering, agreeing in the verdict that, while there seemed to be many needless departures from their own "Principle and Rule" before mentioned, the Revisers had given what, as a whole, was the best representation of the original Scriptures that had ever been placed in the hands of the children of the Church.

Now one cannot but be influenced in some measure by what one reads, and the process of assimilation is so subtle and continuous that it is difficult, if not impossible, to trace back a thought, an opinion, a conviction to its source, and recount the various steps which have led to the formation of a mature judgment. I cannot, therefore, say that I have not been influenced by the criticisms on the Revised Version which I have read. But in the preparation of this paper I have endeavoured to form an independent judgment; and this it will be my labour to express, not with the expectation that I shall have your concurrence in everything that I may say, but with the hope that it will provoke discussion, and so tend to what we all desire, the greater elucidation of the truth.

I. At the beginning of my paper I would briefly touch upon the necessity or desirability of revising the Scriptures. When twenty-five years ago, through the able and eloquent advocacy of Canon Selwyn, the question was brought into prominence, both Convocation and Parliament were unwilling to support the scheme of Revision by means of a Royal Commission. And when in February, 1870, the late Bishop Wilberforce succeeded in carrying through the Convocation of Canterbury a resolution to the effect that a Committee of both Houses should be appointed, to consider and report upon the desirableness of revising the Authorized Version of the New Testament (the resolution was afterwards extended to the Old Testament), the Convocation of the Northern Province of York refused to follow the lead thus set to them; and to many, even of those conversant with the Original Scriptures, the project seemed to involve two dangers—the danger of too free handling of the language and text of the Bible, and the danger of unsettling the minds of many good and pious people, to whom, unacquainted as they were, with the facts pertaining to the reception, collection, and preservation of the various books, admissions that there were inaccuracies in the Authorized Version would seem almost like the surrender of the citadel of the faith, everything pertaining to which they had been taught to deem impregnable. And even yet the sound of such misgivings has not wholly passed away. From time to time we hear them faintly re-echoed.

But to me it seems that, so far from unsettling the minds of good and devout people, the tendency of the present Revision, and the discussions to which it has given rise, will be to remove apprehensions which they may have entertained, and to place their faith in the New Testament on a more rational and intelligent basis. From every quarter they had heard of mistranslations and doubtful passages in the Authorized Version. Unbelievers had taunted them with errors in the text of the Scriptures, which text they had been taught to consider perfect. Christians of other denominations had disputed the correctness of the rendering, as well as the exposition, of passages adduced for controversial purposes. Their own ministers had repeatedly told them from the pulpit that such and such passages were not correctly translated, and had then proceeded to give other renderings, in some cases supported by good authority, in others, perhaps, suggested by imperfect knowledge and faulty scholarship. Scholars had put forth new translations of some, or of all, the Books of the New Testament, in which were many deviations from the Authorized Version, and, perhaps, disagreements with each other. All these things conspired to unsettle men's minds, in their ignorance of the facts of the case, as to the perfection and authenticity of the Scriptures; and apprehensions and anxieties were the greater in inverse proportion to the knowledge which men possessed of the limits within which sound and rational criticism must confine itself. It cannot, therefore, but be a great relief to the readers generally of the New Testament to be told, on what is really very great authority (whether the Revised Version be adopted

by Convocation or not), what the utmost changes required by sound criticism really are; and to find that, after all have been made, they still possess the New Testament in substantially the same form that their forefathers did—that while there is here the omission of a familiar passage often used as a convenient and telling proof of some doctrine (which, however, does not rest upon such passage, but is fully proved elsewhere), and there the alteration of an important passage, by such alteration made the more clear or the more obscure, as the case may be, and numerous lesser alterations concerning the necessity and desirability of which there will be many differences of opinion, yet none of the facts and doctrines of the Gospel are affected by such omissions and changes. And the truer knowledge towards which the present Revision will be the means of directing many, concerning the origin, reception, preservation, and transmission of the Sacred Writings, cannot but tend to place their faith on a sounder and less assailable base than it has before occupied.

