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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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. IV.—No. 32.]

HALIFAX.

WEDNESDAY, DECEMBER 6, 1882. WINNIPEG.

[One Dollar and a Half a Year.

THE GREAT SCHISM.

If the claims of the Roman Church to supremacy over all the Christian world had no other refutation than the fourteenth century affords, they would still be amply disproved.

The removal of the Popes to Avignon in France in the first year of the century will be remembered. For seventy years, referred to often by Roman historians as the "seventy years' captivity," we have the strange spectacle of the head of the Church of Rome resident in a foreign country.

During these first three quarters of the century, eight Popes succeeded one another, with the episode of one anti-Pope whose claims were asserted during a single year. The Papal pretensions could not in general be more distinctly asserted than they had already been, notably, it will be remembered, under Boniface VIII; but in detail they became so absurdly exaggerated as to provoke investigation and intelligent opposition. The Papal elections increased in turbulence, the Italians were rightly determined upon a spiritual head of their own nationality, while the French were equally bent not to lose the convenience to themselves of a French Pope resident at Avignon. The Cardinals preferred the luxury of Avignon to the restrictions at Rome, and were therefore false in the Papal elections to pledges given to the Romans.

Finally, Pope Gregory XI, the seventh of his office who had resided at Avignon, was persuaded by the account of the condition of anarchy into which the states of the Church had fallen, to return to Rome. Here, after a year's residence, he died. In the election which followed the Cardinals were virtually in the hands of the mob law on the part of the people and peasants outside who would compel the choice of an Italian. A Neapolitan was chosen, who took the name of Urban VI.

But the arbitrary and haughty course of the new Pope won the hatred of even his own countrymen among the Cardinals. They tried to declare his election illegal, and failing in this, they proceeded to follow their own will in a fresh choice, which this time fell upon a Frenchman, who took the name of Clement VII, and fixed his residence at Avignon.

Thus began what is known in history as the *Great Schism*—a period of about forty years, in which we see, not merely two rival claimants for the Papal throne, as in the frequent earlier cases of anti-Popes, but two actually recognised Popes of Rome, in allegiance to whom Western Christendom was pretty evenly divided. During this time there were four Popes at Rome and two (of longer reigns) at Avignon.

The aspect of Christendom during these years is indeed heart sickening. Each of the rival Popes declared readiness to yield to the other in order to promote the peace of the Church, but each was only self-asserting at heart; and thus the so-called heads of the Church weakly advanced and retreated while their supporters contended.

Thoughtful minds in all nations were aroused to ask what these things meant; where authority resided and where the Voice of the Holy Spirit was to be heard. The Universities pronounced opinions as official bodies. A General Council was largely demanded, but it was asserted on the other hand that the Pope (who was he?) was superior to the Council. Thus time wore on. At length, in 1409, a Council was summoned at Pisa, which deposed the then reigning Popes, Gregory XII and Benedict

XIII, and elected a Pope of Rome who is known as Alexander V. He lived but a few months, and his successor, elected by a few of the Cardinals, became John XXIII. As neither Gregory nor Benedict accepted the sentence of the Pisan Council, we now behold the anomaly of three Popes—three supreme heads of the Church, each, as such, according to the invention of our own age, of necessity, infallible!

Since the Œcumenical Councils, Councils had been national. Now, at the close of the year 1414, was opened, the Council of Constance, which claimed for itself the title of General, and which among the thousands of ecclesiastics reckoned as present, numbered representatives from all the nations of Western Christendom, and also the patriarchs of Constantinople, Antioch and Jerusalem. Of the claims of this Council to the title which it assumed we will speak later, as also of its effort at reform.

Its work, with which we, at present, have to do, is its disposal of three Popes, and its election of a fourth. During its continuance of four years, it deposed and imprisoned John; it accomplished the resignation of Gregory, and his acceptance of an inferior, though elevated position; it persuaded the supporters of Benedict to renounce him; it then elected a layman, who having been ordained Deacon, Priest and Bishop, on three successive days, was anointed as Pope, under the name of Martin V.

Thus it pleased God to postpone the threatened downfall of Roman usurpation. But Rome's power, though apparently restored, was hopelessly shaken. The independent existence of National Churches in the enjoyment of their own rights, was only delayed.

From the rear of the gloomy Cathedral of Avignon, the eye commands the same extensive and beautiful view that, by a strange yet common perversion of the glories of nature, helped to enervate the luxury-loving and sin-laden Popes and Priests of the days of the "captivity" and the Great Schism; but the old Papal Palace is now used as barracks, and the Papal Mint for fire-engine houses. —"C." in *Young Churchman*.

NOT SUFFICIENT.

Much has been said of late about education preventing crime; that criminals come from a strata of society uninfluenced by education; so that many persons are under the impression it is true, and all the country has to do to prevent crime is to cure illiteracy—that being the new name given to this *panacea*. We shall not be supposed as objecting to people being taught all that is to be learned, and if together with mental there was moral training, there would be more hope of education being a prodigious aid in preventing crime. But all the moral training in the world would not prevent it. For it goes upon the supposition that the knowledge of law, whether human or divine, makes men better. But this is not the teaching of St. Paul. All that law can do for men, he tells us, is to give the knowledge of sin, and to make sin appear the more sinful. There is no curative virtue in knowledge. What is wanted is not head knowledge, but more of that divine Spirit which is given to the believer in Christ to help him; so that when he knows what is wrong he may shun it. Nothing but the gospel is going to make men better; and the sooner we reach this conclusion the more likely of all becoming better, provided we accept the divine aid offered to us.

But the facts are not such as have been so often stated. Here, for instance, are the criminal statistics of Paris; from which we draw different conclusions about education tending to prevent crime:

First—That 26,000 persons of the class wholly illiterate furnish five criminals.

Second—That 25,000 of the class able to read and write furnish six criminals.

Third—That 25,000 of the class of superior instruction furnish more than fifteen criminals.

Fourth—That the degree of perversity in crime is in direct ratio with the amount of instruction received.

Fifth—That in the departments in which instruction is more disseminated crime is greatly more prevalent—in other words, that morality is in inverse ratio with instruction.

Sixth—That relapse into crime is much greater among the instructed than the non-instructed portion of the community.

We take these statistics from the *New York Herald*, which must have gotten them from trustworthy sources; and if correct, then statistics themselves prove that there must be something more to prevent crime than so much instruction, whether in private or public schools.—*Southern Churchman*.

CHRIST THE REVEALER.

If we believe in a living God, Creator and Preserver of all mankind, we should expect him, in sending us a Gospel, to make that Gospel suitable and appropriate to our necessities. We are dwellers on an earth sorely disfigured and distressed by two evils; of which the one is death, with all its preliminaries and accompaniments and consequences of suffering—and the other is sin. Can we imagine any interposition that could go to the root of these evils without revealing to us a free forgiveness, and secondly revealing to us an open heaven? Yet even these revelations would not have quite sufficed for us if they left us without a third—a revelation of sympathy; which cannot be without a Person, able to feel because He has Himself suffered in all points like us ever unto death, and yet is not dead now, but alive after dying to be the friend, the helper, the Saviour of all who come unto God by Him. To one who believes in God as a God (whatever appearance may be against it) of power, and a God (however much He may veil and hide Himself) of love, it must seem probable that in interposing He would interpose suitably, and in blessing he would bless effectually—and if so, it turns for a testimony to the particular Gospel which offers itself in His name, that it is so exactly what we needed for the brightening of a darkened earth and for the comforting of each special dispensation of grief. "Thou ye sorrow not as men without hope for them that sleep in Jesus"—if this is Christianity, certainly it has a voice for us such as we are, and for our life such as we live it; and if so, there is a ring in it of the voice which created, and a token from the Paradise which was the home of our race.—*Dr. Vaughan*.

The only safeguard for the world comes from the remembrance, on the part of men, that they have a God and Father in heaven. Public opinion may, for a while, check lawlessness and vice; but what power except the Gospel can keep that opinion pure and steadfast?

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

SYDNEY, C. B.—*St. George's*.—*St. George's* Parish in this town, is one of the oldest in the Diocese of Nova Scotia, yet, anything relative to it appears never to come before the public. Within the last four years a beautiful new tower and steeple have been erected at a cost of \$1650. The Church has been painted internally throughout at a cost of \$120, and two new and beautiful stoves have been placed in the Church at a cost of \$32, and the greatest praise is due the congregation who subscribed to so large and good a work, and can say all is paid.

WINDSOR.—A meeting of the Parishioners of Windsor was held in the Parish Church, on the evening of Wednesday week, to take into consideration the appeal of the D. C. S. to the Churchmen of Nova Scotia. As far as Windsor is concerned, it has done its duty in the past, and certainly will do so in the future. The Rector appealed to the people to give something to assist in preventing either a reduction of the salaries of the clergy, or a reduction of the pensions of the widows of the clergy. He referred to the great work being done in Algoma, but said that it required money to continue the work which is now so zealously performed. The Rev. Canon Dart, President of King's College also spoke in reference to the demand made on us by the D. C. S., and to the great necessity of supporting Foreign Missions. Speeches were made by Col. Poyntz and Mr. Tayler. A committee of four young ladies, viz., Miss Anna Fraser, Miss Mary Dimock, Miss Mary DeWolf, and Miss Mary Maynard, was appointed to canvass the Parish. There are indications that although Windsor Parish has been under such heavy expenses this year, it will excel its contributions of last year. Will not a few of our other Parishes do the same, and relieve the financial distress of the Diocese?

LONDONDERRY MINES.—The second anniversary of a very successful Society (the Guild of the Good Shepherd) for young women took place on All Saints' Day. Holy Communion was celebrated at 8 o'clock, a special service having been held the evening before. In hopes of doing even more good than in the past, the Guild has been changed into a branch of the Girls' Friendly Society. President, Mrs. V. E. Harris; Branch Secretary, Mr. Niel Sutherland. The latter would be glad to give information to anyone desirous of knowing the rules of the Society. Copies of a useful pamphlet entitled "The Girls' Friendly Society for America" may be found at the bookstore of Messrs. A. Williams & Co., 253 Washington Street, Boston, Mass.; price five cents each.

RIVER PHILIP.—Regular services are at present held in the pretty little church near Oxford Junction by the Rev. V. E. Harris, of Londonderry Parish. At the thriving village of Oxford, a few miles further down the river, services are also held. A small church will no doubt soon be a necessity in this place.

CARD OF THANKS.—I beg through the columns of the CHURCH GUARDIAN cordially to thank the kind friends—Mrs. Dr. Creel and Miss E. Bent—who interested themselves in making me the unexpected recipient of a handsome sum collected by them on behalf of my very inefficient services as organist during the past four years in *St. George's* Church, Pugwash, and I also desire to express my sincere thanks to the generous contributors thereof. Though the sacred and secular tie of fellowship that bound us is, through the ever-changeable destiny of life now severed, we will hope "to praise and magnify the Lord" in the land where friends will no more part.

Yours very gratefully,

FANNIE W. BRINE.

Antigonish, Nov. 20, 1882.

KENTVILLE.—*Harvest Festival*.—Thanksgiving Day was duly observed in this Parish. The beautiful new chancel just completed was neatly and tastefully decorated. On the retable was a rich

cross of wheat and grapes, symbolical of the Blessed Sacrament; on either side of this were small sheaves and vases of flowers alternately. The footpace was adorned with heaps of fruit and vegetables. The lectern and pulpit were tastefully trimmed with autumn leaves, oat bunches, ferns, with heaps of fruit at the lower parts. The frontals on the desks are very handsome here, being of white satin, with lilies painted by hand. The first Evensong was held on Wednesday evening. The children performed the musical portion of the service.

On Thursday the Holy Communion was celebrated at 11 o'clock, and a large congregation assembled to take part in the service of praise and thanksgiving. Too much commendation cannot be given to Mr. Ruggles for his perseverance and zeal in having the church moved and the new chancel added. The latter is really quite a model one, and when thoroughly finished and adorned, will be second to no country one in the Diocese.

PERSONAL.—The address of the Rev. E. H. Ball is for the future Tangier, Halifax Co., N. S.

MAITLAND.—The Rev. A. D. Jamieson, Rector of Maitland, was the recipient of a further offering of \$65 from Trinity Church congregation on the eve of his departure for Barbadoes for his health's sake.

DIOCESE OF FREDERICTON.

St. STEPHEN.—The Rev. E. C. Saunders of West Shelburne, Quebec, has accepted a unanimous call from the vestry and parish of the Church of the Holy Trinity, St. Stephen, and will enter upon his duties early in January.

