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# The Church Guardian.

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

Vol. 3.—No. 22.

THURSDAY, SEPTEMBER 8, 1881.

One Dollar a Year.

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

THE Revised New Testament has 384 changes in the Epistle to the Ephesians, which contains only 155 verses.

THE main exhibition building at Philadelphia, which cost \$1,600,000, was sold for \$97,000 to an agent of the Pennsylvania Railroad Company.

A ROYAL commission from the Pope, it is stated, is to be granted to Cardinal Nina, in order that he may visit the Protestant countries of the world.

AN anonymous donation of £1000 has been made to the C. M. S. for sending a missionary to the Eskimos of the Mackenzie River and the shores of the Polar Sea.

THE *Globe* observes that the allegation that people will not "ticket themselves," which has been so persistently urged as an argument against a census of religious profession, has been refuted by the rector of Liverpool and those associated with him in taking a religious census of that city. It is said that "infinite pains" have been taken to secure accuracy and trustworthiness in the return, and the results are these:—Members of the Church of England, 264,668; "Dissenters and others," 88,861; Roman Catholics, 140,115; and of no known religion, 5,398.

THE Ministerial *Diritto* "learns, on the best authority," but "with reserve," that the Pope proposes quitting Rome. This resolution is said to have been formed on the day following the insults offered to Pius IX.'s remains, and communicated to the Powers, who were assured that the Pope was firmly determined to leave Italy unless a new condition of things was created for him. He is said to have chosen Malta for his new residence. All the Cardinals absent from Rome have been recalled, and those present invited to remain.

THE *Witness*, the organ of Irish Presbyterianism, comments on the complaints in the American papers of a declining state of religion in the Presbyterian Churches. During the past year there was scarcely an appreciable increase in the number of their communicants. This is matter for serious consideration, and coming so soon after the labours, in so many cities, of Moody and Sankey, it leads one to inquire whether occasional seasons of awakening, followed, as they seem generally to be, by corresponding periods of declension and deadness, are the most healthful means of promoting true religion.

MR. ANDREW CARNEGIE, of New York and Pittsburgh, now an American citizen, but a native of Dunfermline, has intimated to the custodian of Dunfermline Abbey his desire that the Crown should permit him to fill the large west window of the Abbey Church with stained glass. The window is a very beautiful specimen of early 14th century Gothic, and is situated immediately above the fine recessed Norman doorway of the original church, founded A. D. 1075. Mr. Carnegie has already given to Dunfermline \$25,000 and \$40,000 for the establishment of public baths and a free library.

At the International Law Conference now being held in Cologne, Mr. Field, the American Delegate, introduced a resolution, which was carried by acclamation, to the effect "that it is desirable that in an extradition treaty where political crimes are excepted, provisions be inserted that neither assassination nor attempt at assassination as a means of effecting a change of Government or redress of grievances shall be deemed a political crime within the meaning of the treaty, and that the privilege of asylum be denied the perpetrator of any such crime. Mr. Field said that it was the feeling among Americans that assassination should be stamped out.

In speaking lately, at some festivities connected with a young ladies' school in England, Archdeacon Denison said:—"Talking slang was a growing evil. When he was at Oxford it was just beginning to be common with young men. Now it was adopted by young women. He had a very good rule in his household, and he found that it was an effectual cure of the evil in question. When he heard a young lady talking slang he would say, 'My dear young friend, I am very fond of you, and delighted to see you, but if you use that word again one of us must leave the house; and as I am sure that you are not rude enough to wish to turn me out of my own house, it follows that you must go.' He cautioned them against the contagion of talking slang." We are delighted with the Archdeacon's well-timed and outspoken words; we wish his household rule was universal.—*Scottish Guardian*.

WE some time since alluded to the election of two women as members of a Vestry in a parish in New England. A woman was recently elected Church Warden in a parish in England.

THE famous old English schools, Eton, Harrow, Rugby, and Winchester, are constantly full to overflowing, although their cost continually increases. Oxford and Cambridge were never so crowded with students as now.

THE *Capitule*, an anti-clerical paper of Rome, speaks of the Pope as "the greatest enemy of Italy." The agitation against the law of the guaranties, which secures the protection of the Hierarchy is becoming very violent, and threatening much trouble.

THE steeple of old St. Paul's Chapel, at Broadway and Vesey Street, New York, is undergoing repair. Among the many sights of interest which this spire has looked down upon, was the formal entry of Washington after the evacuation of New York by the British.

EVERY reader of *Lavengro* will lament the death of George Borrow. He acquired the Romany language from some gypsies camped near Norwich; he was twice imprisoned in Spain for circulating the Bible there, which he translated into the Gypsy, the Spanish, and the Chinese tongues.

THE correspondent of the *Germania* at Rome says: The Pope has signed a brief appointing Dr. Korun, who is approved by Germany, to the vacant bishopric of Treves, Rhenish Prussia. This is considered to be a considerable step toward a reconciliation between Germany and the Vatican.

MR. William Lehman Ashmead-Burdett-Coutts-Bartlett has notified that he has (pursuant to the directions contained in the will of the late Duchess of St. Alban's, the widow of Thomas Coutts, the maternal grandfather of the Baroness Burdett-Coutts) taken upon himself the surname of Coutts.

ACCOUNTS from Geneva last week report that Switzerland is beginning seriously to suffer from drought, which, with the exception of a few thunder showers, has now lasted two months. The grass is burnt up, and there is no chance of making the usual second hay crop. In the mountain pastures of several cantons, and in Savoy, beasts are perishing from the lack of water. In canton Schwyz, in the Vaudois Alps, and the valleys of the Jura whole herds have perished. In some districts the peasants have to carry water many miles up steep mountain paths.