And of even greater weight is the duty and obligation to the interests of truth. The Church is the "Witness and Keeper of Holy Writ," and as such is bound not only to instruct her children in the Scriptures, but also to provide that they shall be presented to them as nearly as possible as they left the hands of the Apostles and Evangelists. If, therefore, it be proved, almost to demonstration, that some portions of what she is offering as Scripture are not really so, and that she is giving her sanction to renderings and translations which her own ministers, without scruple or hesitation, condemn and alter, if not amend, should any inconvenience, any imaginary dangers prevail to draw her away from endeavouring to ascertain what alterations are required in the interests of truth, and when these are ascertained to make them. To me it is perfectly clear that duty, as well as expediency, called for revision.

It has been objected, indeed, that the materials and scholarship necessary for the work were wanting, and admissions that textual criticism was still in its infancy have been adduced in support of the objection, and thus made to bear a significance which they were not intended to bear. But textual criticism and Greek scholarship have, at all events, made enormous advance since the days of King James I.; and the fact that future generations may possess greater qualifications is surely no reason why the present should not contribute, so far as it is able, to place before the children of the Church a more accurate Version than we have used. If new manuscripts of weight are found, or other authorities, which show that the present Revised Version needs revision, well, by all means, let it be revised.

(To be continued.)

Correspondence.

MR. LANG AGAIN.

(To the Editors of the Church Guardian.)
SIRS.—The action of Rev. Gavin Lang, in conducting Service and preaching with surplice, etc., in Archdeacon Read's Church, at Rustico, has been made the subject of considerable discussion and comment in late numbers of the GUARDIAN. I was in Rustico the Sunday Mr. Lang preached, though not present at the Service, and as he displayed a most liberal broad-minded, Christian spirit, not only on that occasion, but also in the Services regularly held by him at the Seaside hotel, I have felt much interest in the matter, and, therefore, ask space in your columns to express a doubt as to the absolute wisdom of a Canon which forbids, under all circumstances earnest Christian men, such as Mr. Lang, to officiate in our Churches. The Canon may be very well in England, where, practically speaking, every member of the Church lives within easy walking distance from some town, village, or hamlet, where the Services are held as regularly as Sunday comes round, but in this Dominion the case is quite different. Here, we frequently have Parishes vacant for months, even years at a time, and their Churches closed, owing to the difficulty of procuring clergymen to keep their doors open. I have known such cases, and I remember seeing one Church with the windows boarded up, because there was no "lawful bishop, priest, or deacon" to minister to the spiritual wants of its congregation. The Parishes also, in a new country, necessarily embrace a large area, and frequently, two, three, or even more, Churches have to depend solely upon the exertions of our clergyman, and it is a physical impossibility for him to hold a Service every Sunday in each. The consequence is, that in some, the doors are opened every alternate Sunday only, others remain closed for three weeks at a time; and there are instances, I believe, of congregations being forced to content themselves with having the Services of their Church once a month, and this,

too, in Parishes that are not vacant. What is the natural, the inevitable result? Is it not that people become unsettled in their religious beliefs, gradually fall away from the faith of their fathers, and insensibly become absorbed into the ranks of any other body of Christians, which is able to afford them more frequent opportunities for attending public worship, or, what is worse, become altogether indifferent to religion. If what I have written is true, and every one who knows this Dominion, especially these Maritime Provinces, must admit that it is true, is that a wise Canon, which, under such circumstances, forbids us to avail ourselves of the labours of earnest men, who are sufficiently liberal-spirited to lay aside, for the occasion, the customs of their own Churches, and to adopt the forms and ceremonies of the Church of England, in order that the congregations of our vacant Parishes or Churches may be enabled more frequently to enjoy the Services of that Church, and hear the word of God from pulpits which would otherwise be unoccupied? Is it wise, nay, is it right, or in accord with the true spirit of Christianity that we should keep our Church doors closed Sunday after Sunday; that we should suffer hundreds and thousands of our people to continue, week after week, without an opportunity of hearing the "good tidings" which we are ever anxious to send to the far-away homes of the heathen; that we should allow men and women to wander away, seeking from others that spiritual teaching which we have not the means to give them; that we should permit so many of our fellow-Churchmen to lapse into carelessness and indifference to religion, rather than that we should strike from the statutes of our Church a law which will not allow us to accept help from men who are willing to drop for the time the usages of their own Churches, and to adopt the Services of ours, that they may minister to the religious wants of those who are in spiritual need? To me, I confess, it appears infinitely better that the people should hear the Service of our Church read even within the sacred building by one who does not belong to its fold, than that the Parishioners should never hear those Services at all.