St. JOHN.—One of the prettiest weddings ever seen in St. John was that celebrated in St. Paul's (Valley) Church on Tuesday afternoon, the 28th Nov., when Mr. J. E. E. Dickson was married to Miss Thirza L. Daniel, youngest daughter of Arthur Daniel, Esq., of Portland, St. John. The church was filled long before the hour appointed for the ceremony, and by the time the bride arrived some hundreds of people were standing at the door unable to gain admission. The beautiful service of our Church was conducted by the Rev. Canon DeVeber, assisted by the Rev. Canon Brigstocke. The full surpliced choir being present, sang hymns 350 and 351 of hymns ancient and modern, and chanted the "Deus," and at the close of the service the "Gloria." The bride looked beautiful in a dress of white silk, and many were the expressions of admiration as she entered and left the church. She was attended by Miss Annie Dickson, sister of the groom, and by her cousin Miss Forrie Scholfield; the groomsmen were Mr. R. P. McGivern, Jr., Barrister, and Master Russel Sturder. The bridal presents were very numerous, elegant and costly, which showed the appreciation in which the young couple are held by their many friends. After the ceremony the guests, who comprised the elite of St. John, attended the reception at Woodawn Villa, the residence of the bride's father, where after receiving the congratulations of their friends, the bride and groom left by the western train on their wedding tour.

GAGETOWN.—In compliance with your expressed wish for local news from the various parishes of our Diocese I send you an item which I trust may prove as interesting to some at a distance as it was qualifying to those immediately concerned. In addition to many other evidences of kind feeling through the now rapidly expiring year, on Thursday last a "surprise" was given at the Gagetown Parsonage by placing therein during the temporary absence of the Rector and his wife a number of useful and valuable articles of furniture, provided by the large-hearted liberality of some kind friends and parishioners for the comfort of the aged Rector and his invalid wife during the coming winter. I am glad to add that our Guild and Sunday School house is approaching completion, and though not quite finished will soon be fit for occupation, and we expect our next Guild meeting to be held in it on the first Thursday in December.

CLERICAL CONFERENCE (Continued.)

Rev. Osborne Troop said that in following two men so reverend as Canon Maynard and the Metropolitan he spoke with utmost diffidence. He took as the basis of his teaching on the spiritual life, "He that hath the Son of God hath life, and he that hath not the Son of God hath *not* life." "The sinner must first be set free from the sense of sin; and according to the words of our absolution, God 'pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel.'" Believing this he falls before God in deep humility, he hears, and rises up forgiven. We must of course use the means of grace. We must realize God's help and love. When any temptation overtakes us we must cry out, "God help me." In this way even in the midst of our daily business spiritual union with God is possible. But the daily business of the clergy constitutes for them a special danger to be watched against. The very necessity that rests on us as ministers to use constantly the most sacred words exposes us to the peril of using them with *unreality*. The best way to counteract this unreality is, before every utterance, to lift up the heart to God for heavenly wisdom. When we speak to any man about his spiritual concerns, when we read the Word of God to the people, above all when we preach the Gospel, we must always ask earnestly for wisdom from on high. It is indeed a great privilege to preach the Gospel. One paper had spoken of the necessity for study, wisdom, experience, on the part of the minister of Christ, when dealing, as a spiritual physician, with the souls of his people, in order that he may apply the medicine of God's Word rightly and wisely to each individual case. But in his opinion there is after all, in the long run, but the one prescription for all the sins and spiritual sicknesses by which man is afflicted, viz., *Christ Jesus*. The minister of Christ, in his preaching, points the sufferer to this heavenly medicine, and leaves the Saviour to complete the work of healing. When the prodigal and the father meet, the minister, call him priest if you will, stands aside. But if we would preach the Gospel effectually, we must prepare for it earnestly, prayerfully, beforehand in our study, by communion with God, through Jesus Christ, and then our words will go home with power.

The time for adjournment had now almost arrived, and Canon Brigstocke expressed very earnestly the hope that the continuity of the life of the Clerical Conference would be kept up. He moved that a committee, consisting of five from each Diocese, be appointed by the Metropolitan to arrange for holding another Conference next year.

Rev. F. R. Murray seconded this motion. He was thankful that he had come to this meeting. We had met in brotherly love, and had heard each other's views expressed freely, but without heat or bitterness. He felt that it would be the beginning of a better and higher life for the Church among us. He hoped we might next meet in Nova Scotia. Halifax would gladly welcome them all. If subjects might be suggested by any one to the committee he would suggest that of "Temperance." He also thought that the "Spiritual Life" might most profitably occupy a whole day *every time*.

The motion for the appointment of a committee was carried unanimously, and after the usual votes of thanks, the Conference was closed with the Doxology sung most heartily by all, and the Benediction pronounced by the Metropolitan.

[We shall begin the publication of the papers in our next.]

DIOCESE OF QUEBEC.

(From our own Correspondents.)

QUEBEC.—*St. Matthew's*.—In removing the injurious impression that the Rector and Wardens and congregation of *St. Matthew's* Church have been wanting in proper regard to the resting place and the remains of the dead and for their memorials erected in the *St. John's* Street Burying-ground, it has been shown that although the ground is not the property of *St. Matthew's* Church, and the responsibility of caring for it does not accordingly rest with the congregation, yet they appointed at an Easter meeting some years ago a committee to issue a circular to all the living friends of the dead lying

DIOCESE OF NIAGARA.

[From our own correspondent.]

LUTHER.—On the 23rd October the village of Luther was *en fete* on the occasion of the visit of the Bishop of Niagara to hold Confirmation, to consecrate a graveyard, and to consecrate the church dedicated to the glory of God and in memory of the British martyr, S. Alban. There were present besides the resident ministers, viz, Rev. R. S. Radcliffe, Mission priest, and Mr. Webb, the lay reader, clergy from the Dioceses of Huron, Toronto and Niagara. The first function was the consecration of a spacious and well elevated piece of land, as a plot set apart for ever for the decent burial of the departed, in accordance with the Rites of the Church of England. A circuit of the cemetery was made by the Bishop, clergy and congregation, chanting in solemn strains Psalms lxxiii and ciii. At the north-east corner the Bishop, by his chaplain, promulgated the sentence of Consecration; the hymn "The saints on earth and those above" was sung, and the procession returned to the church. The petition for consecration was read at the porch. The Bishop, preceded by his chaplain bearing the pastoral staff, then proceeded up the aisle to the chancel, where the service was completed and the sentence of Consecration read and signed by the Bishop. Evensong was then said, and ten catechumens received the Holy and Apostolic Rite of Confirmation. The Bishop addressed the confirmees and the congregation, speaking very feelingly of the devotion and energy of the young priest in charge. In the evening a Harvest Home Festival was held. The church was crowded, the responding very audible, the singing bright, hearty and congregational. An able and earnest sermon was preached by Rev. R. G. Sutherland, M.A., Rector of St. Mark's, Hamilton.

The Holy Communion was celebrated on Tuesday morning at 8 o'clock, the Bishop being celebrant and the Rev. James Ward, of Markdale, Diocese of Toronto, the preacher. The church was beautifully decorated. At all the services the Pastoral Staff was carried by the Bishop's Chaplain or placed in the sight of the congregation—a symbol that the Bishop has received God's commission to act as earthly shepherd until the coming in glory of "the good Shepherd." The offertories amounted to \$46, which was devoted to the organ fund. The Church of St. Alban's, Luther, is a handsome brick structure. It is beautifully finished inside with chastely designed chancel and handsome carved altar, properly vested, and adorned at all times with flowers. A belfry, surmounted by a gilt cross, owing to the height of the site of the building, is a beautiful and conspicuous object for miles around. A brick parsonage house is attached to the church. Altogether it is one of the most conveniently planned church properties in the Diocese. Built among a poor people, it forms a substantial evidence of their zeal and affection for the "things of God." Your correspondent had the pleasure of preaching an eight days' mission in this Parish last year, and can vouch for the great earnestness and high attainments in the spiritual life of this model little congregation, led by its self-denying pastor. May our blessed Lord shed forth yet more abundantly by the Holy Spirit His love in the hearts of this rural congregation of His Holy Church.

ORANGEVILLE has a handsome church, St. Mark's, seating we should suppose about 700, under the Incumbency now for many years of the Rev. W. Henderson. On Thanksgiving Day the choir of St. Matthias' Church, Toronto, paid by invitation a visit to Orangeville. The choir arrived on Wednesday in time for Evensong, when Rev. R. S. Radcliffe of Luther preached on "Worship." On Thursday morning the choir were again present, when the Incumbent preached on "The use of music in worship." The singing of the well trained choir of 34 voices, men and boys, was admirable, steady and well sustained, under the able leadership of Mr. F. G. Plummer, organist and choir leader. The services were highly appreciated by the people of Orangeville, as evinced by the crowded congregations as well on Thursday morning as on Wednesday evening. The days of gloomy worship are numbered.

MILTON.—A mission is to be preached in Grace Church, during Advent. The Rev. C. E. Whitcombe is to be the missionary, and a special preparatory Service was held by Rev. W. J. McKenzie, Incumbent, and the mission preacher, on Tuesday evening, when a large and representative congregation gave the earnest of a successful mission week.

HAMILTON.—*Church of the Ascension.*—The Bishop of Niagara conducted the evening service here on Sunday last, after which the Holy Communion was administered.

A VISITING CHOIR.—The Choir of Christ Church, W. Flamboro', have been paying some pleasant visits to their neighbouring sister congregations. Last week they sung at St. John's Ancaster, and the Church of the Redeemer, Stony Creek. This friendly interchange of services cannot but tend to dispel the "congregationalism" which we often lament in the Church.

WEST FLAMBORO.—An organ recital was held in Christ Church on Friday evening last. It was accompanied by full choral evensong.

HAMILTON.—On Sunday, the sermons in Christ Church Cathedral were preached by *Doctor* Mockridge. We congratulate the energetic Rector on the possession of the degree, which he has won by examination.

PERSONAL.—The Rev. Gabriel Johnstone, of Jarvis; has received the degree of B.D. from the convocation of Trinity College University.

A GOOD CHOIR.—Visitors to Hamilton over Sunday, who love music, will do well to attend the Cathedral, the choir of which has very much improved since the advent of the present Rector.

Province of Rupert's Land.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee & Athabasca.

DIOCESE OF RUPERT'S LAND.

NEEDS OF THE CHURCH.

In the course of his sermon at St. John's Cathedral on Thanksgiving Day, and at Holy Trinity, Winnipeg, on the Sunday following, when appealing for funds for the extension of the Church of England in the North-West Territories, the Venerable Archdeacon Pinkham said:—Our needs are immense, and they are always increasing. Drawing so largely from the population of the eastern Provinces, we naturally thought that our fellow Churchmen there would render us a corresponding degree of assistance in establishing the means of grace and laying the foundation of those institutions which are necessary for the Church's expansion. But practically we have looked in vain. The help given has been ridiculously out of proportion to our needs, and such as it is, it has come most fitfully. I think I am correct in stating that during the two years just ending, the total amount received from Old Canada was \$3,000. Meantime our wants increase. Reviewing the past year we have reason to thank God and take courage. Several clergy have been added to our number; and new missions have been opened under resident clergymen at Brandon, Turtle Mountain, Pembina Crossing and Shell River. In a week or so there will be a clergyman resident at Regina. Minnedosa has been provided for, leaving High Bluff and Poplar Point to be filled shortly. We are urgently requested to place a clergyman at Gladstone, but have been obliged to refuse for want of funds. We also need clergymen at Rat Portage, Beaconsfield, Qu'Appelle, Cartwright, and several other places. At the present moment our mission fund is overdrawn. We cannot pay the stipends of the clergy who are working under the direction of the Mission Board for the quarter that will end on Christmas day in full, unless in the meantime the fund is replenished. Through the kindness of the S. P. C. K., we have

a fund of £2,000 sterling from which grants in aid of the erection of churches up to one fifth of the cost, and in the case of more expensive buildings one sixth of the cost, are devoted by the Executive Committee of the Synod. Grants from this fund have been voted to Christ Church in this city and for churches of Stonewall, Brandon and Portage la Prairie. Then there is need of a fund for the erection of parsonages in new settlements. It is hard to send a clergyman where there is no church or parsonage. If the mission is a new one, it is almost impossible for him to get lodging, the houses, as a rule, being not only small, but crowded. In the early days of a mission the payment of a portion of the clergyman's stipend and the erection of a church is the utmost measure of self-help to be looked for. The Mission Board has decided that a fund for this special purpose, and from which grants can be given towards the erection of churches when the present fund for that object is exhausted, to be called the Bishop Machray Building Fund, is a pressing necessity.

The following additional collections for the Home Mission Fund are announced:—St. Mary's, Portage la Prairie, \$24.10; Holy Trinity, Headingley, \$25; St. Matthew's, Brandon, \$15; St. Margaret's, High Bluff, \$3.