THE Bishop of Manchester was present at the ceremony of laying the foundation-stone of a new mission school-church at Clayton-le-Moors, near Accrington. The foundation-stone was laid by Miss Wilkinson, daughter of Mr. William Wilkinson, J. P., Henfield House. In the course of a sermon prior to the ceremony his Lordship referred to the educational work that was being performed through the Church of England, and said that there was accommodation in the elementary schools of this country for four millions of children, and out of that the Church of England had provided accommodation for 2,300,000—more than one half of the whole accommodation in the elementary schools, which, reckoned at 5s. per head, meant the expenditure of about 10,000,000s. Churchmen need not be ashamed if any one asked them what the Church of England had done for education.

THE authorities of the British Museum have purchased a collection of Biblical and other Oriental manuscripts, which are of the utmost importance to the criticism and exegesis of the Old Testament. The collection, which was made in South Arabia, consists of 40 manuscripts. Fifteen of these are portions of the Hebrew Scriptures, and two are probably the oldest that have as yet come to light of the Old Testament Scriptures. A third, which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Sauidiah, in alternate verses with the Hebrew, while others have the superlinary, or Assyrian, vowel-points, which till comparatively recent times were unknown. The remaining twenty-five manuscripts are Midrashim, or homiletic commentaries and liturgies, which are more or less unknown. Dr. Rieu, the head of the manuscript department; Mr. Bond, the principal librarian; and the trustees are heartily to be congratulated on this boon which they have conferred upon the nation.

THREE Roman Catholic Priests have lately joined the ranks of Bishop Reinken's Old Catholic Clergy—a learned Benedictine, a medalist and a member of several scientific societies.

THE appointment is gazetted of a lady, Miss Pogson, to be Meteorological Reporter to the Government of the Madras Presidency. Miss Pogson has for some years discharged the duties of Assistant-Government Astronomer.

THE *Church Times* looks forward to a successful gathering at the Church Congress at Newcastle-on-Tyne in October next. It says: "This time there has been no shirking of burning questions, but the Subjects Committee seem to have taken care to include as many topics as they could of a kind likely to attract attention."

VARIOUS correspondents of the *Times* are suggesting the removal of the organ screen at Westminster Abbey, and the transference of the clergy and choir to the space east of the transepts. The screen is no doubt thought by some a great eyesore, but the proposed arrangement could hardly be carried out unless the altar screen and St. Edward's shrine were also removed and the altar placed in the apse. Precentor Venables has written strongly against the scheme.

DR. SCHLIEHMANN, the archaeologist, is in Berlin arranging the treasures from Priam which he has given to the German government, but which he intended as a gift to the United States, and was only prevented from carrying out this purpose by the fatuous and short-sighted policy of the last administration. Speaking of his courtship and marriage to his present most excellent wife, the doctor recently said:

It is now 12 years since I met her in the house of her parents in Athens. I remember it as plainly as yesterday. It was a Saturday. In the course of the conversation I made an astonishing discovery. The young, 18-year-old girl, as the talk turned upon the *Iliad*, recited for me a long piece from that work with literal accuracy. We were soon absorbed in the subject, and on the same day I was able to tell her, "Next Thursday will be our wedding day." And Thursday was our wedding day, for important business called me to Paris. We made our wedding journey thither. Then came the time for learning. I recited Homer to her, and she repeated it after me. During our married life we have not had a single falling out, not even over Agamemnon and his sister. The only dispute we ever had was when we had different ideas about the rendering of a passage in Homer.

## STATISTICS OF CHURCH SUNDAY SCHOOLS.

The last report issued by the committee of the Church of England Sunday School Institute furnishes several interesting facts, as showing the hold which they have upon the young. The parishes in the dioceses of England and Wales which made returns were in number 8,405. The number which did not make returns was 6,064. The returns, therefore, apply to .58 of the whole number, leaving .42 unaccounted for. The total number of scholars on the books of the schools in the 8,405 parishes making returns is 1,289,273, giving an average of 78 for each school. Allowing the same average for the 6,064 parishes not making returns, the total number of scholars in Church of England schools is 2,222,891. The total number of teachers on the books of the schools in the 8,405 parishes making returns is 113,412, giving an average of 6.87 for each school. Allowing the same average for the 6,064 parishes not making returns, the total number of teachers in Church of England schools is 195,533. The number of scholars over fourteen years of age in the schools making returns is 168,734. The number of scholars who are communicants, 48,680. The number of teachers who were formerly scholars, 30,764. Separate services for children are held in connection with 2,709 of the schools making returns.

## FOREIGN MISSIONS.

### MAURITIUS.

How beautiful is the tropical sea as one approaches the Island of Mauritius, situated in the midst of the Indian Ocean. Looking down into its clear depths, one sees the many coloured finny tribes which catch their glowing hues from the sun shining through the limpid waters, and present themselves to the eye of the observer as a marvel of colour and beauty, as they move now languidly and now fitful-