In what I have written, let it be clearly understood that I refer merely to the ordinary Services, and not to the Sacraments of the Church.

Yours, &c.,

A. B. WARBERTON.

Charlottetown, P. E. I., 25th Oct., 1881.

RHODE ISLAND AND THE CHURCH CONGRESS.

(To the Editors of the Church Guardian.)

SIRS.—Cotton Mather, in his *Magnalia*, describes the state of Rhode Island colony, in 1695, as "a collours of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters, and everything but Roman Catholics and true Christians; *bonna (sic) terra, mala gens.*" How would that worthy Puritan have opened his eyes had he seen how the Church has grown there within two hundred years; for whereas in that colony, together with Narraganset, Humpfrey, in the early quarter of the eighteenth century only reports 30 communicants, Church statistics for 1879-80 give 6,388. In this State, in its principal city Providence, is the seventh Church Congress to be held. The subjects destined to engage attention are of an eminently diversified character; indeed, rarely has so varied a programme been placed before the organization. Many of the subjects examined in Congress must necessarily evoke conflicting opinions; we may cite, without fear of contradiction, such topics as "The Revision of the King James' Version of the New Testament, and "The Relation of Parishes to the Dioceses, and of Dioceses to the General Convention in the matter of Jurisdiction and Representation." It may, therefore, be a matter of gratification to know that this body is invested with no authority to enforce its decisions, else the result might be disastrous to the peace of the Church. There was a time, as can be seen by our quotation from Mather, when it would have been hopeless to anticipate such an assembly, aye, even earlier in the nineteenth century it might have been considered mythical to have endeavoured to gather such a meeting together. But events have shown the importance of these annual reunions. The period, short though it may be considered by some, during which this Congress has existed, gives evidence of its necessity, and may be accepted as a proof of the quickened spiritual activity of the Church. Year by year her vitality increases; as year by year she 'enlarges the place of her tent, lengthening her cords and strengthening her stakes.' Corner-stones of new Church edifices, consecrations of older testify to her activities. In the far West Dakota is asking to be admitted as a Diocese; in the extreme South Florida is making vast strides; wherever, indeed, the Church's sanctifying influence is felt, there she makes the desert rejoice and 'blossom as the rose.' In the Diocese of Easton has been begun an important work, nothing less than at each Convocation a special service is devoted to the colored race, a proceeding which cannot fail to succeed, when, as in that little corner of the large see of Maryland, it has such a grand, lovely and hard-working Bishop at each of its sessions. May every other Diocese follow in the grand movement.

B. T. H. MAYCOCK.

Millersville, Queen Anne Co., Md.,
Oct. 10th, 1881.

Almost Young Again.

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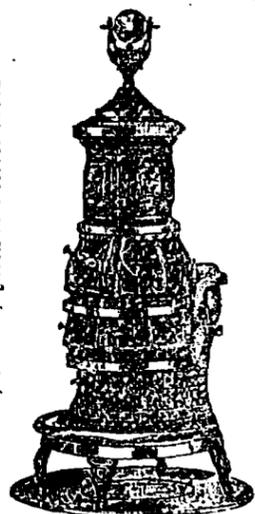
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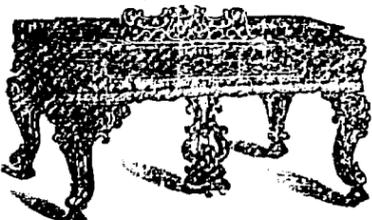