WINNIPEG.—Although the season is far advanced, a steady stream of immigrants is arriving in small numbers at a time. Many of these bring letters of commendation from their clergy, and are steady, reliable men. The Rev. Mr. Pentreath is kept busy at his office in the mornings obtaining employment for, and advising the new arrivals. The defect in the emigration system is that people are induced to emigrate, but no proper provision is made for meeting them on arrival, and providing work for them. At the same time with the exception of bookkeepers and persons of no particular trade and not accustomed to manual labour, work is plentiful and wages high. In the morning when this was written a machinist, a cutter and a grocer's assistant, recent arrivals, applied at our office, and work was readily found for them. One brought a letter from the Archdeacon of Bedford, and one from a Vicar near Manchester. This kind of parish work is unique but very important in a city like this. The parish list of Christ Church has now on it 175 families, and the list is being constantly enlarged. Large numbers of these are English families. The prospects for Spring work are very encouraging. Already the plans of a large number of blocks and buildings are prepared, and it is estimated that fully as much building will be done next year as in 1872. One great drawback to the city is the enormous rent extorted by the landlords. I pay \$45 a month for a house in a terrace with 6 rooms and a kitchen. Houses at \$30 would be dear in any Eastern city at \$8. This has the effect of keeping many families in the East. It is actually cheaper for the husband to keep his family there, than to bring them here. It is estimated that the population would be increased by 10,000 if men could conveniently bring their families to live in Winnipeg.

WINNIPEG.—*Address and Presentation to Rev. Alfred Stunden, B.A., Curate of Holy Trinity Church.*—On the 22nd Nov. at the close of the evening service, Mr. R. D. Richardson, Superintendent of the Sunday School, on behalf of the teachers and others, presented the Rev. Mr. Stunden with an address, a purse of \$150 and a silver pocket Communion Service. Mr. Stunden goes to Morris, a rapidly growing town, and leaves with the best wishes of his numerous friends in the city. Holy Trinity is now advertising for an Assistant Minister.

CHRIST CHURCH GUILD.—On the evenings appointed for instruction the Rev. Mr. Pentreath has been delivering lectures on the History of the Prayer Book, followed by discussion. At the close of the last meeting Mr. Henry Soarc, choir master, on behalf of the choir, presented an Ice Pitcher and Stand to Mr. Geo. M. Read and Miss M. A. Eccles members of the choir, who were about to be married on the following evening. Mr. Read is a brother of the Rev. W. A. Read of Oxford Mills, Ont.

Paragraphic.

Another American church of our Communion is building at Dresden.

It is intended to light Canterbury Cathedral with electricity for three months. The Brush system will be adopted for the experiment.

The Journal of the Diocese of Illinois informs us that that Diocese increased eleven hundred communicants in the year 1881.

The Church membership in Baltimore is said to be larger in proportion to the population than that of any other city of its size in the Union, 117,609 of the 340,000 people being enrolled as communicants in the several Churches.

The Rev. C. W. Whitmore, states in the London Christian that of the twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity, and openly professed their faith in Christ.

The Rev. John C. Hill says in the Evangelist (Presbyterian): "The older generations of ministers and elders may inveigh against the idea of re-introducing an optional liturgy into our own Church as much as they choose, but the fact remains there is a growing demand for a liturgy on the part of the people and the younger ministry, that must in time be met."

Recently at a theatrical licensing session at Liverpool a new set of regulations were substituted for those adopted in 1864. One of them is that no theatre shall be opened for the performance of stage plays during Holy Week or on any occasion when the magistrates, for the preservation of the peace, may signify their desire in writing to the manager to that effect.

The correspondent of the Standard repeats the rumor that an essential part of the coronation of the Emperor Alexander, namely, his anointment, has really taken place. It appears that doubts were entertained by Russian statesmen whether the right of succession of the heir to the Throne might not be questioned, were his father to die before having been anointed with holy oil.

It is stated that a sect calling itself "New Israel" has arisen among the Jews. It abandons circumcision, abstinence from certain viands, and changes the Sabbath from the seventh to the first day. It is also reported that there are upwards of one hundred clergymen in the Church of England who are converted Jews, and that there are several thousand Jews in London who have embraced Christianity.

It is not many years since a belief in the Intermediate State was accounted heresy by our Methodist friends. Probably most well informed Methodists now accept it. Some, it seems, are very "advanced." A minister in New Brunswick, according to the St. John daily Telegraph, October 14, at a funeral service "offered up a fervent prayer for the repose of the soul of the deceased!" And so they go towards Rome!

The Bishop of Guiana has taken a leading part in endeavoring to carry into effect the Resolutions of the Lambeth Conference, by constituting a West Indian Province, which has only been delayed by the changes that have taken place in most of the Dioceses during the course of the negotiations. Now that there is a prospect of soon

seeing everything settled down it is to be hoped that this desirable object will be accomplished with as little delay as possible.

The Moravians, or United Brethren, have celebrated the 150th anniversary of their organization at Herrnhut, the headquarters of this pious body—hall Church, half sect. Delegates of thirteen other missionary societies were present. Dr. Frick, from the institutions at Halle, reported that they desired the resumption of the old relations with the Moravians; and the proceedings were concluded by evening service at the grave of Count Zinzendorf. The Moravians have now 315 missionaries labouring at 113 different posts.

The new English church at Rome, in Via Babuino, will require a greater outlay than which it was hoped would suffice for its erection. A bed of concrete to the depth of thirty feet below the surface was found necessary. What with foundations, cost of site, removal of former buildings, and legal expenses, only £5,000 remains out of the £17,000 raised; and this will not more than suffice for finishing the outer walls. The Bishop of Gibraltar endorses the appeal of the chaplain, the Rev. H. W. Wasse, for at least £5,000 more.

The invention of marks for punctuation is ascribed to Aristophanes, the famous Greek grammarian. Abbreviations of words were not made in ancient writing except upon coins and inscriptions. There are extant some remains of an ancient system of writing in which all the characters are formed by different combinations of one simple element. No satisfactory method of interpretation has ever been given of these writings. Of all books now in existence, the writings of Moses and the book of Job are considered the most ancient.

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

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Notes of the Week.

We inadvertently referred to the closing of the session of the Imperial Parliament in our last, which however did not occur until Saturday. The Queen's speech is interesting and declares that England's relations with other powers is of the most cordial kind. It gives warm praise to the English Egyptian forces, and thankfully recognizes the value of the English victories in preventing further and greater disturbances in the East. An unusual and unexpected reference is made to the subject of the sale and use of intoxicants, which leads us to hope that in the near future it will be a prominent national question before Parliament. Reference is also made to Ireland and it states that a great social improvement is noticeable in that country, while regretting the distress which exists in some portions of it. The House was prorogued to meet again February 15th next. The adoption of the "closure" will enable future sessions to transact much more business than Parliament has of late been able to do, and many questions of importance will come before it after the holidays.

It is rather amusing, although not a help to the settlement of the affairs of the country, to learn that the Egyptians do not believe that England has been successful in the recent war. They have had only the reports which have appeared in the Arabic papers and the statements of unprincipled and designing emissaries of the Mosque, all of which are not calculated to convey much truth to the people. The general impression in the country, so a recent English writer who has acquainted himself with the facts says, is altogether to the effect that Arabi was the victor and the English the vanquished until, by command of the Sultan, Arabi permitted our troops to occupy Cairo. They say that as the Bedouins who performed the outpost service of the Egyptian army had to be paid before they could be got rid of the English general paid them £100,000 to go away. But they declare that since the war the English acted very treacherously, and the Sultan has decided to send a mighty army to drive them into the Nile.

The trial, such as it was, of Arabi Pasha has ended, the prisoner on Saturday morning having pleaded guilty to the charge of rebellion. In the afternoon the court reassembled and pronounced sentence of death against him. The Khedive subsequently commuted the sentence to exile for life. It is believed Arabi will retire to some part of the British dominions, and it is to be hoped that such care will be taken of him by England that he will never be in a position to cause further mischief in his own country. His fate may have been in some respects a hard one, but few will deny that he is a dangerous man, and that it was owing to him that England was forced to sacrifice blood and money in quelling what otherwise would have proved a rebellion seriously affecting the peace of Europe. England having no doubt gained unexpected advantages by the war can afford to be generous with her prisoner.

We are glad to learn that the Dominion Government have followed the recent action of the United States authorities, and adopted the "return" postal cards which have already proved a great boon to our neighbours. They are now being prepared and will soon be issued. This new feature has much to commend it and will at once, we feel sure, be recognized by all classes as a great public convenience.

Every little while the writers for our daily papers alarm their unsophisticated readers by the announcement of some terrible disaster to Christianity. If an eccentric minister of some obscure body seeks for popularity by denying the truth of revelation, or by ridiculing some doctrine precious to the Christian, it is heralded forth as an evidence of the change that is taking place in the Christian world and a proof of the great upheaval going on around us. Recently the remarkably clever but strangely erratic Plymouth preacher, Henry Ward Beecher, whose popularity seemed waning, bid for a renewal of it by some more or less wild and reckless expression of his belief or want of belief, and the secular papers parade the statement with

heavy head-lines, and utter solemn regrets at the evidence of the change in public sentiment; and more recently a Mr. Bray, of Montreal, an imitator of the worst features of Beecher and others of the same stamp, thinking to gain a little notoriety, has made what the papers call a formal declaration of his belief, declaring himself to be a Unitarian. The papers, no doubt, are glad to get material to fill their pages, and these transactions are gladly welcomed, but it is unfortunate that their startling head-lines and grave accounts of the doings of these persons, whose peculiarities are so well known in their own localities, should perhaps cause alarm in weak and unstable minds, and so really do a harm to individuals who need encouragement. We do not suppose our brethren of the pen will heed any advice upon the subject from us, but it would be well if they were not so anxious after sensationalism, and when giving the news of the kind referred to confined themselves to a statement of facts and kept their headlines and elaborate articles for other purposes.

A very important decision has been given by Judge Peters of Charlottetown in connection with the failure of the Island Bank. He ruled that a shareholder can when a call is made upon him for his double liability under the Charter, set off against it any amount which the Bank at the time of its failure owed to him. The result of this judgment is, that all shareholders will obtain payment of their debts or deposits in full in preference to other creditors of a bank who will only get whatever the dividend of the assets can pay. If this law is sustained by the Court of Appeals it will materially affect the position of depositors in banks, and will increase the distrust of small banking institutions in the public mind.

The coming change of Government in the United States and the consequent clean sweep of officials of every grade from the highest to the lowest, which such a change invariably brings with it, is causing much discussion in the Republican papers respecting reforms in the Civil Service. There can be nothing said in favor of the present system, although it is rather late in the day for the Republican Party to take exception to it when they have been in power for twenty years and have largely made it what it is. But putting that aside the whole system is a bad one, educating thousands in the pernicious principle that to the victors belong the spoils, and encouraging dishonesty and fraudulent dealing in every department of the public service. Apart from partisan regrets there is a growing feeling among the very best men of the nation that the system puts a premium on corruption, and many of the papers are calling for a change. The first direction in which a change could be made with advantage would be the formation of a Cabinet which, like our Canadian Executive, shall be responsible directly to the people, and not as is now the practice, simply appointees and political friends of the President. We believe our neighbours must before long see the importance of such a change and will adopt it.

We have again an evidence of the very great danger of Trades' Unions when managed by unprincipled persons, to the business of a country, and even to the prosperity of a great and growing industry. In Montreal a strike is imminent among the employes of the boot and shoe factories, of whom there are nearly 12,000. And for what reason do our readers suppose? Because the men have been abused, or their wages reduced, or their hours of work made too long? Nothing of the sort, but because two non-union men were hired by a firm much in need of workmen to fill pressing orders. We sympathize with the working classes when they rise in their might and stand together to oppose oppression and unfair dealing, but no words can be too strong in condemnation of a system which seeks to tyrannize over the employer who, perhaps, has risked his all in a manufactory which a strike will cripple, if not altogether destroy.

A series of interesting experiments have recently taken place in the United States with an invention which seems destined to be of great practical usefulness. It is called a ship brake, and is to do for a ship what the brake does for a railway train—stop

it, only accomplishing its purpose in much shorter time. The invention consists of a pair of iron shutters or fins, the area of which is in direct ratio with the size of the ship, and hinged one on each side of the stern post. They shut close to the sides of the vessel, and are kept so by a simple apparatus on deck which is connected with the pilot-house. When the signal is given to "let go," the stays connected with the fins allows them to open at right angles and cause the stoppage of the vessel almost instantly. The invention bids fair to prove especially valuable in cases where there is danger of collision, and will, it is to be hoped, prevent the loss of life which has become so frequent and so large of late years. Many of the collisions reported show that the pilot had over five minutes' warning to allay the speed of his vessel and avert disaster, but was unable to do so in that space of time. The present contrivance is guaranteed to stop any vessel, no matter what size or rate of speed, inside of her own length at least.

The Canadian Pacific Railway Company having decided to increase their stock from \$25,000,000 to \$100,000,000 justifies us in coming to the conclusion that they have met with unexpected success, and are in public favour, and also that they contemplate entering more largely into business connected with their undertaking than was contemplated. It is plain now to any ordinary observer that so vast a work running through a country rapidly becoming cultivated and soon to embrace a population of millions, must necessarily lead to the acquisition by building or purchase of other lines as feeders both of steamboat and railway, and also to an enormous outlay for rolling stock and other necessary appendages. We may therefore congratulate our country on this important evidence of future growth and prosperity.