ly among the caves of ocean bordered by coral reefs, themselves aglow with colour. Leaving these, the eye now rests on the ships riding at anchor, and bearing the rich produce of many lands, brought for food to the people of the Island, who cultivate sugar to the exclusion of almost every thing else. The houses seem to nestle under the mountains, which rise abruptly range over range with peaks of fantastic shape, alike, yet varied, showing they were once all under the same mighty influence which upheaved them from the depths of the sea, and thus carrying the imagination back to a period of remoteness which defies history. Not always does the scene present the same beauty. When the awful hurricane rages in these seas, no ship dare venture near the coast, nor mariner on its deck stand to brook the wind or gaze upon the agitated waters, The troubled heavens above only intensify the terror of the scene, and add to the fury of the raging winds which seem to sweep the earth and seas with the besom of destruction. Inland the island presents every variety of scenery—hill and dale, mountain and ravine, plateau and plain, with everywhere a peep of the sea to heighten the view and limit the landscape. The soil is very rich, and would produce all tropical fruits. But every thing else is rejected for the sugar-cane, which grows here to perfection, and brings a handsome profit to the planters when they are fortunate enough to have a good season—that is, one free from draughts and hurricanes. Such seasons are as brief and as rare as the fortunes they help to make. To cultivate the sugar-cane, thousands of Indians are brought over from Madras and Calcutta under contract to the planters for a term of years. They are well cared for by the British Government, who appoints a high official called Protector of Immigrants to look after their interests, with a seat in the Legislative Council. They need this care, for the climate is very unhealthy, and malarial fever abounds. There are nearly 400,000 people in this Island of Mauritius, of which three-fourths are Indian, the remainder being made up of Creoles, French, Chinese, and English. The Indians bring with them their Priests, and keep up their heathen religion and customs, and support some large temples, from which heathen processions set out on their festival days; and throughout the land one may hear the Indian tom-tom or drum, and see around one, on every high hill and under every green tree, the marks of idolatrous worship.

The Society for the Propagation of the Gospel has had an important Mission here for many years past. The Society, according to its long-declared principles, labours among the Colonists, Emigrants, and Heathen. Its Missionary Staff consists of one European Missionary, one Native Clergyman, and six Catechists working among the Tamils; one Native Clergyman and two Catechists labouring among the Telugoos; and two Native Clergymen and two Catechists labouring among the Creoles. There are over one thousand adherents to our Church, ministered by its agency in the Island of Mauritius, and seven hundred in its dependency of Seychelles. This Church work is a witness of our faith and doctrine to the surrounding mass of heathenism. The two leading principles of the Society, in carrying out this work, are to develop self-help among the people already become Christian, and to raise and place out, as congregations are formed, native clergymen, who shall be supported, partly or wholly, by their own people. As an instance of the success of the work, it may be mentioned that during the past seven years a new congregation of Telugoos—numbering 150 with Native Pastor and Catechist complete—has been gradually won from heathenism, chiefly by the labours of its own native pastor, who was selected for his aptitude and trained by the Missionary for the work of the Ministry. Many friends to the Missionary cause, and others who appreciate Christian work, can bear testimony to the reality, vitality, and progress of the work here carried on. During the past year thirty-five adults and ten children received baptism, and forty nine young persons were confirmed. In the past seven years three new Churches have been built, and in them separate services are regularly held in the various languages spoken in the island. Mauritius and its dependencies constitute the See of a Bishop, who superintends the civil and military chaplains and the Missionary Establishment of the colony.

Much intercourse is kept up between the island and Natal, to which many of the Tamil Christians emigrated and carried the Gospel with them. Thus, as the more enterprising nations spread over the earth, they help to disseminate the truth. But they cannot spread it unless they possess it for themselves; hence our part is to see that they have it, and to support Missionary efforts to that end.

R. J. FRÉNC

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**PERSONAL.**—We are glad to learn that the Rev. O. S. Newnham, of Point du Chene, has accepted an appointment as Curate in charge of St. Mary's Chapel, St. John, and will leave Shediac for his new field, October 1st. The stipend will be \$1,000 and a house, which will be guaranteed by St. Mark's Parish. Mr. Newnham is one of the most valuable Clergy in the Diocese, and we feel sure that the Rev. Mr. Armstrong has secured the right man. We anticipate a successful Pastorate for him, and we have no doubt that St. Mary's will shortly be self-supporting, and take rank as one of the first Parishes in the City in all good works.

**BAY DU VIN.**—In St. John's Church, Bay du Vin, on Wednesday of last week, His Lordship the Metropolitan administered the rite of Confirmation. Quite a large congregation was present, the Church being filled. Many who went down in the "Andover" were disappointed in not being able to reach Bay du Vin in consequence of the easterly blow. The steamer did not venture below Sheldrake Island, and returned early in the afternoon.

**SACKVILLE.**—The Metropolitan visited the Parish of Sackville on the 30th and 31st. The Rev. C. F. Wiggins had prepared a special class for Confirmation. Several of them had lately been baptized, and 33 candidates were confirmed on the morning of the 31st. Several of these were heads of families. The Clergy present were: Rev. Canon Townshend, of Amherst, Rev. Rural Dean Simonds, Revs. O. S. Newnham, H. H. Barber, H. M. Jarvis, and the Rector. The Bishop and Clergy robed in the school-house, and entered the Church singing a Processional Hymn. His Lordship made an admirable address on "Personal Holiness." In the evening, a very successful semi-choral service was held by the children of the Sunday School. The Bishop delivered an address, alluding to the separation of the Parish from Dorchester, the successful labors of the Parishioners, and the handsome School-house and Rectory. His Lordship spoke warmly about the singing, and with his usual liberality gave a handsome contribution to the debt on the School-house. Mr. Wiggins has certainly been most successful, and the Parish is now prospering. The Metropolitan returned to Fredericton the next day.

**NEWCASTLE.**—The Metropolitan was present at St. Andrew's Church, on Sunday evening, the 28th, and formally inducted the Rev. J. H. S. Sweet into the Parish. Rural Dean Forsyth was present, and read the Prayers, the Lessons being read by the newly-appointed Rector. His Lordship preached a powerful sermon upon St. Mark xiii. 27, showing the necessity for "watching," both on the part of Clergy and people. The little Church was slightly decorated, and looked very pretty. A large congregation was present.

**ST. MARTIN'S.**—Our agent has been visiting St. Martin's, and secured a number of subscribers. Mr. Campbell's well-known energy has succeeded in building up the interests of the Parish. The Rectory is one of the best in the Province, procured during his incumbency, built and paid for largely, if not entirely, by the people themselves. Mr. Campbell has proved himself a very successful Parish Priest.