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Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cashemille, M. A. Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. C. A. How, M. A. Lessons on an Early Church History. Reprinted from the "Church Sunday-School Magazine." Gladin's Ecclesiae or Church Lessons for Young Churchmen. By the Right Rev. J. K. Titcomb, D. D. The Reformers, their Homes, Habits, and Works. By Dora M. P. Nefather. A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cashemille, M. A. Lessons on the Life of our Lord. By Emily E. Deeds. Bible History Lessons for Junior Classes. By J. Lilla Tretter. Elementary Lessons on the Old Testament. By Emily E. Deeds. Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock. Lessons on the Gospels and the Ecclesiastical Year. By Laura Soames. Fifty-Four Infant Class Lessons with Introduction. By George Warrington. Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer. Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Caroline L. Greene. Lessons on the Collects. By the Rev. John Kyle. Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock. Lessons on Genesis. By the Rev. W. Samerz Smith, B. D. Lessons on the Church Catechism. By Rev. A. Clancy Macpherson, M. A. Lessons on the Acts of the Apostles. By Eugene Stock. Lessons on the Life of our Lord. By Eugene Stock. For sale by J. & A. McMILLAN, 98 Prince William Street, St. John, N. B.

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With reversible Jaws if required. Lycop's Pulverizer for Gold Quartz and all kinds of Ores, &c. This machine is built on same principle of the old CHILIAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and power. Engines, Boilers, Lathes, &c., OF ENGLISH MANUFACTURE. Mine Rails, Fish Plates, Mine Rail Spikes, Clinch Nails, Out Nails, &c. E. G. SCOVIL, Cold Brook, New Brunswick.

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Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens August 25th, 1881. Catalogues on application. D. KENNEDY, D. D., Principal.

John K. Taylor, Merchant Tailor, UNION STREET, CARLETON, ST. JOHN, N. B.

For Fall and Winter, 1881-82. Black and Blue Beavers. do. Pilots. Fancy Worsted Overcoatings. do. Elysian do. Tweed Overcoatings. Stockinettes. Diagonals, Meltons, West of England Broadcloths, Doeskins and Cassimeres. English and Scotch Suitings and Trouserings. Samples and Rules for Self-Measurement Free by Mail. Goods expressed to all parts of Canada ALL GOODS WARRANTED. J. K. TAYLOR.

AT WILLIAM GOSSIP'S, 103 Granville Street.

THE FOLLOWING EDUCATIONAL BOOKS JUST RECEIVED: Initial Greek, parts I, II, and III; Xenophontis Institutio Cyri; Demosthenes—Philippics; do. Olynthiacs; Ammon's Liry; Principia Latina, parts I, II, III, IV; V; Alvarez's Latin Prose; Oxford Classics; Cicero—Pro Lege Manilla Pro Archia; do. Philippica; do. In Catilinam; White's Grammar School Texts—Caesar—Books I, IV, VI, &c., &c. On Hand—All the COLLEGE AND TEXT BOOKS in general use. Now on Hand—Just Received—A beautiful and extensive assortment of CHRISTMAS CARDS! Newest Designs, unsurpassed in variety and excellence, and moderate in price. Wholesale and Retail. Oct. 26. Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells

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A. VOGELER & CO.,
Baltimore, Md., U. S. A.

The Week.

HOME NEWS.

It is reported that the Grand Trunk Railway Co. has applied to the Ontario Government for a charter for a line from Ottawa to Cornwall.

Charlottetown has now \$664,308.02 drawing four per cent. in the P. O. Savings Bank. This is an increase of \$138,302.77 in twelve months.

The winter freight tariff on the I. C. R. takes effect December 1st.—The winter arrangement of trains commences on Monday, the 14th inst.

The American Telegraph Co. give notice that they will make application to parliament for the necessary authority to carry on business in the Dominion.

Last week the receipts on the P. E. I. Railway were \$800 in excess of the corresponding week of last year, or an increase at the rate of \$3,500 per month or over \$40,000 in a year.

The steamer "Secret," which sailed on Thursday evening from Annapolis for Boston, took as cargo, 856 bbls. potatoes, 537 bags do., 124 bbls. turnips, 57 do. apples; 60 cases eggs, valued at \$2,500.

About twenty men have gone to work on the excavations for the Halifax Cotton Factory; and it is fully expected that a great deal of the foundation will be got in before the season grows too severe.

A fire in St. John, on Friday night destroyed the principal portion of Messrs. A. Christie & Co's sash, door and moulding factory; also a dwelling on Peters Street Christie's loss is estimated at \$40,000, to cover which they have not a cent of insurance.

The steamer "Empusa" sailed on Wednesday week from Annapolis for London. Her cargo consisted of 9,000 bbls of apples and 3,000 boxes of smoked fish, valued at \$25,275. Quite an amount of freight beyond the carrying capacity of the steamer was offered.