There has been in New York a revival of what was once an important political question,—What has become of Morgan? Morgan, some of our readers may be aware, was a Free Mason and it was said revealed the mysteries of the Order and was murdered by the brotherhood. Thurlow Weed, a well known journalist and politician, recently dead, left behind him some papers, including an affidavit, purporting to be the confessions of Morgan's murderers, but the whole story seems strangely absurd and unreliable, and is scarcely worthy of serious notice. Certainly Masons are among the most moral and religious in every community, and to ask us to suspect them now or at any time of any such crime is imposing upon our credulity. We don't believe that it is anything more than a poor attempt to revive a dead issue, and if possible catch votes. But anti-Masons of all kinds are as little affected by these attempts to arouse their prejudices as Protestants are to the no-Popery cries which ever and anon emanate from some seeker after political honours in the United States and Canada.

We are sorry to learn that the liquor dealers have been successful in gaining a victory over the law in Prince Edward Island. A number of convictions under the Scott Act having been appealed from, the appeals have been sustained owing to some technicalities. It is difficult to understand how, in the face of so much misery and crime, the positive results of drinking, Christian men can be found ready to encourage the licensing of "rum-shops" and other demoralizing places of public resort. What family has not suffered from the curse? What society has not been deprived by it of some of its brightest ornaments? What community has not been degraded and injured by the traffic? And yet the efforts of earnest men to stay the tide of intemperance and save the youth and manhood of the country, meets with the determined opposition not only of the rum-seller, but of many who are among the most respectable portion of every community. Oh that all Christians would arouse themselves to more determined action, and rid society of this great pest!

The foundering of the St. John, N. B., steamer "Cedar Grove," and the loss of five lives, including the captain and a young lady passenger, coming so quickly upon the recent sad catastrophe in Halifax and the railway accidents in New Brunswick, has cast a deep gloom over the people of both Provinces.

A writer says: "I would not be without Eggar's Wine of Rennet in the house for double its price. I can make a delicious dessert for my husband, which he enjoys after dinner and which I believe has at the same time cured his dyspepsia."

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Baptisms.

BLACK—At S. Andrew's Church, Newcastle on the 22nd Sunday after Trinity, Nov. 5 by the Rev. J. H. S. Sweet, Rector. Garnet Wolseley, son of Thomas and Maria Black. JONES.—At S. Clement's Church, Prince William Nov. 22nd, by the Rev. LeB W. Fowler Rector. Edith Matilda, daughter of Thomas and Matilda Jones. SPURN.—At S. Paul's Chapel, Route, No. 26 by the Curate, John Partridge, Winifred Sarazin, daughter of William and Margaret S. Spurr. PARTHIDA.—At the same place, Catherine Mary, daughter of John and Mary Partridge. GOURLEY.—In S. John's Church, Gagetown, on Sunday, 5th Nov., by the Rector of the Parish, Thomas Frederic and Richard James, children of William and Martha Gourley.

Marriages.

PERLIN—APPLEBY—At the residence of the bride's father, on the 22nd Nov., 1882, by the Rev. James Neale, Rector, r. Geo. Pavlin, of Hampstead to Blanche Claude daughter of Mr. Edward Appleby, of Gagetown. DICKSON—DANIEL.—At S. Paul's (Valley Church, on Tuesday, 28th ult., by the Rev. Canon DeVeber, assisted by the Rev. Canon Brigstocke and Rev. Mr. Bill John Edward Earle Dickson, to Thirza Lauretta, youngest daughter of Arthur Daniel, Esq., of Woodlawn Villa. STEVENS—UNDERHILL.—In Trinity Church Blackville, on Nov. 29th, ult., by Rev. Aug. F. Hiltz, Rector of Dorby, Charles George Stevens, to Amanda E. Underhill both of Blackville. READ—ECCLES.—At Christ Church, Winnipeg Nov. 22nd, by the Rev. Edwin S. W. Pentreath, Geo. M. Read, Esq., formerly of Merrickville, Ontario, to Mary An Elizabeth eldest daughter of John Eccles Esq., City Ac-cs-or. WAGGONER—TEABO.—On the 28th Nov., at the Parish church, Weymouth by the Rev. P. J. Filion, A. B., Rector, Mr. Elias M. Waggoner, to Miss Addie S Teabo.

Deaths

ROBERT—On the 24th November, at Woodville Parish of Weymouth, r George Robert aged 21 years.

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THEODORE E. DOWLING,
Secretary.

Carlton, St. John, Nov. 29, '82. 31

THE LATE ARCHBISHOP OF CANTERBURY.

We regret to have to announce the death of Archibald Campbell Tait, Lord Archbishop of Canterbury. The deceased prelate, as our readers all know, has been very seriously ill for some months. A few weeks ago, however, his improved condition led his physicians and the Church at large to hope that he might recover, but he has since had a relapse from which he never rallied.

We are not now in a position to speak at length of the late prelate's services to Church and State. Not only as a scholar and an acute observer and logical thinker did he occupy a position of influence which the scholars and thinkers of the age recognized and readily accorded him, but in the State as well as in the Church his prudence and sagacity, added to his extensive learning, made his services invaluable. If he did not represent that type of decided churchmanship which many could have wished, it was not due to a want of appreciation of the Church's glorious position as an historic branch of the Apostolic Church, and as the purest and best branch in the world. Nor did he undervalue the Divine character of Episcopacy or fail to realize the untenable position of those who denied it; but he felt that as the head of the National Church he should be as catholic in his views as was compatible with a firm and unflinching belief in the great doctrines of the Christian religion, and therefore did not oppose, and perhaps to some extent sympathized with, some whose views widely differed from his own in the matter of Church government and in regard to the Sacraments, but who were striving in the name of Christ to win souls from sin and death for the glory of God.

Who his successor will be it is difficult to say,

although Edward Harold Browne, Bishop of Winchester, has long been looked upon as well fitted in every way for so exalted and important a position.

The prayers of Churchmen throughout the world will go up to God that the Queen and Prime Minister may make a wise selection.

ADVENT.

THANK GOD FOR ADVENT.

II.

Advent has a double meaning and a double object. Its double meaning is the two comings of Christ, the Incarnation and the Judgment. Its double object is to make us look first upon ourselves and then upon Christ.

First.—Advent is a call to us to look upon ourselves. For it is a season exhorting to true contrition and amendment. It has no less solemnity than Lent. The latter is closed with the tremendous scenes of the Lord's earthly sufferings and death, and draws the soul with irresistible power to a contemplation of the mystery of Redemption. But the former ends by ushering in the no less stupendous mystery of the Incarnation, which made Calvary possible. And there is always behind this, and inwoven with it in the Word and the suggestion of the Church, the awful background of the Judgment Day. Advent is a day of mercy; but it compels our securing a fitness for mercy.

We all know and feel ourselves to be sinners. We acknowledge it in word and act. But we are not driven by the conviction of sin to pray and to work. And herein lies our danger.

An Eastern King, to prevent conspiracies, prohibited his subjects from speaking. They then conversed by nods and signs. These he stopped. They had recourse to mutual tears; and as he came to stay these tears they rose up and slew him. Satan is worse than the Oriental despot. He stops up the speech of our confession, the yearnings of compunction, the tears of repentance, and above all he counsels delay, and delay is death.

1. Look to your repentance NOW, for the FINAL ACT OF CONTRITION MAY FAIL YOU. Sorrow for sin, the passionate yearning for pardon, the agonized cry for salvation, can never come from ourselves. It comes to man as a gift from God. His calls are innumerable. They are borne in upon the soul by day and by night, by love and by fear, by grace and by judgment, by voice and by silence. Will God grant to us in death that gift which we scorned or disregarded when offered freely to us all through life? Can we expect mercy from Him, then, whom we have never called really our own? Can we think that He will hear our prayers, then, when we have never accepted and used the pleadings of His spirit? If a man of his own accord jumped down a well, as easily might he expect his bitterest foe to lift him out, as hope that Satan will relax his efforts when we are physically weakest. And by an act of just punishment God may withhold the grace to accept the gift so long made light of. What remains but darkness and despair!

2. Look to yourselves NOW, for GOD WILL RENDER TO THE SINNER HIS DUE. We are all anxious for our due. "Our rights" are what we eagerly seek and determinedly fight for. We often get them in this world, not perhaps as we expected them, but as we are bound to confess, justly. Men contending and going to law for "their rights," too often obtain them at the cost of their own as well as others'

wrongs. But GOD reigns, and men in almost all cases, or a great deal oftener than appears on the surface, get their rights. And if for Christ's sake they here suffer wrong, there is a day when all wrongs shall be irrevocably righted. And we shall have our due hereafter. Washed in the precious blood of Christ, by this rendered fit and and impatient for the service of our Master, daily reconciled to Him in confession from us and absolution from Him, daily working for Him with unflagging energy; for ourselves, safe, and praying with an importunity of supplication for dying souls around us; knit to Him in never-ending and ever-bracing union in His Church, His Word, His Sacraments, *our due is Life. WE SHALL HAVE IT.*

Living to self; putting aside thoughts of God and eternity; ingloriously shrinking from the battlefield against sin, vice, rampant worldliness (that double-dyed curse of Christians); soft ease and soothing complacency lulling our conscience to rest; not a stain upon our armour, not a dint upon our shield, not a notch upon the sword that should bear bitter mark of furious fray, wasting the precious moments of life, not to say in vice or crime, but simply in gratification of personal ends and satisfying of personal ambitions, then meeting death in sullen, stolid dullness or in paroxysm of fear: *Our due is Death—AND WE SHALL HAVE IT.*

Life in the bosom of GOD. Life, expanding to utmost nobility of character and deed, Life in all its infinite capacity. Life, issuing from GOD, completely filling its appointed end, returning, ever circulating again from Him, ever and age more blest and blessing: the eternal enjoyment of all that is purest, noblest most perfect in thought or Being. *The Life of HEAVEN.*

Or Death; living death; death to all conception of the great and grand; death to all possibility of wish of improvement; death to all sight and knowledge of God and good; the gnawing remorse of a guilty conscience, the eternal companionship of the evil and reckless; death of bright hope and joyous love; death to all save self. *The Death—awful word and thought—of HELL. "Which will ye choose?"*

THANK GOD FOR ADVENT.

THE GIRLS' FRIENDLY SOCIETY.

THE present age is fruitful in the multiplication of societies and agencies within the Church, having for their objects the binding together more closely the various members, the increase and sympathy and affection and love among them, and the numerous other benefits which naturally flow from closer union and concord. Were the Church everywhere fulfilling the New Testament ideal; were all her members imbued with the spirit of love realizing that grand truth, that we are "members one of another," doubtless such agencies would not be so greatly required. But in the present day, and under the conditions that now exist, societies *will* be formed, and are certainly capable of accomplishing great good in many departments of Christian work and Christian duty. The Girls' Friendly Society is one, the very title of which must commend itself to our readers, because it is designed for a class too little thought of, and in fact neglected. Founded in January, 1875, with only a few Associates, it has so increased numerically, that it now numbers in England 1700 Associates, and over 60,000 members. In other ways it has also grown. Besides this surprising growth, it has active branches in Scotland, in the United States, in New South Wales, in Capetown (Africa), in Victoria, and in South Australia. It has been

formed for the benefit of girls and young women of the working classes, whether at home or in service, or employed in the shop, work room, the laundry, or the factory. The wide-spread interest it has excited, and of the prosperity it has met with, encourages the hope, that by the blessing of God it may be the means of helping, at any rate, those who are now bound together in one society with the golden links of sympathy and prayer, and so aiding the work of the Church. Its main object is to follow with kind interest and loving words, and earnestly influence those who may have been gathered into Christ's folds, into whatever portion of the country their lot may be cast. It will be acknowledged at once, that many a soul has been lost for want of a look, or a smile of interest, or a few loving words at some critical period in their lives, especially in our large cities, and when they have left the place where they were known, where their good conduct gave pleasure and happiness to some kind active friend and sympathizer, and so, was often the means of keeping them from the evil. The Society of which we have spoken, seeks to occupy this position, and by introducing to un-ambitious friends the girl who has just left her home, endeavours to show her she is cared for and loved, and expected to do well, and so tries to cast around her at all times the halo of sympathy and the sunshine of love. By uniting together Associates—active Christian workers—who will endeavour to teach, and benefit and instruct the members; by showing these self-same members the blessedness of extending a helping heart to others—the young, and the poor and the lowly—it will be seen that in every active Parish the Girls' Friendly Society is capable of becoming a most valuable and useful organization.

Since the year 1875 it has grown wonderfully, and although but one branch has as yet been established in Canada, we understand active efforts are being put forth to increase the number. In December, 1875, there were but 24 branches; in June, 1882, there were over 600. The motto of the Society is "Bear ye one another's burdens." The patron is Her Majesty the Queen, who is also a life member, and the two Archbishops are Presidents. The Society in its organization follows the Church's lines, being Diocesan, Rural-Deanal and Parochial. Its objects we have already alluded to, and they are thus succinctly stated in a leaflet issued very recently by Mrs. Townsend, President of the Central Council:—

1. To bring together in one Society ladies as associates, and working girls and young women as members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift.

3. To provide the privileges of the Society for its members wherever they may be, by giving them an introduction from one branch to another.