We are requested to state that W. M. Jarvis, Esq., St. John, has been appointed the Joint Treasurer of the Boards of Foreign and Domestic Missions, and that all donations and offerings for Foreign Missions, or for Algoma and the North-West, should be sent to him.

**PORTLAND.**—*St. Paul's Church.*—Workmen have been employed for the past three weeks painting and decorating the interior of this Church. The walls of the nave, side aisles and transepts have been colored slate; the arches and mouldings French grey; the window frames the same; the tracery cream color of the shade of Can stone; the pillars in two colors; the shafts a darker shade of slate than the walls; the centre part a darker French grey than the arches; and the capitals slate. The effect of this arrangement of colors is to emphasize all the ornamental parts of the body of the Church, bringing into bold relief the arches and mouldings of the nave and clerestory, and showing more effectively the rich color and form of the roof. One of the greatest improvements has been painting in black ash the plaster arches in the side aisles and plaster ceiling at the intersection of the nave and transepts. This has been so well done that it cannot be distinguished from wood. In the chancel more color has been used. The walls have been painted a light sage green; the panels within the arches around the lower part of the wall Egyptian red; the windows French gray; the tracery cream color; the columns chocolate; the capitals and all other mouldings two shades of brown. Below the windows is a ribbon of pale blue, on which crosses are painted in black. The six large columns are diapered in gold color and in double line, with crosses, and the monograms of Our Lord within, the crosses in vermilion, the monograms in gold color. This mode of decoration is quite new here, but common in England. All the diaper work in wood between the arches and the cornice above, has been gilded,

and the spaces between the diapered painted chocolate; this portion of the work is very effective, and forms, with the diapered columns, the most striking points in the decoration. Over each arch at the entrance of the chancel a ribbon in light blue has been painted, with light brown border, and gold color ends, on which is a cross; and the words (in letters of black and vermilion) from the Gloria in Excelsis: "We bless Thee," "We praise Thee," "We worship Thee," "We glorify Thee." The painting was done by J. H. Pullen of this city under the direction of the committee, and has been well carried out.

**The Reredos.**—This work, the gift of two ladies now living in England, is, perhaps, after all, the most striking of the improvements in the interior of the Church, and, as it is a new Church ornament here, we may explain that it is nothing more than an ornamental wood work behind the Communion Table, giving more dignity to the Chancel. It is very strongly built of black ash, from Ontario, and selected cherry, on a strong frame of spruce. Above the Table is a shelf on small arches, with small ebonized columns between, the capitals being of polished cherry. Above are five panels, the centre one much larger than the others. These panels are very deep, and between them are pairs of ebonized columns, with girt mouldings and capitals of cherry, &c., giving a beautiful contrast in the colour of the woods. The four small panels are of solid mahogany, richly gilt, diapered in black line, in squares, in which are painted the trinity flower and *fleurs-de-lis*. This work has been beautifully done in colors. In the centre of each panel is a circle in gold, on which are painted in black line an emblem of one of the Evangelists. The arrangement is as follows, from north to south, that is of the emblems, and what is signified on each panel:—

- 1st. Panel—The Winged Man—St. Matthew—The Incarnation; color of diaper, violet.
- 2d. Panel—The Winged Ox—St. Luke—The Passion; color of diaper, scarlet.
- 3d. Panel—The Winged Lion—St. Mark—The Resurrection; color of diaper, white.
- 4th. Panel—The Eagle—St. John—The Ascension; color of diaper, green.

The centre panel has a cross in ebony on black ash, but the panel that will be generally used is now being made in England, and will be cloth-of-gold embroidered with a pelican within conventional foliage. At each end of the Reredos are canopies, with undersides groined from a solid block of wood, and in each is a carved figure in white pine of an angel, with musical instruments in their hands. This is a very beautiful piece of figure carving. In the apex, on the ebonized trefoil panel, over the centre part, a dove (of conventional form) descending, is carved in high relief in white holly, while the rest of the front is broken by pinnacles and buttresses, with crockets and carved finials (some branching four ways), carved cornice, crest mouldings with double sprays below, and the whole surmounted by three gilt metal crosses in circles. The chamfers and sinkings, of which there are a great number, are colored in vermilion and black, giving the whole work a very rich effect of form and color.

The Reredos was designed by Mr. Wiekenden, architect, now of Winnipeg, and carried out by Messrs. A. Christie & Co., of this city, who also did all the carving, except the Angels, which are the work of Mr. John Rogerson, of Messrs. Cochran & Rogerson, carvers.—*Globe*.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—We regret that W. C. Silver, Esq., met with quite a serious accident on Wednesday week. Mr. Silver is so well known throughout the Diocese as an enthusiastic and warm-hearted Churchman that he will have the good wishes and prayers of Church people generally for his speedy recovery.

**St. George.**—Rev. J. B. Uniacke has intimated his intention of resigning the charge of this Parish.

**AMHERST.**—This Parish, as was to have been expected, has responded most liberally to the appeal for King's College Endowment. Mr. Hodgson has received great kindness from the devoted Rector and his people, and about \$1200 has been subscribed.

## BOARD OF FOREIGN MISSIONS.

Received, August 22, from Rev. J. A. Kaulbach, St. John's Church, Truro, Five Dollars, Collection for Algoma. WM. GOSSIP, Treas. B. F. M., Dio. N. S.

## DIOCESE OF ONTARIO.

**BILLINGS BRIDGE.**—The annual S. S. picnic of Trinity Church took place on Wednesday, Aug. 24, in the beautiful Park at Chelsea, in the Montreal Diocese. One of the most lovely drives about Ottawa and a charming day conspired with the high spirits of a goodly company of young and old to make the day a memorable one in the S. S. annals of the place.