Notice is given that a deed of Mortgage, executed under the provisions of the charter of the Canada Pacific Railway Company, securing the issue of \$25,000,000 of land grant bonds has been deposited in the office of the Secretary of State of Canada, as required by the 35th section of the said charter.

Thomas Clarke, of Truro, has received \$500 from the American Humane Society, in recognition of the valuable aid which his patent cattle cars give to the work of the prevention of cruelty to animals. Had Mr. Clarke been willing to give up the patent he would have been awarded the first prize offered by the Society.

[Montreal (Canada) Post.]
A Good Thing from the States.

In this age of quackery, it is consoling to discover that there is something solid in existence, and that, though there are vendors who lie most cheerfully about their wares, there are others who tell the truth and allow time to test the merits of what they offer for sale. As year after year rolls over, the frauds and the shams sink away out of sight in the pools and morasses of obscurity, while what is really good and true stands boldly forth all the grander for its age and solidity. Thus while within the present decade thousands of patent medicines, puffed at one time to inflation, have shrunk before the test of analysis, St. Jacobs Oil has bravely borne the strain, and is to-day renowned all over the world for its famous curative powers. It is truly one of the phenomena of the age we live in. The sale of this article is incredible. It is to be found all over the civilized world and in a good many places which are not civilized—for, unfortunately, the bones of sorrowing man are racked and ache with pain no matter what region he inhabits—and we believe it is yet destined to be found in every house, and to supersede the many nostrums which still remain abroad to rob and defraud humanity of its money and its health. The firm of A. Vogeler & Co, Baltimore, spend half a million dollars yearly in advertising St. Jacobs Oil, and hence we may guess at the full extent of their enormous business. It is truly marvellous, or would be, did we not know the circulation of this inestimable blessing.

A manifesto signed by Patrick Egan is being privately circulated throughout Ireland, advising farmers to pay no rent, to avoid the Land Court, and to hold the harvest.

NEWS FROM ABROAD.

The Dublin Gazette announces that the number of suspects imprisoned is 244.

The decrease in the public debt of the United States during October was \$13,321,458.

The American Telegraph Cable Company will apply for an Act to enable it to carry on business in Canada.

Rome, Nov. 6.—The Pope has expressed himself strongly in condemnation of the proceedings of the Irish Land League.

New York, Nov. 3.—The cry of potato famine in this country has occasioned the importation of tons of potatoes from Ireland.

Berlin, Nov. 7.—Bismarck has brought an action for slander against Von Runsen, Secessionist, arising from his speech to his constituents.

Athens, Nov. 7.—The statue of Lord Byron has been unveiled at Missolonghi, where he died. The ceremony was attended by great popular enthusiasm.

Dublin, Nov. 6.—The number of applications to the Land Commission to fix fair rent now reaches 16,000. The Government contemplates the formation of four more sub-commissions under the Land Act.

IT SAVED MY LIFE.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this subject, Charles Nelson, Esq. proprietor Nelson House, Port Huron, observed: I suffered so with rheumatism that my arm withered, and physicians could not help me. I was in despair of my life, when some one advised me to try St. Jacobs Oil. I did so, and as it by magic, I was instantly relieved, and, by the continued use of the Oil entirely cured. I thank heaven for having used this wonderful remedy, for it saved my life. It has also cured my wife.—Port Huron (Mich.) Commercial.

THE HOLMAN PAD CO. have opened a new office in St. John, N. B., at 223 Union St., for the convenience of people requiring these wonderful remedies which are curing every one. It is the greatest revolution in medical science ever known. Halifax office 119 Hollis Street.

THE BLOOD AND NERVE TISSUES owe their healthy existence to Phosphorus, and become disorganized when it is lessened in quantity. It is necessary to the proper preservation of the functions of life. Electricity is to the Telegraph. The use of Phosphorus, combined with Cod Liver Oil, Lime, Soda, &c., in PUTTAN'S EXTRACT, by providing in a palatable and perfectly digestible form, all the elements necessary for the healthy growth and vitality of the body prevents and rapidly cures all diseases which are due to its being present in less quantity than Nature demands. Hence its inestimable value in Brain diseases, Nervous Debility, Wasting and other Lung troubles, which, beginning in loss of flesh and vitality, with Coughs, Croup and Bronchitis, resulting in that fell destroyer of the human race—CONSUMPTION.