We might write much on the benefits of carrying out very fully these excellent objects, but we forbear. We should be very glad indeed to hear of this Society having obtained a foothold in Canada, and we call upon our readers everywhere to extend to it wherever an organization may be effected, that hearty sympathy and support, which such excellent aims as here set forth, assuredly deserve.

THE CHURCH IN THE NORTH-WEST.

The following, which appeared in the *London Times*, has been sent us, and a note as follows: "For publication, if approved of in the Church pa-

per of the Diocese of Nova Scotia, with a kindly greeting from a former Lay Delegate of its Synod
24 Warrington Crescent,
London, W."

To the Editor of the *Times*:

SIR,—How the Church can rise to the level of her duties to the emigrants now pouring so rapidly and in such numbers into the centre and north-west of British America is one of the most important and pressing questions of the day. On our answer to it must very much depend the welfare of a country so grand in its size, so rich in its fertility, that we at home hardly at all realize the fulness of the heritage or the measure of responsibility it entails upon us. Yet we are constructing a railway through its central and richest parts at this time, at the almost incredible rate of three miles a day, and our people from the eastern and settled parts of Canada, from Great Britain, and many from the United States are pouring into it in one ceaseless mass of emigration. We read in the *London papers* of last week that the emigration from England to Canada already exceeds in this year by 53 per cent. that for 1881. The Bishops of our Church—from Rupert's Land, Saskatchewan, Moose-wood, Athabasca, Alberta—tell us that their own people are doing what they can to provide adequate church ministrations, and that the longer settled dioceses of Canada, especially in the case of Alberta, so contiguous to them, are giving such supplementary aid as it is possible for them to offer. But these chief pastors, and notably the Bishop of Rupert's Land (metropolitan) and the Bishop of Saskatchewan, in the greatness of the present need and growth of population in their dioceses, and in the extreme pressure of the crisis now upon them, implore the prompt and large assistance of the Mother Church. The new settlers in these vast dioceses for the most part, and at first, require all the means they can bring with them for temporal and pressing wants. They can scarcely afford maintenance, however scanty, for a clergyman; and to run up church, school and parson's hut, and training college for their young clergy, and to supply bibles and prayer books and works of simple christian literature is utterly beyond their present resources. The "Metropolitan" of Central Canada writes that in the part of Manitoba being settled, 52 municipalities have been formed for local government; that in 38 of these, embracing over 700 townships, and covering 36 square miles each, there is no resident clergyman of our church, and that in several other municipalities, with from 12 to 40 such townships, there is one clergyman. Other denominations of Christians are losing no time in planting religious colleges and schools, and in sending forth their ministry. Will not the National Church of Great Britain do her part as promptly, and by effort not unworthy of her position and of her privileges seek to confer on that greater Britain of the future, in this crisis of its early and marvellous growth, the blessings of her teaching and ministrations? But a few years since, when danger seemed to threaten, Canada offered to send some thousands of her hardy, loyal sons to stand by the mother land. Let it be ours now to aid the development of that vast dominion, and to benefit our own people going forth from us in such numbers, by prompt largess for their highest good. And may it not be wisely left to the Church's most ancient almoners—the Society for the Propagation of the Gospel in Foreign Parts, 19, Delahay Street, and the Christian Knowledge Society, Northumberland Avenue, to apportion, as each sees well, what ever may be sent to either? Those venerable societies know well the needs here urged, and their admirable organization enables them to apply funds to the best advantage. Only, I would add, let no response, however generous, to this appeal for Central and North Western Canada subtract one farthing from the much needed and all too scanty support given to the general funds of these beneficent societies.—I am sir &c.

R. W. Lowry, Lieut. General.

25, Warrington Crescent, London, Oct. 23rd, 1882

OUR EUROPEAN LETTER.

[From our Special Correspondent.]

REALE CROCE DI MALTA,
SPEZIA, Nov. 13, 1882.

"Many things have happened since" I last wrote to you. On All Saints' Day I was again at St. Augustine's, Queensgate—a very plain service by Mr. Chope and his two curates, without choir, remarkable, however, for the large number of communicants—amongst whom was the well known (to all readers of the *London Guardian*) John David Chambers. I had intended going in the evening to the organ recital in the same Church, but was told Mr. Carter, of Clewer, was to be at All Saints', Margaret Street, and went thither (taking the service to be at 7 arrived just in time to meet the immense congregation coming away from five o'clock evening prayer. I, however, saw the new mural decorations which have been put up as a memorial to their beloved first Vicar, Mr. Upton Richards, and the floral decorations for the day, which were simply exquisite, because exquisitely simple. The coping of the low chancel-screen was thatched. I might say, with moss, and in this a curved zigzag of white flowers, with red geraniums in the interstices. I then paid a visit to the London Hospital and saw the admirable nursery under the St. Margaret's sisters.

On Friday we left London for Dover, passing through my native county and Kent, with their hop gardens and numerous other beauties. We found at Dover many persons waiting for moderate weather in which to cross the Straits, and followed their example. I made the acquaintance of Rev. Tudor Craig, the Military Chaplain, and visited the chapel on the heights, which is also a school. I saw, too, a very nice church dedicated to St. James. But on Sunday, although Mr. Craig paid me the compliment of asking me to preach, I went to Canterbury, and enjoyed a morning service in that glorious temple. I was seated in a stall next a gentleman who was once organist of Quebec Cathedral, and to whom I am indebted for the names of the clergy. Mr. Helmore, son of the well known chaplain of the Chapel Royal, sang the Service, the Dean read the Commandments and Archdeacon Harrison preached and celebrated, Mr. Helmore serving. The Archdeacon's sermon was sound and forcible, and of such style as might be expected from the veteran whose natural force did not seem abated. After service I dined in the Hall of St. Augustine's College; the Warden had gone to Oxford to preach the University sermon, but the Subwarden, Mr. Walker, and the Fellows, were most kind, and after dinner showed me all the most interesting Churchy things in the city, including St. Martin's with its font in which St. Augustine baptized Queen Bertha, and the foundations of the still earlier Church of St. Pancras. There was one student from New Brunswick, Mr. Smith, formerly a parishioner of our good brother the present Rector of St. Margaret's Bay, of whom he spoke most warmly. Mr. S. intends to work in his native Province. I had the melancholy satisfaction of seeing our dear John Abbott's name (the first from Nova Scotia) on the mortuary in the cloister; also his photograph, and those of the Vicar of Sydney and the Principal of St. Margaret's Hall.

Monday was bright and beautiful, and the sea calm; so we crossed. One party (that of Earl Somers) had been waiting a fortnight for such a day. About half way between Calais and Boulogne we met the train of the Duke of Connaught returning from Egypt; and soon after, at "Wimille—Wimereux," we "came to grief," the people at the station not being quick enough in shunting a freight train we collided with the last truck, our train was a good deal wrecked, no one was killed; a man from Newcastle-on-Tyne, who has chemical works at Marseilles, and his wife, were cut about the face, as were three or four others. The "Somers" party occupied a coupe and the Countess was thrown against the table and seriously bruised. While assisting her to the chair in which she was carried away, she could only say "doucement—gently." It was very hard on the Earl, who is quite an invalid; the daughter was unhurt, but the ladies-maid's face was cut and bruised to a great extent; my wife was shaken and still feels the effects; for myself I am all right, but my hat was cut; D.G. what-

ever it was came no nearer. We reached Paris that night at 10 instead of 6 by a new train sent from Boulogne for us. As we left directly after breakfast, Notre Dame, the Louvre and Grand Opera House were all I caught sight of. The country through which we passed next day was one long beautiful interval. We rested at Lyons. On the third day we reached Marseilles through vineyards and oliveyards, the olives still on the trees, with fig trees and latterly oranges and lemons, "all aglowing, all agrowing." From Marseilles to Genoa was an exquisite journey, chiefly on the shore, by Cannes, Nice, Villepauche (where H. M. ship Monarch lay, and I heard the jolly tars cheering for the Prince of Wales' birthday), Monaco, Monte Carlo (by that time brilliantly lighted), Mentone to Vintimille, the boundary (where the Italian Custom House officers, in searching our baggage, opened a parcel from Pratts with my surplice in it, of which they knew not what to make). We came on then to Genoa (Genes or Genova) and rested. The next day we spent the morning in the Campo Santo, where the statuary is wonderful for its minute correctness in the clothing, even to the lace, etc. The Cathedral, exteriorly, is not very attractive, and inside the zebra coloured pillars and arches support only a plain whitewashed roof. Two pictures, however, are very valuable, Vandyke's crucifixion, with St. Sebastian in the foreground, taken by Buonaparte I. to Paris, and Rubens' "Presentation of Christ in the Temple."

The Verger with his court dress took *me*. No ladies allowed behind the altar of the chapel of St. John the Baptist, and showed me what *he said* were the original tomb of the great Forerunner and the real chain with which he was bound by the order of Herod. To *my eye* the tomb was mediæval, and the chain—well, it wasn't heavy, but it was rusty. The morning fruit market here is a Babel—men, women, children, asses and mules all trying their voices. Oranges, however, are a farthing. From Genoa to Spezzia is about 56 miles, and you pass through 38 tunnels. A lovely bay appears and disappears every few minutes. It is very like the *heigh presto* of the conjurer, "now you see it, and now you don't see it."

At Marseilles I bought a cent paper and saw the lamentable fire at your poor asylum. I need not tell you the feelings of horror and sympathy with which we read it.

I will write again on Monday about this place, which has an arsenal employing 3,000 men.

D. C. M.

Correspondence.

HOUSE-WARMING IN CANADA.

(To the Editor of the Church Guardian.)

SIR,—In regard to my previous suggestions on the subject of house-warming, it might reasonably be objected, by some of our clergymen in particular, that two stoves in the house will be an additional burden on their already scanty incomes; but it has to be remembered that it is not proposed more than one of them should be alight at any one time. The down-stairs stove would be in use in the daytime, the upper stove at night. This can be easily managed when the fuel is wood or soft coal. The anthracite stove is imperious, and "does not like to be put out." If this description of stove is to be used at all—and it has some special advantages—it can either be placed in the upper flat—in which case those upper rooms would sometimes become warmer than needful in the day, or it might be kept going in concurrence with a wood stove for the upper story, which would be used only at night. Much would then depend upon the regulation and position of the anthracite stove. The wood stove above might be expected to qualify its effects upon the breathing-air, and it might also be found desirable to admit more fresh air on the ground floor during the night, as this will be a considerable check upon the lower stove and the dreaded air-disturbance in the sleeping rooms. Allow me to add that every experiment or unlooked for development in heating should be brought to the test of the personal sensations. The nerves of sensation were bestowed by our Creator for our protection from numberless evils, but their useful

telegraphy is so explained away in these days, under the ideas of an advanced civilization, that health is impaired, and even constitutions destroyed, for the want of this simple reference. In these days we are constantly being told not to trouble ourselves about our sensations, to do as we are bid in spite of them. Those who follow that course are running very great risks, we may be fully assured. All the theories in the world unaided by the monitions of the nerves will never decide a physiological question of this sort.

SANTAS.

CREDIT AND CASH.

(To the Editor of the Church Guardian.)

SIR,—My object in writing "Credit and Cash" was to place the subject before my brethren in such a light as to create a desire to reach a position of independence, and a freedom from that crushing pressure which a consciousness of debt ever forces upon the mind and follows its victim into all the duties of life. It gives me pleasure to see that desire awakened. I am asked by "Another in need" to answer two questions. His first will have received a reply in my last communication, but I would ask him, did he ever enter into married life with an unfurnished house and an empty larder, and thus, in fact, "mortgage" his first quarter's income before it was due? O, foolish man that thou wast, but "it is never too late to mend." Begin now as you should have commenced, by assuming a self-reliant and self-denial spirit; try to realize the folly of depending upon other people. "God helps those who help themselves," and I trust my dear brother will have gathered enough from my reply to "One in need" to encourage him. The second question is a puzzler to any man more versed in economy than Hodgins himself, viz.: "How is a man to keep out of debt with barely sufficient to buy bread and butter *only*?" (and this or borrowed money or credit?) I refrain from attempting to draw a picture of such a man ascending his pulpit to address a Christian congregation. My advice, however, is asked and I give it: Decidedly, go without the butter rather than go into debt, and get out of your parish as quickly as possible. I fail to see the wisdom of borrowing money at all to pay off debts, much less to borrow at eight or six per cent, at the sacrifice of a life policy. No self-denial is involved by such action; the temptation to self-indulgence and deeper debt, with a full purse, is still there, whereas self-denial would have accomplished the desired end, with the additional luxury of a life policy. Then there is no use to talk of being overworked and underpaid. We all know with what motives we entered the ministry; we could consult the Church Society Reports and learn what we have to do and what remuneration we were likely to receive. We could not help seeing in plain figures \$500, \$600, \$700 per annum on the one hand, and on the other read of "eating anything, sleeping anywhere, wielding an axe, wearing a snow-shoe, grooming, harnessing and driving a horse," or pegging your own boots—we knew all this. If we have commanding talents and can take our place in the front ranks of church preferment, then we can afford to live with some degree of luxury; but if our lot is cast in the more humble sphere of clerical occupation, why should we have anything more than the common necessities of life? "Having food and raiment, let us be therewith content."