The Lord Bishop of the Diocese sails for Canada in November. The Annual Synod will probably be held towards the end of the same month. Two of the vacancies in this Diocese are likely to be filled immediately; the remaining Missions present good openings for young and active Missionaries.

The Rev. T. D. Philipps, M.A., late of the Collegiate Institute, Ottawa, and for the past five years

Incumbent of Trinity Church, Archville, leaves on the 31st for Chicago. G. V. Bliss, L. B. Under the Rev. H. B. Patton, of Gloucester, Mission, takes charge of this Church.

## HOME MISSIONS.

Just now, when the Missionary Boards of the Dioceses of Fredericton and Nova Scotia are endeavouring to interest the children as well as their elders in the cause of Missions, the following letter to the children of the Diocese of Fredericton, by the Bishop-Coadjutor, the Right Reverend H. Tully Kingdon, D. D., deserves to be widely circulated:—

**MY DEAR CHILDREN,**—I have been asked to write some words which may encourage you to take a Box from your Teacher in the Sunday School, and to put by all that you can in it for a year to help on the Missions in this Diocese of New Brunswick.

Well, I will do what I can to encourage you, but then you must on your part do something to encourage me; first of all, I hope you will read what I say, and then I hope you will try to do what I tell you.

Now, I can well believe that you may at first not like to take a Box, because you don't think you can do much, or because you have not many cents to put in it, or because you spend all your money for yourself, and you can't spare any. Let us have a little talk about this.

Perhaps you think that you cannot do much. Well, first of all, that is no reason why you should not do all that you can. But let me tell you a story which shall be perfectly true, though told in different words from what you have heard before.

You hardly know what a blessing it is to have peace all around you. I dare say that you think it rather odd, that in the Prayer Book we so often pray for peace. The reason of that is that the prayers were written many, very many years ago, when there was no part of the world where men were not often fighting. In Eastern lands to this day, there is a great deal of fighting; some men there spend most days on horseback with guns and lances, on purpose to steal horses, and oxen, and sheep. When I was in Jericho, I was taken sick, and I was afraid that I should not be able to sit on horseback to ride up to Jerusalem, so I sent for the Sheik of Jericho, and asked him to send some soldiers up to Jerusalem for a horse litter to carry me. For there are no railroads nor carriages there, and all that you can get is a kind of bed slung between two horses. The Sheik (that is, what the Mayor of one of our cities would be) came to me with his rifle and sword, and two soldiers to guard him. He was a bold, brave man, and boasted that he had killed ninety-six men with his own hand, and he hoped to live to kill four more, to make the number up to one hundred. This will show you how men fight in that country. When he came, he refused to send soldiers to Jerusalem by night, because he knew that they would be killed on the road. Well, many, many years ago, there was much more fighting in Palestine than there is now, and a party of fierce soldiers had gone out to see what harm they could do, and what cattle they could steal, and they found a little girl who was unprotected, and they carried her off, and made her a slave to their captain's wife. I have often, in the East, seen the girls in their long sleeveless blouses picking up fuel to cook with, for they cannot get wood as we can to burn. Perhaps this little girl had gone out to gather a few sticks to make a little fire, while her brothers were tending the cattle. At all events, she was made a slave. For many years now English people have (thank God for it) been striving to free all the slaves in the world, and the Americans and some other nations are following their example, for it is a dreadful thing to be a slave. Now what do you think this little girl did? I dare say some of you will think that she sulked, and would not do as she was told; or that she sat apart, and cried all day long, or was always thinking of herself, and how hard it was to be a slave. No, we don't read that she did this, but we do read that she took great interest in the family of her master, and tried to do as much good as she was able. She soon found that her master was suffering from the terrible disease of leprosy. This is, as you have heard, an awful disease. When I arrived at Ramleh, a small town in Palestine, the lepers surrounded me, and a terrible sight they were. They waved their hands in the air, all were disfigured and maimed by the disease; all hands held up had lost one finger at least, some had lost all fingers, and were mere pads of skin; in some cases the whole hand had rotted off at the wrist. It was a terrible sight. The little girl tried to see how she could help her poor master. She knew that no physician or doctor could help him, and that none could cure but God alone. So she urged her mistress to tell her master to go to the prophet of the true God, who would heal him of his leprosy. Thus it came to pass that Naaman, the Syrian general, was healed, because a little girl who had been wronged, and taken away from home, and father and mother, and brothers and sisters, tried to do all the good she could. Now you can do more than a little slave girl; I am quite sure, so DO WHAT YOU CAN. If you have not a Mite Box, ask for one at once, and DO WHAT YOU CAN.

But you may say that you have not many cents to put in the Box. You should begin now to make a rule for yourself to give up to God a certain part of what you have given to you, and the more you give

the better for yourself. A lady in England told me that she had made it a rule never to enter a church to say a prayer without making some offering, and this rule she had kept ever since she was a little girl. In many parts of England the churches are open all day long for people to go in and pray whenever they like; and this lady used often to go in as a child and drop her two or three cents into the box in Church. You will find it a great blessing when you grow up, if you have made it your habit to give a regular part of what you have back to God. When you have done this yourself, you can ask others to help you, but not until you have done what you can yourself.

I can hardly think any of you would be so selfish as to say, I want all my money for myself. It would be a great evidence of want of religion. Directly Zaccheus had come to our Lord, and had received Him into his house, he showed his thankfulness by giving up just half of all that he owned. Good Bishop Wilson, of Sodor and Man, gave up half his income to pious uses when he was in middle age. The poor widow who cast in her two "mites" (which has given the name of "Mite Chest" to your Mission Box) gave up all that she had to live on for the day. You must not expect to receive so great a blessing as she did until you have shown equal self-denial; still, every self-denial will receive a proportionate reward, without fail.