THE AVERAGE BOY

and a good-sized lump of maple candy, form the materials from which we might deduct self-evident conclusions regarding the facility with which attachments are formed in early life, when the circumstances are at all favorable. Among other good illustrations we might also particularize the case of the little fellow, who, as an inducement to his indulgent material relative to make an addition to his customary dose of

Robinson's Phosphorized Emulsion, suddenly brought the matter to a focus by exclaiming, "Openly, I'm giving me one more teaspoonful and I'll go right off to sleep."

Prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price 25.00 per bottle; six bottles for \$5.00.

Get Out Doors.

The close confinement of all factory work, gives the operatives pallid faces, poor appetite, languid, miserable feeling, poor blood, inactive liver, kidneys and urinary troubles, and all the physicians and medicine in the world cannot help them, unless they get out of doors or use Hop Bitters, the purest and best remedy especially for such cases, having abundance of health, sunshine and rosy cheeks in them. They cost but a trifle. See another column.—Christian Recorder

Protection on Iron.

Iron, one of the principal constituents of "Hannington's Quinine Wine and Iron" is so thoroughly protected in the above named preparation that it does not in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from Weakness, Want of Appetite, Indigestion, Bloated, Pimples, Boils, and many other troubles arising from impure or thin blood.

After an Attack of Fever, Measles, Diphtheria, or any wasting disease, HANNINGTON'S QUININE WINE and Iron is the best medicine to take. It gives lasting strength.

Rest and Comfort to the Suffering.

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

University of King's College, WINDSOR, N. S.

This University was constituted by a Charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD of GOVERNORS, members of the Church of England, elected by the Alumni.

PRESIDENT:

REV. CANON DART, D.C.L., M. A. OF OXFORD.

Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, &c., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, CHAS. H. CARMAN, Esq., Halifax.

THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTS, Graduate of the University of Cambridge is Head Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

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. WHITSON,
R. J. WILSON.

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MODERN & CORRECT STYLES
In Chalice, Paten,
And WINE CRUETS,
FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver,
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The Best Assortment and Value
in the Market, at

M. S. BROWN & CO'S
(ESTABLISHED A. D. 1840.)
JEWELLERS and Silversmiths,
128 GRANVILLE STREET,
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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.

Danish, Rep, and other Carpets 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 speciality of Silks, Silk Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new.

Quartz 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 colors 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 106 Mainland Street.

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

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REPRODUCED ILLUSTRATED
25 YEARS SAID TO BE THE
BEST CHILD'S PAPER
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AGENTS WANTED IN EVERY SCHOOL
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Private Tuition.

High Class Home and Education for three boys, preparatory to the public schools, colleges &c. Testimonials from Hon. members of the Dominion Parliament, members of the Bar and others, former pupils.

The Rectory is situated in a very beautiful and healthy country Parish. Terms moderate. Address, REV. R. L. BRINE, H.A. Rectory, Pugwash, Co. Cumberland.

Companion or Housekeeper.

A young Lady (Churchwoman) desires a situation as Companion, or as Housekeeper, in small family, town or country. Good references Address, stating particulars, "1." Guardian Office.

175 Bulbs, free by post to any address for \$3 cash.

- 12 Hyacinths, double and single.
 - 25 Tulips, double and single.
 - 100 Crocus, mixed.
 - 12 Narcissus.
 - 25 Snowdrops, double and single.
 - 2 Crown Imperial.
- All good sound Bulbs. This offer for two weeks.

HERBERT HARRIS.

Halifax Nursery, Oct. 31. 2W

BOOK NOTICES, REVIEWS, &c.