It is often said, "only a rich man can afford to wear a poor coat;" a humble, self-denying Christian can afford to do so if his people are willing to allow him to do so. More shame to them. But we have higher views of the true element of the Church than to undervalue its desire to see a faithful, judicious pastor enjoying the comforts of life. It is scarcely fair, however, to expect the laity so great and unlimited generosity as the formation of a fund to pay off clerical debts. It is far better for the clergy to accept their position honorably and do the best they can. And what is that best? To determine, come what will, to live on their incomes. Nothing but self-reliance and self-sacrifice will do it. Borrowing money will not do it; getting other people to pay our debts will not do it; *self-reliance and determination will*. Since writing my first letter, I have spent a short time with a country

friend who is exceedingly well off, with a house full of comfort. The lady of the house had been reading "Credit and Cash," and she told the writer that she commenced married life with the determination to save a third of their income, *whatever it might be*, an income of a precarious nature, and that rule they had never broken. I have reason to believe their incipient savings were from an income not exceeding that of a deacon in the Church to-day. If we were to examine the antecedents of some of our most prosperous citizens we should find self-abnegation at the foundation of their fortunes, and we ask is it too much for the clergy, with higher motives, to subject themselves to the same rigid necessity? What has been done can be done again, and I say it sincerely and encouragingly *it is possible to live on a limited income without going into debt*, and the reward of trial, *honest trial*, will be the richest reward self-sacrifice can achieve.

HODGINS.

TAKE, EAT, ETC.

(To the Editor of the Church Guardian.)

SIR,—If your correspondent "E." will reflect for a few minutes he will, I think, see that to raise both hands for the reception of the Elements is just as much a "taking" of them as using his fingers and thumb. It is preferable to use both hands though of course not necessary, because (1) it is a steadier way to receive at a time when the feelings are deeply stirred (2) There is, then, no danger of the bread crumbling, and the fragments of the sacred species falling to the ground, a contingent which would be repulsive to any reverent mind. (3.) The mode is specially mentioned and urged by one of the great doctors of the early Church, St. Chrysostom, I think. It is only fair, however, to say that the fathers speak in different ways. Some speak of "stretching forth the hands," others of "purifying the right hand," etc.

"E." is right in supposing that there is a special meaning in the word "take," although I venture to think his idea is not the right one.

It is one of the cases where the Church, with caution and yet with plainness, guards the real, objective, though spiritual presence of Christ in His Sacrament. It means that the body and blood of Christ are present through the outward signs, quite irrespective of the worthiness of the worshippers, for the words are "take" as well as "eat." It corresponds with the language of the article which says, "The body and blood of Christ are given, taken and eaten after a heavenly and spiritual manner." Observe, also, at the end of the same article with regard to the necessity of "faith," the words are, "The means whereby the body of Christ is received and eaten in the supper is faith." It does not say the means whereby it is given and taken is faith but has reference only to the worthiness of the recipient, whereby he is partaker of Christ.

CATHOLICUS.

BOOK NOTICES, &c.

Messrs. Buckley & Allen have kindly sent us some specimens of their Christmas cards, so beautifully appropriate to the season, that we cannot but express gratification and the hope that they will be widely appreciated. The religious aspect of Christmas has of late years come to be to so great an extent ignored, and in many Christmas cards have become so utterly mismeaning as connected with the holy joy and teaching of this great festival that we cordially welcome an evidence of better taste as well as religious feeling. The cards referred to consist of wild flowers, mosses and grasses from Bethlehem, beautifully suggestive of the spot where the Holy Babe was borne, and of the hill-sides in Judæa, where the happy Shepherds abiding with their flocks were first to hear the glorious tidings and the angels' song. They are mounted on illuminated beveled cards, each in a separate cover, panel size, 3½x6, 25 cents; cabinet size, 4x7, 35 cents.

THE Treasurer of the Infants' Home thankfully acknowledges the receipt of the following sums, viz: From St. Bartholomew's Church, Middle La-Have, and friends, per Rev. G. D. Harris, \$8; St. Peter's Church, West Ferry, La-Have, per Rev. A. Jordan, \$4; Lower Stewiacke, per Rev. J. C. Cox, \$2.

Family Department.

THE ADVENT.

Jesus came (the Heavens adoring), came with Peace from realms on high ;

Jesus came for man's redemption, lowly came on earth to die.

Hallelujah, Hallelujah ! came in deep humility,

Jesus comes again in mercy, when our hearts are bowed with care ;

Jesus comes again in answer to our earnest heartfelt prayer. Hallelujah, Hallelujah ! comes to save us from despair.

Jesus comes to hearts rejoicing, bringing news of sin forgiven ;

Jesus comes in sounds of gladness, leading souls redeemed to Heaven.

Hallelujah, Hallelujah ! now the gate of death is riven.

Jesus comes in joy and sorrow, shares alike our hopes and fears ;

Jesus comes, whatever befalls us, glads our hearts and dries our tears.

Hallelujah, Hallelujah ! cheering even our falling years.

Jesus comes on clouds triumphant, when the Heavens shall pass away ;

Jesus comes again in glory,—let us then our homage pay ! Hallelujah ! ever singing, till the dawning of the day.

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

"The governor is greatly changed," he said to Sybil as they walked towards Longmoor through the moonlit park. "I was not prepared for it in spite of Nell's letter. I am glad Christmas is near at hand."

"Yes," said Sybil; "you should be with him now more and more, and yet I know he would not hear of your leaving Oxford until you had taken your degree. When will that be, John?"

"In a few months more, I hope; but I would willingly, as you must know, Sybil, throw up everything, if he would agree to my doing so, rather than that he should miss me."

"I know, of course; but it will be only a short time before you come down again, and he will, I trust, be better than. I should love to know that you were going to remain with him, though for a selfish reason I want you to be in Oxford."

"I would sooner you had a selfish reason in wishing me to be here, Sybil," said John. The words escaped him involuntarily and seemed lightly uttered, but the feeling which prompted them was so powerful that to himself they seemed a confession of his love.

"Ah," laughed Sybil, "you know while Percy is in Oxford I am half there myself; so you must understand that I am paying you a great compliment."

But the careless answer jarred on John Carruthers and chilled him with a vague feeling of disappointment, and for a few moments he walked on in silence. Never before had he been so near pouring out his whole heart to Sybil, laying the offering of his life's love at her feet; and yet, as he acknowledged to himself, this was no time for such a confession. Her heart was still aching over the void which her father's death had caused; it would be unseemly to obtrude his love upon her now; and might not he himself ere long be called upon to pass through a like sorrow? Was it not well that he should devote himself with undivided tenderness to cheer the close of his father's life?

"I saw Percy last evening," he said presently, "and even your mother would be satisfied with his appearance." "She has been afraid that he was studying too hard," said Sybil, "and she always insists that he is not strong, though really, I think, that is her imagination." John could not forbear a little uncomfortable laugh at the thought of Percy being regarded as a martyr to his devotion to study.

"Entirely so, I think, but I suppose mothers always worry over their absent boys." "How happy we shall be to have him here in father's place," said Sybil. "I often speak of him to Mr. Ray. He says he seems to know him already, and that he feels himself a link between father and son."

They walked leisurely enough through the park, with its mingled moonlight and shadows, then emerged into the wide meadows, bathed in silvery radiance. Involuntarily they both paused by the little turnstile. The intense stillness and beauty of the night seemed like a spell which hushed them into silence and yet drew them nearer to each other.

A carriage was standing at the door of the Rectory as they approached it.

"Mrs. Belville has been spending the evening with mother," said Sybil; "shall we wait till she is gone?"

John only too gladly acquiesced: the lady in question was not a special favorite with either of them, though an old friend of Mrs. Barrington's. Neither cared to encounter just then the gaze of a pair of calmly inquisitive eyes, nor to be the subject of the affectionate little inuendos which they knew they might expect, were they to present themselves before Mrs. Belville. There was a long filbert alley skirting one end of the Rectory grounds, and into this they turned. It had been a favorite haunt with them since they were children together. To-night there was a mysterious charm about it. Through the slender arching branches, still partially clothed with foliage, the moonlight fell in silvery patches, mingled with quaint shadows: the faint rustle of falling leaves was the only sound which broke the silence as John and Sybil slowly paced to and fro.

"Dear old alley!" said John. "How strange it seems, Sybil, that you and I should be the same who used to scamper up and down in nutting-time, and grow excited over our hoards of filberts!"

"Do you remember the day you caught the squirrel for me?" asked Sybil. "poor little Fluff! he was my chief pet for a long time. I wonder sometimes," she went on, "whether Percy loves Longmoor and this place as well as I do, whether the coming back to take up his life's work here will fully satisfy him. Oh, I hope it will, for it is the great wish of mother's heart and of mine. But it seems absurd to doubt it, he could hope for no other position at all equal to this, and the thought of carrying on father's work must be happiness to him." "Time will make that and other things plain to us Sybil. I suppose we all have our ambitions in life. I know that I have mine, but whether we shall attain them God only knows. We must strive to be so strong that if they are never realized we may manfully endure our disappointments." I know that your ambitions must be noble ones," said Sybil warmly. "Some of them are very selfish ones I fear," responded John. "You shall judge for yourself about them some day Sybil, and it will be for you to tell me what you think of their success."

A curious thrill passed through Sybil at these words, less at themselves than at the tone in which they were spoken. They seemed to call for no response, and yet she was angry with herself for her own silence. The sound of carriage wheels broke upon the stillness, and they turned towards the Rectory, each giving a farewell look to the filbert alley as they left it.

Greatly rejoiced was Mrs. Barrington at the sight of John, which was next best to seeing Percy himself, and many were the questions about her son which his friend answered to the best of his ability.

"I may not see you to-morrow," he said, as he rose to go; "the governor will lay claim to most of my time, and I shall try to see Mr. Ray; I go back to Oxford by the night train." Mother and daughter went out with him to the door, and Sybil lingered for a little while to watch him down the slope. Turning he saw her slender figure outlined against the moonlit wall, and he waved his hand to her before he disappeared.

(To be Continued.)

"The difference between one man and another," says Dr. Arnold, "is not so much in talent as in energy."

THOUGHTS FOR SECOND SUNDAY IN ADVENT.

XXVII.

"Now the God of hope fill you with all joy and peace in believing."

To look backward through the ages and see the Infant Saviour, the incarnate God—to see Jesus in all the utter helplessness of a new-born child, and yet omnipotent to save a ruined world—to see this with the eye of faith so clearly that no mists of doubt can obscure it, no darkness of sin or unbelief can shut it out—this is to be filled "with all joy and peace in believing." To be filled with all joy and peace! The desire, the true desire to possess such faith is in itself an earnest of the love of God; the actual possession of it is beyond all earthly language to express. It is God's gift alone. St. Paul having spoken of the aids to and the blessed object of faith, exclaims, "Now the God of hope fill you with all joy and peace in believing!"

In this time of Advent we are to strive after, to implore this greatest gift; we are to turn our minds, our hearts and souls away from all that would obscure that glorious vision; we are to lay hold eagerly of all the help which Christ, through His Church, holds out to us; we are to read and lay to heart the Word which speaks of Him—the things which "were written for our learning, that we, through patience and comfort of the Scripture, might have hope." They "testify of Me," He said, and we dare not neglect them. They are God's revelation of Himself, and we can hope for no other if we seek Him not in them. "Behold," they say, "behold He cometh with clouds and every eye shall see Him, and they also which pierced Him"—not only those who pierced Him with the sharp thorns, with the nails and the spear, but those who through all these ages have, as it were, pierced Him with their unthankfulness and sins, and "crucified the Son of Man afresh." "And He shall judge all nations." What awful words, and yet they cannot rob the faithful soul of its "joy and peace in believing," for it is the God of Hope who bestows such faith upon us. The God of Hope who willeth that we, "through patience and comfort of the Scripture, might have hope"—who willeth that each one of us should be of that "great multitude which no man could number" which shall stand clothed in the white robes of Christ's righteousness "before the throne and before the Lamb." O surely Advent should be a happy, though a solemn time, to every Christian soul; surely it must teach us to say, "Even so come, Lord Jesus! Come by Thy Holy Spirit into our hearts, making them wholly Thine, prepared and meet for that Coming, when in Power and Great Glory Thou shalt return to claim Thy children."

There is no name by which He is called on which we can dwell with greater joy than this—the God of Hope. It casts a glorious light upon this solemn time, and draws us to Him by the sense of blessed confidence and perfect trust.

A WOMAN'S SUNNY TEMPER.

What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hour brightens the house like a little piece of sunshine weather. The magnetism of her smiles, the electrical brightness of her looks and movements, affect everyone. The children go to school with a sense of some thing great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people worry and annoy him all day, far off her presence shines, and he whispers to himself: "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.

Let a boy or young man apply himself with all his energies to what he has in hand and his activity and energy will be abundantly rewarded.

PARENTAL TRAINING.

THE FATHER'S PART.