Perhaps you will ask me what good the Mission-Box money will do to others? In answer to this I will tell you a story a clergyman told me about twenty years ago. He said that he was in some part of British North America, and was asked to act as chaplain to one of our Bishops for a time. In one Church, after the Confirmation was over, the Bishop saw a hand held up at the end of the Church and asked his chaplain to go and see what was wanted. He went and found a young woman who said that she had come to be confirmed. He asked for the card of approval from her clergyman. "Clergyman?" she replied, "You are the first clergyman to whom I have spoken since I left England fifteen years ago." The chaplain went back and reported to the Bishop, who said if he could assure himself of her fitness for Confirmation she should be confirmed. He went back and asked what proof she could give of her sincerity, and she answered, showing her Prayer Book with the Catechism nearly worn out with thumbing, "I have read over the Catechism every Sunday for many years past, and I have walked twenty miles through the mud of the spring thaw to meet the Bishop, as I heard he was coming." I need hardly tell you that she was confirmed. Well, the money in your Boxes will go to help more clergymen to go about and visit Church people in the back settlements and out of the way places, so that no one shall be able to say that they have not seen a clergyman for so long a time. Perhaps you will say that this was some time ago, and that more is done now. Why, do you know, I heard the other day (I have not been here very long, as you know) that a family of father, mother, and eleven children had not been visited by a clergyman for over six years. This made me unhappy at the time, and I hope that you will join with me in the prayer that it may please God to raise up means to prevent such a thing being said again with truth. But then you will be helping on your prayer if you take a Mission-Box and put in as much as you can before next July, when it will be opened. In my parish in England a poor little lad eight years old took a Mission-Box, and for a year went errands for people, fetched their letters, and so on, and put all he earned in his Box, and when I opened it he had gained over four dollars and a half.

Since I came out, I was showing to some young people some of my curiosities, and when I showed them this or that, one said, "What is it worth?" Now I dare say that you will also say to me, if I do this, and take a Box and put what I can into it, what will it be worth to me, *what will it profit?* This is a very proper question, and I will answer it with certainty, for Saint Paul was inspired to give an answer to the question over eighteen centuries ago. He tells us that when we give money for pious uses, for the support of clergymen, or for Christ's poor, that we are as it were sowing seed to reap a bountiful reward in the next world. You would think a farmer very foolish indeed if he were to say, I don't feel sure that this seed will grow, therefore I won't sow it, I will give it to the cattle, or waste it in one way or another. Would you not say, Why, you stupid man, what will you do when the warm spring sun melts all the snow, and the ground gives forth its plants and its fruits? You will starve and be ruined. True enough; but remember if you say this to the farmer you will be condemning yourself if you do not sow your seed in this world to reap your harvest in the next world, when the Sun of Righteousness shall call all the seeds in the graves to burst out into life at the Good Easter of the Resurrection. Saint Paul tells you that you will receive your reward hereafter in proportion as you have sown in this life. "He that soweth sparingly shall reap also sparingly; he that soweth plenteously shall reap also plenteously. Let every man do according as he is disposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver."

In conclusion, let me say once more that if you have read what I have had to say, I hope you will do what I ask you.

1. Have a Mission-Box at hand always.
2. Put into it as often as you can all that you can.

3. If you can, get others to help you. Then remember it will be WORTH A GREAT DEAL to you, for God has promised the reward. August, 1881.

Family Department.

THE WINDS OF GOD.

Blow, soft spring wind!  
Out of the amber west, when down the sky  
The shadows slowly creep, and Heaven's lit lamps  
Speak evening nigh!  
Fan with thy living breath the rousing earth,  
And let thy voice tell to all drowsy hearts  
The year's new birth!

Blow, summer wind!  
When, after days of drought and sullen heat,  
Out of the heaped-up clouds there comes a sound  
Like echoing feet!  
While from the distance, borne on breezy wings,  
The rain descending on the thirsty plain,  
Its beauty flings!

Blow, autumn wind!  
Out on the yellow woods and stubble lands,  
Stir the brown brake and scatter thistle-down  
With myriad hands!  
Sleep after labor, after turmoil rest:  
By strength and weakness, yea, by life and death,  
The world is blest!

Blow, winter wind!  
Out o'er the tumbling sea roll cloud and mist;  
Roar through bare branches, striking wizard notes  
Where'er you list!  
Driving the ships; and in and out of all  
Working God's will—who, from the frozen seas,  
Came at His call!

Blow, breath divine!  
Beyond the depths of the uncounted host,  
Beyond the mystic circle of the sky,  
Come, Holy Ghost!  
Lo! hatred, blasphemy, and sin aspire  
To raise their devil-thrones amid the gloom,  
Come, quenchless fire!  
Yea! and the world is buried still in night,  
And loud and long thy watchmen warn in vain—  
Come, Living Light!—Argosy.

THE CHRISTIAN'S PLACE OF REFUGE,  
AND TRUE HOME ON EARTH.

(Concluded from page 5.)

We have had, no doubt, our vestries and provisions for temporal and financial needs. But for spiritual improvement, and for gaining spiritual influence over the lives, say of our young men and women, where are the organizations? I do not say this thing may not be overdone. In many cases it is. But that should not prevent our wise use of such means. We are beginning to see the need of them, and so we have our Sunday School 'Teachers' Association, our Church Institutes, our Parochial Guilds and the like, springing up and bearing fruit. It is neither possible nor advisable to seek in every Parish a dull and heavy uniformity of method. But the working of no Parish approaches completeness which has not provision for the child as he gradually slips away from the Sunday School, gathering him into the Bible Class, thence into the Confirmation Class, thence into the Communicants' Class, and thence into the Parochial Guild, which assigns to every member of the Church his proportion of work and alms.