We have received from the publishers, the October number of the American Church Review, a publication which continues to merit the highest praise. Its table of contents, both as regards subjects and the ability with which each is treated, is an attractive one. We are glad to find among the writers the name of a well known clergyman of the Canadian Church, Canon Norman, D. C. L., of Montreal. We have before called our readers' attention to the excellence of this publication, which includes a new feature, we think, in that each number is well bound in cloth, ready for the library shelves. The price is but \$4 a year, or \$1 a number. We have only space to give the contents of the October number:—Holy Orders in the Swedish Church, by the Bishop of Connecticut; Ancient Egypt and the Bible, by Rev. Cunningham Geikie, Paris; Evolution and the Christian Doctrine of the Fall, by Rev. E. D. Hoskins; Christianity proved by the Resurrection of Christ, by Rev. Prof. Henry A. Hartley, A. M.; The Revision of the New Testament, by Rev. Arthur C. Hall, A. M.; The Harvard Shakespeare, by Rev. Prof. J. A. Spenser, D. D.; The Sermon, by Rev. Sylvester Clarke; Christianity on Trial, by Rev. Benjamin Franklin, D. D.; The Catholic Faith and Theological Systems, by the Rev. Wm. A. Sively, S. T. D.; An Ethiopian Manuscript in the Astor Library, by Mr. L. Lund; Woman's Work in the Church, by Canon R. W. Norman, M. A., D. C. L.; Bishop Berkeley, by Rev. E. E. Bardsley, D. D., L. L. D.; Literary Notices. Address "American Church Review," New York.

We have received from George W. Harlan, Publisher, 19 Park Place, New York, "Tutti Frutti, a Book of Child Songs." A charming volume in old-style print, and with quaint and beautiful illustrations, admirably adapted for a Christmas present for a child. We strongly recommend it to our readers.

Received, the November number of "Our Little Ones," Russell Publishing Co., 149 Tremont St., Boston. This most attractive little monthly keeps up all its excellent qualities. We know of no children's magazine which excels, and very few to equal it. Only \$1.50 a year.

Received, "The Herald of Praise," a collection of music for choirs, singing classes, etc., by L. O. Emerson, published by Oliver Ditson & Co., Boston. "The Herald of Praise" includes a compact chart or description of musical notation, many new and fresh, easy vocal pieces, sacred and secular, for practice of the notes, a large collection of new hymns, tunes and anthems, and well chosen pieces for concerts. For sale at J. & F. W. Harris, Barrington St., Halifax.

Received, Song Sermons, by Philip Phillips. This is a work on an original plan devised by Mr. Phillips, in which Bible Readings are combined with hymns and music, selected with special reference to each other. Complete edition, with music, bound, 35 cents each, or \$30 per 100 copies. Word edition, 12 cents each, or \$10 per 100 copies. Dawson Bros., Publishers, 159 to 165 St. James' St., Montreal.

Diocese of Rupert's Land.

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

Among the posts now requiring to be filled, are, Woodlands, Beaconsfield, Turtle Mountain, Pembina Mountain, and Rapid City. Any application sent to Canon Grisdale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied.

WINNIPEG, MANITOBA,
13th Sept., 1881.

St. Margaret's Hall, COLLEGE FOR LADIES, HALIFAX, N. S.

Patron—The Most Reverend the Metropolitan. Visitor—The Lord Bishop of Nova Scotia. Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthfulness. Combines extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13. Rev. J. PADFIELD, M. A., Principal.

Marriages.
WALKER—MORASH.—At Maple Grove, Cole Harbor, on the 1st inst., by the Rev. W. L. Currie, Rector, Charles Walker, Esq., of Dartmouth, to Laleah, youngest daughter of Mr. John G. Morash.
BOYD—SMITH.—At the Rectory, Keswick Ridge, on Saturday, the 22nd October, by the Rev. Wm. LeB. McKiel, A. B., Rector Douglas and Bright, Fenwick Boyd, Esq., of Nortondale, in the Parish of Southampton, to Miss Nellie Smith, of the same place.

Deaths.
FARMER.—Entered into rest, at his late residence, Burnside, in Lower Caverhill, Parish of Queensbury, Daniel Farmer, aged 83. The deceased was born in Glasgow, Scotland, and came to New Brunswick in 1822.
PRESCOTT.—Of consumption, in Lower Caverhill, Parish of Queensbury, York County, New Brunswick, Sarah Prescott, aged 21 years, daughter of William and Margaret Prescott.