"A Mother of a Public School Boy," writing to the London *Guardian* about the lack of religion in such schools, says: "The evil begins in parents expecting others to do their duty. This may be said principally of fathers for mothers do generally try to teach religion and godliness to their boys before sending them to school. But the father has taught his boys little, perhaps *nothing*. They come home for the holidays, outwardly all he can desire, and with good characters. If they go to church and behave decently, he concerns himself no further with their religious training. Thus boys often grow up in a contemptuous belief that religion is only for girls and women. A father seldom troubles himself to talk with love and sympathy to his boys of their school life, its trials and temptations; he shrinks from doing this; and if urged by the mother to warn and counsel, says, 'the boy must take his chance.' Poor boy, may God help him and answer his mother's prayers; his earthly father cannot and will not speak and show him how only to avoid the pitfalls which line his path even in our best schools. When fathers do their duty to their sons, as they grow up from little boys to public school boys and to men, we may hope to see more religion in our public schools, and after school life, higher, purer lives lived by those we love so dearly."

A TRUE SERVANT.

In Holland, where the Rhine flows into the sea, there lived in 1666, an admiral, who understood the sea as well as a general does the land. His name was Michael Hadrian Ruyter. He was born at Vries-ingen, in 1607; His parents were poor people and wished to train their son to a trade; but he longed to venture upon the sea and become a sailor.

Accordingly, he sailed on a ship which traded with Morocco. The merchant, who followed the good maxim, "Your own eyes are better than another's glasses," himself sailed the ship, and soon found that the sailor, Ruyter, was very useful, and, what was more important, a true man. He, therefore, trusted him in many ways in which it is not usual to trust a ship-boy.

Once, when the annual fair at Morocco was near, the merchant became so sick that he could not make the voyage to Africa. He resolved, "I will trust to no one but Ruyter the ship's cargo, which I will send to the market of Morocco."

Then he summoned him to his presence, and said, "Michael, you see how I am situated. I cannot go to Morocco. My book-keeper is an old man. What, think you, should I do?"

"Send another trusty man, Mynheer," said Ruyter.

"Right?" cried the merchant, "But whom shall I send?"

"That you must know better than I, Mynheer," was Ruyter's reply.

"It is an important business," said the merchant. "I know it is," said Ruyter.

"Hear!" continued the merchant. "you must undertake the business. You shall be my supercargo." (Thus he is called who has charge of merchandise sent by sea.)

So it was arranged. Ruyter received clothing and pay suited to his rank. The sailors looked surprised when their young comrade came on board as a supercargo, but they thought, "The merchant is no fool, and he has chosen the right man. This was soon very evident. The ship sailed away, landed at Morocco, and Ruyter arranged in the market-place his goods, which consisted of fine woollen cloths.

There ruled in Morocco at that time a Bey, or prince, with despotic power. The property and lives of all the subjects were at his disposal, and also of all who came into this country for the purpose of trade. There was neither right nor justice. No man's head rested very firmly between his shoulders.

One beautiful morning the Bey himself, with a

long retinue of courtiers, came and stood before Ruyter's booth. He examined the cloth, and a piece of superior quality pleased him greatly.

"What is the cost?" asked he.

Ruyter named the price the master had fixed.

The Bey offered half of it.

"I am not a cheat," said Ruyter, "who asks half more than the thing is worth, that he can, at last, take the half of what he has asked. The price is fixed. Besides, it is not my property. I am only my master's servant."

All that was lawful; but in Morocco there was no law. Everybody looked alarmed except Ruyter, as they saw the angry face of the Bey.

"Do you not know," said the Bey, "that I am the master of your life?"

"I know that well," said Ruyter; "but I know also that I have not asked over much, and that I have a duty, as servant of my master, to care for his interest, and not to think of myself. That I will do until death, and you shall have the cloth not a penny cheaper. Do what you are willing to answer for before God."

The merchants, when they heard these words, were full of fear. "Good bye, Ruyter," thought they; "you will never see another sunrise."

They were mistaken. The Bey looked upon the handsome young man with angry eyes. All waited for the brief command, "Off with his head!" But he said, "I give you until to-morrow for reflection. If you do not change your mind, make your will."

Then he went away. Ruyter calmly put the cloth in its place, and began to wait upon his other customers.

Now arose an uproar among the merchants. "For heaven's sake, give him the cloth," cried they. "If he cuts off your head—and he will do it, as sure as you live—then your life and all your master's goods, and the ship besides, are lost. And what will become of us? Give it—'tis but a trifle—and save the rest and yourself."

"I am in God's hand," said Ruyter. "He who is not true in small things, how shall he be true in great things? If my master loses through me a penny, I am not a faithful servant. I shall not yield a hair."

On the following morning Ruyter stood in his booth. The Bey approached and looked grimly at Ruyter. Behind him walked one who was clothed in garments red as blood, and had a broad sword in his hand. The people of Morocco knew him, and shunned him as fire. He was the public executioner. The Bey paused before Ruyter's booth, and looking sternly at him, cried out: "Have you as yet come to a conclusion?"

"Yes," said Ruyter; "I shall give the cloth not a penny less than I asked yesterday. If you wish my life, take it; but I will die with a clear conscience and as a true servant of my master."

All the people held their breath, for the one clad in the red garment examined the edge of his sword, and smiled like a demon in his bloody work.

Then the face of the Bey changed and suddenly became clear and bright. "By the beard of the prophet," he cried (and that is the highest oath of a Turk), "thou art a noble soul. A truer servant I have never met, and would to God I had such an one." Then he turned to his attendants and said: "Take this Christian for a model." To Ruyter he said, "Give me thy hand, Christian; thou shalt be my friend." He threw a purse of gold upon the table, and said, "It is, thou mayest believe, as much as thou hast asked. I will make of the cloth a robe of honor, as a memorial of thy fidelity."

Ruyter returned to Holland with large profits; but he said nothing of this occurrence to his master, who learned it first from others.

This was the beginning of Ruyter's great fortune. He soon became the captain of his master's ship, and, after his master's death he entered into the naval service of Holland. He rose rapidly, and finally attained the highest rank, that of an admiral, and won many victories over the enemies of his country.

Thus one may learn that out of the lowest place there is a path to the highest honor, by knowledge, fidelity, honesty, and the fear of God. The way is closed to none. It stands ever more wide open. Onward! whoever will, whoever has a true heart in his breast. From on high God reaches an unseen hand to help.—*From the German.*

SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Sailer's Church Doctrine—Bible Truth.

47. As to spiritual blessings being sometimes given without conscious faith, what conclusion is warranted by St. Matt. x. 13, 14?

48. Shew that Christ sometimes conferred blessings irrespective of the faith of the recipient. St. Matt. viii. 5-13; ix. 2. 18 with 25, 32 with 33; xii. 22; xv. 21-28; xvii. 14-18

49. Who are the more suitable subjects for membership in Christ, infants or adults? St. Matt. xviii. 3.

50. Show what the Church of England teaches on this subject. Article xxvii.

51. What conclusion does the service for Private Baptism warrant as to the regeneration of infants depending upon the faith of their sponsors?

52. Explain 1 John iii. 9 in such a way as to apply to all similar statements in the New Testament and to agree with the Spiritual Doctrine of Baptismal Regeneration.

53. Why do some of the baptized live in sin Gal. v. 4, latter part.

54. Is the Prayer Book statement as to the regeneration of baptized infants conditional, or is it absolute?

55. Shew that the Articles (xxv. and xxvii.) do not contradict the Baptismal Services as to regeneration.

HOLY COMMUNION.

(Read St. Matt. xxvi: 26-28; St. Mark xiv: 22-24; St. Luke xxii: 19, 20; 1 Cor. xi: 23-29; x: 16, 17; Acts ii: 41, 42; xx: 7; St. John vi: 51-56.)

56. What, as to the Person of Christ, shall be borne in mind when considering the Holy Eucharist? Col. ii: 9; 1 John i: 1-3.

57. Seeing that St. Paul did not become a Christian till after Christ's Resurrection, what conclusion is warranted by 1 Cor. xi: 23-29?

58. What considerations lead to the conclusion that Christ intended to make His faithful members partakers of some great benefit in this Holy Sacrament?

59. Name two explanations of the words of institution, one given by Romanists, the other by Protestant Nonconformists.

60. What does the first of these oblige those who hold it to deny?

61. Yet show from 1 Cor. xi. that the Bread and Wine remain bread and wine to the end.

62. What does the second of these oblige those who hold it to deny?

63. Yet show from 1 Cor. xi. that the Holy Communion is much more than a commemorative feast.

64. What fact as to the present Dispensation of Grace leads to the conclusion that the Holy Communion is not a mere figure?

65. What fact as to the Jewish Dispensation leads to the same conclusion?

66. Why do both Romanists and Protestant Nonconformists deny that St. John vi: 47-64 refers to the Holy Eucharist?

67. Shew from an analogous case, St. John vii: 37-40, that the fact of the Holy Eucharist not having been instituted at the time of the conversation recorded in St. John vi. is no objection against reference being made to it in that conversation. Also shew that the objection lies against any reference by Christ before His Death to His Atoning Sacrifice.

68. Whenever the characteristic words of the conversation in St. John vi. are used in the New Testament, to what is reference made? Take, e.g., 1 Cor. x: 16; xi: 23, 24.

69. If Christ's statements in St. John vi: 47-64 are merely symbolical, meaning that believers are mentally to feed upon the Truth, or meaning anything similar to this, what other words would be preferable?

70. Considering what is meant by feeding upon the truth or upon a person, what precludes the idea that this is what is meant by Christ in St. John vi: 47-64? St. John vi: 51-56.

Useful Information.

ACCORDING TO GEO. P. ROWELL & Co.'s OFFICIAL REPORT FOR 1892, AND THE SWORN STATEMENT OF ITS PRINTERS, THE CHURCH GUARDIAN HAS DOUBLED THE CIRCULATION OF ANY OTHER CHURCH PAPER IN CANADA, BEING NOW OVER 6,000 WEEKLY.

DELICATE WOMEN.—*Pa's-Faced Sickly Children, the aged and infirm alike, are benefited by the Strengthening and Blood-making Power of "Harrington's Quinine Wine and Iron."* It stimulates the circulation, improves the Appetite, and removes all impurities from the blood. It is the best medicine you can take to give you lasting strength. Acting *quickly* through the blood, it cures Boils, Pimples, Blotches, Scurvy, Rheum, Eczema, Tetter, and other diseases arising therefrom. Beware of imitations. See that you get "Harrington's," the *original and genuine*. For sale by all druggists and general dealers in Canada.

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"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 Linctum 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.

MOTHERS! MOTHERS! MOTHERS!

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

CONSUMPTION.

From H. B. SMITH, Esq., a prominent Merchant of Buctouche, Kent County, N. B., under date June 24th, 1877:—

Dear Sir,—I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but with out any effect whatever until I commenced using Robinson's Phosphorized Emulsion. I have now taken 6 bottles, and find this quite equal to what is represented to be, for it has worked like a charm, and I can credibly recommend it to all who are affected as I have been, as I feel it is going to make a perfect cure of me. I still continue, and I must say I never took anything equal to it. If you wish to make any use of this for the benefit of yourself and the world at large you can do so, for I think it should be known.

I remain, yours truly,
(Signed) H. B. SMITH.

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N. B. For sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

Yarmouth, Oct. 15th, 1892.

To DR. BENNETT & LEWIS,
119 Hollis Street, Halifax.

Dear Sirs,—I desire to express my feelings of profound gratitude to you, who have helped me so much by the use and application of your wonderful medicine, known as your absorptive Pads and Plasters, &c. I was sick about two years, and spent a large sum of money with physicians, but received very little benefit until I tried your absorptive treatment. When I commenced it this summer I could scarcely walk across the floor, I had such a weakness across my back; and now I can walk a mile at a time, and attend to household duties much better than I could before, and feel only too glad to recommend this truly great treatment to any person or persons who may be afflicted as I was. You are at liberty to make any disposition of this note you may deem proper.

MRS. K. HIBBARD.

This treatment can be applied effectively without interview where full particulars of case are sent by mail.

CLAYTON & SONS,
Merchant Tailors,
HALIFAX, N. S.

ST. JACOBS OIL
TRADE MARK.

THE GREAT GERMAN REMEDY FOR RHEUMATISM.

Neuralgia, Sciatica, Lumbago, Toothache, Sorrows of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains, Itch, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

It is preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy for all aches and pains but the comparatively trifling ones of 10 cents, and every one suffering with pain should have cheap and positive proof of its claims. Directions in Eleven Languages.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
Baltimore, Md., U. S. A.

THE STARR PAD FOR THE KIDNEY
MANUFACTURED IN TORONTO.

A Permanent, sure cure for Diseases, Disorders and Affections of the Kidneys, Bladder and Urinary System, or Attendant Complaints—causing Pain in Small of Back, sides, &c., Gravel, Catarrh of the Bladder and Prostate; Bright's Disease, Diabetes, Dropsy, Piles, Nervous Debility, &c., &c.

Pamphlets and Testimonials can be obtained from Druggists free.