2. I will next mention more extended use of lay help. It is impossible not to see how much is accomplished by that means in other communions. The permanent Diaconate, in case of which the Deacon need not surrender his worldly calling, will, when wisely inaugurated and used, call into sacred exercise the spiritual gifts of many of our Christian laymen. The laity generally do not appreciate such ministrations now, but they must and will get over that. How many a station could be kept open, the seeds of true Church life sown, the offices of the Church extended, by half a dozen Deacons in each large Parish, under the supervision and direction of the Parish Priest, and consecrating their gifts and energies as best they can to the service of this common Lord. This matter demands our wisest plans and our most energetic action.

3. The next agency I would plead for is a wider use of pamphlets and tracts. I know that in many quarters there is great contempt for leaflets and tracts, but such a feeling betokens small knowledge of human nature. People in this country will read, and it should be the object of our Guilds to provide and circulate Church literature of a healthy and vigorous tone, which will give information, sorely needed, on the doctrines and history of the Church.

II. But these things are all outside matters, incidental to the life of the Church, but not of her essence. The Guide and Teacher of the Church of God is the Holy Spirit of God. It is a truism, and at the same time a deep living truth, which is often overlooked, to say that without His penetrating, all-pervading influence, all our work will be vain. On Him we lean, His strength made perfect in our weakness. We speak in our councils of new energies and freshened powers, of gifts free and

liberal, of awakened interest and steadfast zeal, of the love for God and work for man that shall cease but with our life. We tell each other of our plans, our hopes and fears; we speak with a chastened but a steady faith of new victories to be won for Christ and His Church. But where are they all to come from? What is to nerve the feeble arm and brace the shattered energies? What is to lay open the close-shut purse and unlock the churlish heart? What power is to lift up our Parishes and our people to loftier aims and nobler efforts? What but the grace of the Spirit who hath promised to pour out His heavenly dew upon all flesh? And so I plead for Parochial Missions, that is for a week or ten days set apart to lay our Parishes directly under the influence of God the Holy Ghost—that His power Divine may raise our sluggish hearts and quicken our spiritual impulses into new life, till, with bended knee and bowed down soul, we implore from Him blessed unction, Who is, in His Church, and she through Him, a shadow in the day time from heat, and for a place of refuge, and for a covert from storm and from rain. Brethren of the clergy, throw open your Parishes for this means of grace; brethren of the laity, throw open the door of your souls that the spices may flow in, till the whole man, body, soul and spirit, by one mighty act of life-long self-surrender, is consecrated to the Master's work. This is our privilege, this the end of our toil; till His Church, the place of refuge, has gathered every unbeliever, every active opponent, every careless member, every wandering sheep to her yearning heart.

I plead with you to-night for your offerings to the Foreign Missions of the S. P. G.; and it is not hard to see where the connection lies between my plea and my subject to-night. It is an encouraging sight to see the Church gathered, as we are here by her representatives—joining in united worship, with the joyous accompaniment of instrument and song,—a Diocese equipped and ardent in its noble work. We go home from these meetings invigorated and refreshed both socially and spiritually, and our strength is renewed like the eagles; but, humanly speaking, we owe this largely to the Venerable Society, which nurtured us in our infancy, and does not altogether desert us as we grow on to man's estate. By those blessed privileges then which you so deeply value; by the grace and strength you receive from holy Sacrament and Scripture and worship; by every holy aspiration; by every timely aid in temptation; by every consolation in time of trouble; by every occasion when the Church of the living God is to you a tabernacle, and a shadow from the heat, and a place of refuge, and a covert from storm and from rain,—I appeal to you to give, not of that which costs you nothing, but so that you will miss it, to send to others the blessings which you yourselves enjoy.

God in His infinite mercy, through all our troubles, notwithstanding all our shortcomings, is now pouring out grace and life over the wide fields of His Church. The only thing that can hurt it; or us is our own faithlessness. He is making the very desert burst forth with fruit, and the thirsty land springs of waters.

O Lord Jesus Christ, Who art the Resurrection and the Life, Thou great Head and Guardian of Thy Church, pardon Thou all faithless doubtings, strengthen, guide, console us, keep us in Thy Faith, lead us into all truth, lift up our feeble hands, and fight for us in the day of battle. Make Thou to us and to all men Thy faithful Church to be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain, till we reach Thine everlasting glory.

SACRA PRIVATA.

Lord's Day.

"When will the Sabbath be gone, that we may sell wheat?" Amos viii. 5.

Deliver us, gracious GOD, from this sin of covetousness, from being weary of Thy Sabbaths, which are ordained to preserve in our hearts the knowledge of Thee, and of Thy Son Jesus Christ. O that we may desire and rejoice in the return of this day, and serve Thee faithfully on it; and that we may enjoy an everlasting Sabbath with Thy saints, for Jesus Christ's sake. Amen.

"O that I may be glad when they say unto me, Come, let us go to the house of God." Ps. cxxii. 1.

Prayer for all Mankind.

"I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." 1 Tim. ii. 1.

O GOD, Almighty and merciful, let Thy Fatherly goodness be upon all that Thou hast made. Have mercy upon all Jews, Turks, Infidels, and Heretics; and grant that none may deprive themselves of that happiness which Jesus Christ has purchased by His death. Bless the pious endeavors of all those that strive to propagate the Gospel of Christ; and may its saving truths be received in all the world. Preserve Thy Church in the midst of the dangers that surround it; purge it from all corruptions, and heal its divisions, that all Christian people may unite, and love as becomes the disciples of Christ. Grant that all bishops and pastors may be careful to observe the sacred rites committed to their trust; that Godly discipline may be restored and countenanced; that Christians may not content themselves with bare shadows of religion and piety; but endeavor after that holiness, without which no man can see the Lord; that such as are in authority may

govern with truth and justice; and that those whose duty it is to obey, may do it for conscience sake. Let all that sincerely seek the truth be led into it by Thy Holy Spirit; and to all such as are destitute of necessary instruction, vouchsafe a greater measure of Thy grace. Support and comfort all that labor under trials and afflictions, all that suffer wrongfully; and by Thy mighty grace succor all those that are tempted. Give unto all sinners a true sense of their unhappy state, and grace and strength to break their bonds. Visit with Thy Fatherly comfort all such as are now in their last sickness, that they omit nothing that is necessary to make their peace with Thee.