Consumption and Wasting Diseases.
 T. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says:
Dr. CHURCHILL, of Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphites Salts. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the Physiological or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.
EAGAR'S PHOSPHOGEN.
 contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL, only. It is free from Iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.
 "The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, etc., of **RUSSALL LAMB DAVIS**, proving conclusively that **EAGAR'S Phos-pho-gen** is the greatest preparation now in use."
 Second Certificate from Dr. Slayter:
 Halifax, Jan., 1881.
 Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET. I may state that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drug and oil being of the very finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where Oil is indicated **EAGAR'S CREAM** WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

W. B. SLAYTER, M.D., etc., etc.
M. F. EAGAR, Chemist,
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JOHN C. SPENCE,
 Glass Stainer,
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Memorial Windows, Heraldic and Domestic Stained Glass, in the best styles of Art; Quarry and Geometrical Windows, in Rolling Cathedral and Antique Glass.
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 Consumption, Asthma, Bronchitis, Deafness Cured at home. Trial Consultation & Advice FREE.
 16 p. Pamphlet FREE.
 Address Dr. H. W. CASE, 933 Philadelphia St., Philadelphia, Pa.
 If an unwilling name, this paper Dr. Case's Jacobine of Tar Inhalant.

CANADIAN PACIFIC RAILWAY.
 Emory's Bar to Port Moody.
 NOTICE TO CONTRACTORS.
 Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for a construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emory's Bar, a distance of about 8 1/2 miles.
 Specifications, conditions of contract, and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plan and profiles will be open for inspection at the latter office.
 This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season, and before the winter sets in.
 Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.
 No tender will be entertained unless on one of the printed forms, addressed to F. BRAUN, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."
 F. BRAUN, Secretary.
 Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881.

LIVER COMPLAINT
 -CURED BY-
GATES' LIFE OF MAN BITTERS
 -AND-
INVIGORATING SYRUP.

PARMERSO, July 10, 1879.
 MESSRS. C. GATES, SON & CO.:
 GENTLEMEN,—This is to certify that about a year ago I was suffering with what the doctors said was Liver Complaint, and had tried medical treatment all to no purpose, but continued growing worse, and thought I should never be well again. A friend persuaded me to try your medicines, and I felt so badly that I knew something must be done, so I purchased a bottle of your No. 1 BITTERS and one of your No. 1 SYRUP, and before I had taken half I felt like a new being, and when I had finished them I felt as well as ever. I would recommend them to the public as an invaluable remedy.
 Yours, etc.,
 J. W. JENKS, Postmaster.
 Sold everywhere

BROWN BROTHERS & CO.
 Have in Stock and are constantly receiving
RUSSES,
 Of all kinds,
 Abdominal Supporters,
 In great variety,
SHOULDER BRACES,
 For Ladies and Gents,
 Elastic Stockings, Knee Caps, Anklets,
 & CO.
 Rubber Sheeting, Bibs & Aprons.
 HEADQUARTERS FOR
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 Abbott's Family Aperient Pills,
 Simson's Concentrated Ext. of Coffee,
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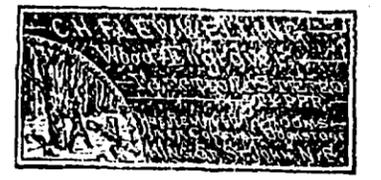

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 WHOLESALE AND RETAIL DEALER IN
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 AT LOWEST CASH PRICES.
 N.B.—We refund money if Goods do not suit.
 147 Argyle Street, corner of Jacob
 HALIFAX, N.S. 15-52

BOOTS & SHOES.
 The subscriber would respectfully call the attention of the public generally to his Stock of
Boots and Shoes,
RUBBERS & FELT GOODS,
 Which, on inspection, will be found to compare favourably with any other, as regards **QUALITY or PRICE.**

N. B.—No connection whatever with other Establishment in the City. At the Old Stand.

George Yates,
 23 George Street,
 46 HALIFAX, N. S.



CARD COLLECTORS!
 First. Buy seven Bars Dobbins' Electric Soap of your Grocer.
 Second. Ask him to give you a bill of it.
 Third. Mail us his bill and your full address, and a wrapper from the Soap.
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 116 South Fourth Street,
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ZOEDONE.
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The BRITISH MEDICAL JOURNAL says:
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