Prices—Child's Pad, 21.50 (cures Bed-wetting), Regular Pad, \$2.00. Special Pad for Chronic Diseases, \$3.00. Sold by JOHN K. BENT, Sole Agent, Halifax.

- W. F. ORELL, Truro.
- A. B. CUNNINGHAM, Annapolis.
- WILLIAM A. PIGGOTT, Granville.
- J. A. SHAW, Windsor.
- PROV. RAND, Wolfville.
- W. H. STEVENS, Dartmouth.
- CHAS. F. COCHRAN, Kentville.

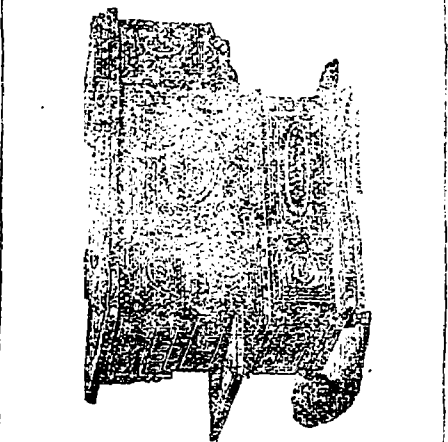
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Orders from strangers visiting the city will receive special attention, and good work guaranteed, by A. McKAY, former partner with M. A. Davidson & Co.

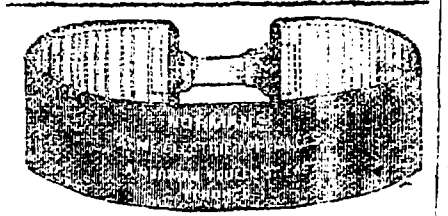
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The Cincinnati College of Medicine and Surgery, Forty-eight regular sessions, 1893-4. Full faculty, five Clinics and unsurpassed facilities. Fees: Matriculation \$5; Professor's ticket \$35. For Catalogue, address the DEAN.

The Record Foundry and Machine Co., of Moncton, New Brunswick, are prepared to Receive Orders for Stoves, Ploughs, Shaves, Land Sides, and Iron Castings of every description, Mill Machinery, Brass Castings, &c.

The Record Foundry, (formerly Moncton Iron Foundry, established 1825,) is supplied with the best facilities for the satisfactory execution of orders at short notice. Prompt attention given to orders by mail or otherwise.
L. PEETERS, Manager.



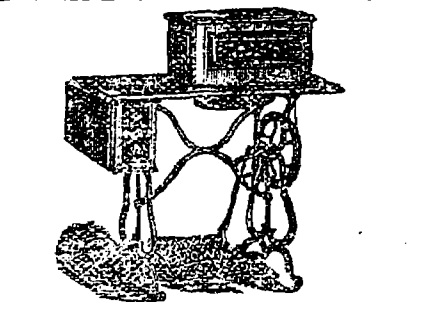
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PLAIN, SUBSTANTIAL CONVENIENT.
The best Cooking Range in use.
—ALSO—
Base Burners, Cook & Parlor Stove
Stove Pipe, Tinware and Cooking
Utensils of all kinds,
—AT—
REILLY & DAVIDSON'S
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ESTABLISHED 1850.
4 Queen Street East, TORONTO.
Mr. J. A. HART, Agent, MONTREAL.
Nervous Debility, Rheumatism, Neuralgia, Lumbago, Lame Back, Liver, Kidney and Lung Diseases, and all diseases of the nerves and want of circulation are immediately relieved and permanently cured by using these appliances. Circular and testimonials free.

Sawing Made Easy.
The New Improved HONOLULU LIGHTNING SAW.
It is the cheapest and best, a boy sixteen years old can use, light, fast and easy. Send for free trial. Send postal for Illustrations Catalogue containing testimonials and full particulars. AGENTS WANTED. Research Lightning Saw Co., 169 Randolph St., Chicago.

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An Intermediate and Finishing School for Young Ladies, with a Preparatory Department for Children.
PRESIDENT—LORD BISHOP OF QUEBEC
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Assisted by a large Staff of experienced resident Teachers.
Physical Training and Department carefully attended to. Special attention given to pupils backward in their studies.
LOCALITY BEAUTIFUL AND VERY HEALTHY
TERMS MODERATE.
Pupils received at any time during the year, and charged only from date of entering.
Pupils from the Maritime Provinces applying to the Principal, may travel at Reduced Rates on Intercolonial and Grand Trunk Roads, and if required, may be met either at Quebec or Portland.
For Circulars containing full particulars as to course of study, fees, testimonials, and references, Address
REV. J. DINZEY,
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Crown Sewing Machines!
OF AMERICAN MANUFACTURE.
Canadian Singer, Osborn and other Sewing Machines.
NEEDLES, PARTS AND ATTACHMENTS!
FLORENCE OIL STOVES,
For Cooking and Heating, are Clean and Convenient.
J. H. OSMAN,
119 Barrington and 77 Lockman Streets,
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FURNITURE
101 & 103
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McSHANE BELL FOUNDRY
Manufacture those Celebrated CHIME AND BELLS for CHURCHES, ACADEMIES, &c.
Price-list and Circulars sent free.
HENRY McSHANE & CO.,
715 Baltimore, Md., U. S. A.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 205 West Baltimore Street,
Baltimore. No. 112 Fifth Avenue, N. Y.

News and Notes.

ACCORDING TO GEO. P. ROWELL & Co.'s OFFICIAL REPORT FOR 1882, AND THE SWORN STATEMENT OF ITS PRINTERS, THE CHURCH GUARDIAN HAS DOUBLED THE CIRCULATION OF ANY OTHER CHURCH PAPER IN CANADA, BEING NOW OVER 6,000 WEEKLY.

GIVEN UP BY DOCTORS.—"Is it possible that Mr. Godfrey is up and at work and cured by so simple a remedy?"

"I assure you it is true that he is entirely cured, and with nothing but Hop Bitters; and only ten days ago his doctors gave him up and said he must die!"

"Well-a-day! That's remarkable! I will go this day and get some for my poor George—I know hops are good."

There are at present no fewer than ten establishments in France devoted to the propagation of bait for the use of anglers, and one of these breeders sells from thirty to forty millions of worms per annum, deriving a handsome income from the business.

BLEEDING OF THE LUNGS.—Bowenville, Ont., Nov. 8, 1872. Messrs. Seth W. Rowle & Sons, Boston: Gentleman, I have been troubled with bleeding of the lungs for a long time. About two years ago I took a severe cold which made my lungs very sore, but after using one bottle of WATSON'S BALSAM OF WILD CHERRY the pain and cough disappeared and have not troubled me since. I believe the BALSAM is the best medicine in use and well worth the price asked for it.

Yours truly, JESSE BURK. 50 cents and \$1 a bottle. Sold by dealers generally.

The government of Japan have resolved on the establishment of 53,700 primary schools. The whole Empire is divided into eight collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary school.

GET THE ORIGINAL.—Dr. Pierce's 'Pellets'—the original "Little Live Pills" sugar coated—cure sick and bilious headache, sour stomach, and bilious attacks. 25c Druggist.

Sir J. Lawes, the eminent English scientific agriculturist, says that while an English wheat crop of 1882 cannot be considered an average crop the other crops are, taking them all round, very good, and the prospects of agriculture are more favorable than for several years.

"No eye like the master's eye." Had Asop lived in our day he might well have added, "No popular curative like Kidney-Wort." All eyes are beginning to turn to it for relief from diseases of the liver, bowels and kidneys. Kidney-Wort is nature's remedy for them all. Those that cannot prepare the dry can now procure it in liquid form of any druggist.

The French police discovered a dynamite factory in the suburbs of Lyons. The citizens are panic stricken at the revelations in regard to the conspiracy, and a mob gathered and threatened the banks and public buildings.

THE SOURCE OF MUCH ILL-TEMPER.—When your husband comes home in bad humor, jerks off his boots and appears to be generally miserable, do not attribute it to business cares or hard times, but to its real cause—those terrible corns which are constantly annoying him. A word to the wise will be sufficient—buy a bottle of PUTNAM'S PAINLESS CORN EXTRACTOR. His corns will be quickly and painlessly removed, and his gratitude will be unbounded. Putnam's Painless Corn Extractor sold everywhere. N. C. POLSON & CO., Kingston, Proprietors.

The wild flowers of Montana are as abundant as those of the Alps, and more varied. Choicest of them all, because most delicate and fragrant, is a white, star-shaped, wax-like blossom, which grows very close to the ground, and the large golden stamens of which give out an odor like mingled hyacinth and lily of the valley the people call it mountain lily.

THE AGE OF MIRACLES.—Is past, and Dr. Pierce's "Golden Medical Discovery" will not raise the dead, will not cure you if your lungs are almost wasted by consumption. It is, however, unsurpassed both as a pectoral and alterative, and will cure obstinate and severe diseases of the throat and lung, coughs, and bronchial affections. By virtue of its wonderful alterative properties it cleanses and enriches the blood, cures pimples, blotches, and eruption, and cause even great eating ulcers to heal.

CHRISTMAS!

Parties wishing to make PRESENTS, and not knowing what to purchase, should call on us and inspect our very large and unique stock of the following goods:

CHRISTMAS CARDS in endless variety. TOILET SETS, TOILET KNIVES. IVORY and many other kinds of BRUSHES.

Tortoise, Ivory, Buffalo, Celluloid and Rubber COMBS; PERFUMERY. Gold and silver Topped and Cut Glass Smelling Bottles.

MANTLE ORNAMENTS.

Tooth, Nail and Shaving BRUSHES, PUFF BOXES, English, French, American and Domestic FANCY SOAPS, and many other useful articles which we shall be pleased to show our friends.

BROWN BROTHERS & CO.

Montserrat Saline Effervescent Salt

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable, cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

H. SUGDEN EVANS & CO., Sole Proprietors, Montreal. Obtainable of all Chemists. 50 cents per bottle.

Aromatic Montserrat.



A WINTER BEVERAGE.

MONTERRAT RASPBERRY CORDIAL!

These are elegant Cordials prepared with MONTERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are guaranteed free from alcohol. N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the Liverpool Journal of Commerce, September 26, says:—"The sole consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

MONTERRAT LIME-FRUIT JUICE SAUCE.

For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravy, &c.

Adds an Appetizing Charm to the plainest and daintiest of dishes.

"THE CLIMAX OF PERFECTION."

Unrivalled for Pungency, Fine Flavor, Strength and Cheapness. The usual 24. size bottle for Is. Retail of Grocers, Druggists, &c., everywhere.

Sole Consignees of the Montserrat Company, (Limited),

H. SUGDEN EVANS & CO., MONTREAL.

Toronto Agency—23 Front Street West.

Advertisement for KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION. Includes text about PILES and a price of \$1.00.

C. W. OUTHIT, General Commission Merchant, 116 BARRINGTON ST., HALIFAX, N. S. Wholesale Dealers in Fruits and Produce.

JOHN K. TAYLOR, MERCHANT TAILOR, UNION STREET, CARLETON. - - ST. JOHN, N. B.

Newest Styles of Goods in FALL AND WINTER OVERCOATINGS,

Suits and Trouserings in Stock, which will be made up in latest styles, at short notice.

Samples and Rules for Self-Measurement Free by Mail to any address.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLATT & Co., Portland, Maine.

ARPETS, FLOUR OIL CLOTHS,

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

CLOTHING,

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

DRY GOODS.

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

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

W. & C. SILVER,

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

WATSON & MYERS,

Brass Founders, Finishers,

GAS FITTERS.

Old Chandeliers Repaired Bronzed or Lacquered.

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Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

Read and Remember that

GATES' LIFE OF MAN BITTERS

LIFE OF MAN BITTERS

and combined Medicines are no quack. All that we ask is a fair trial, and if they do not do all that we say of them we are willing to stand condemned before the public. They are manufactured entirely from the roots and plants of the vegetable kingdom, and do not contain any calomel or mineral of any name or nature. Get a pamphlet showing remarkable cures taken before Justice of the Peace.

If you have been given up by your doctors, don't despair, get at once

Gates' Life of Man Bitters,

—AND—

Invigorating Syrup,

and if the disease be curable, by their continued use a cure may be confidently looked for, and your testimony added to the hundreds already proclaiming.

Sold by druggists and dealers at 50 cents per bottle, and at wholesale by

T. F. BAKER & SONS, R. W. McCARTY St. John, N. B. BROWN & WEBB, FORTYTH, SUTCLIFFE & CO., JOHN K. BENT, Halifax.

MacGREGOR & KNIGHT, Corner of Duke and Granville streets

Hold in stock the books of THOS. WHITTAKER, NEW YORK. Also—Whittaker's cheap 50 vol. S.S. Library \$20.00 18 08 MacGREGOR & KNIGHT.

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LIVE ACTIVE AGENTS wanted in all parts of the Provinces to sell Elliot's Genealogical and Chronological Chart of British History.

To agents of the right stamp a rare chance is offered, as the work is sold only by subscription. Send for circular giving full particulars. Address— JAMES F. ELLIOT, Box 77, P. O.,

Halifax, N. S.