A NOBLE ACT.

A sinecure is an office or position with a salary, and nothing to do. It is refreshing to read how a manly boy once refused to take unearned money, and how a great man was wise enough to profit by the hint:—

The Duke of St. Albans, the hereditary Grand Falconer of England, is a great goose breeder, and employs a large number of goshers to tend the birds upon one of his estates. Last autumn, his grace presided, one Saturday, at the payment of his labourers. Simon Bluff, an intelligent boy, a gosh-herd, ten years old, was called up to receive eighteen pence, his week's wages. The boy refused to take the money. Upon being pressed for the reason of his denial, he replied:—

"Why, 'cause all the geese on Monday morning fled away; and how could I take money for looking arter birds when there was no birds to look arter?"

The Duke, returning home, immediately sent in his resignation as Sinecurist Falconer. In humble imitation of Simon Bluff, he even refused to take the current quarter's salary.—*Youth's Companion.*

SUNDAY.

In two sermons, delivered in Chicago in 1873 and 1876 before the Sinai Congregation, Dr. Kohler, referring to Saturday, is reported to have spoken as follows:—

"The day has lost its holiness with the Jews. It cannot be divine. The Sabbath of the Jews is actually Sunday. We shall, in time not very far off, adopt the Sunday as our Sabbath. We transfer all the blessings from the old historical Sabbath day to the public Sabbath."

"Whether kept on Friday, as the Mohammedans do, or on Sunday or Saturday, it has become God's sacred messenger. We can see no way of bringing its blessing to bear on the multitude of our business men, except by holding Divine Service on Sunday, the actual day of rest with all our people. I firmly maintain Sunday to be the Jordan of our land of promise."

Since becoming rabbi of the Temple Beth El, he is said to have repeated these expressions in various forms, as, for instance:

"The great prophet of the exile holds forth the promise that one day all flesh will celebrate the Sabbath in common with Israel. And it is certainly of no consequence on which day this be."

BAXTER'S TESTIMONY.

"One help to my success," says Baxter, "was the relief which my estate enabled me to afford to the poor. The situation which I held was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books, which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. I took the apst of their children from the school, and sent divers of them to the Universities, where for eight pounds a year, or ten at most, by the help of my friends, I maintained them. In giving the little I had, I did not enquire if they were good or bad, if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, at that time when I gave most; and since I have had less opportunity of giving, I have had less increase.

WHEN the Truth became incarnate for our salvation, He established, as the eternal representation of Unity, a social body, which He called His Church; to be manifest to the world as ONE, by the profession of the same faith, by the acknowledgment of the same ministry, by the use of the same Sacraments. The external unity thus Divinely constituted, is the especial agency by which the Holy Spirit most effectually operates to produce that "unity of the Spirit," that real and holy harmony between man and God, between man and the universe of God, which is the end and purpose of all revealed truth.—*Rev. Dr. Craik.*

MIDHAT PACHA's place of banishment is considered by the Arabs as the most ancient place in the world; they say it is the place to which Adam and Eve fled after their expulsion from Paradise, and Eve's tomb is shown to pilgrims!

A house-going Pastor makes a Church-going people.

OUR LONDON LETTER.

(From our own Correspondent.)

The following account of a ramble through St. Augustine's College, Canterbury, will be interesting to some, if not to all, your readers. This useful Institution is full of students, and doing well, under the guidance of its new Warden, Dr. Maclean:—

The Refectory with its interesting Crypt has been restored as nearly like the original as the few remains rendered possible. The foundations and portions of the walls and buttresses of the Crypt belong to the ancient building, and two or three columns in the Crypt are as old. This Crypt is exceedingly fine, the vaulted roof being supported on ten elegant columns. It forms a light and airy chamber, which is put to a very practical use. Here are benches, lathes, and all the apparatus of the carpenter's art, and here the sons of St. Augustine in the nineteenth century are trained in such technical work as is likely to be of good service to them in their future mission-homes. For instance, one who first learned to handle the saw and the plane under this vault, has built two churches for his Dyak people in Borneo (Mr. Croysland), and numerous other illustrations might be given of the value of the instruction the students obtain from their master in carpentry. The walls of the Crypt were formerly lined with painted panelling, a portion of which was many years ago carried away to be used, we believe, at the George and Dragon Inn, High-Street.

The Refectory above the Crypt is now used for intellectual refection only, having been fitted up as a library. It is a very fine hall, lofty and well lighted, and admirably arranged with its store of literary treasures.

Here also are preserved several articles of genuine interest, which the visitor should not omit to see.

The library stands on the west side of the Great Court (Magna Curia). On the opposite side are the Chapel and the Hall, access to both interiors being gained by an old stone staircase, part of the original building.

The hall is a truly noble apartment, a restoration of the ancient Guesten Hall, erected by Abbot Fyndon at the close of the 13th century. Its splendid oak roof is in part ancient; the windows are reproductions of the old ones, as nearly as could be ascertained from fragments of tracery found in the ruins. Much as it is now it must have been when royal and lordly guests were entertained within its walls. Can we not, with slight effort, image Queen Bess seated on the dais in all her glory of paint and jewels, receiving the homage and flattery of the greatest courtiers that ever circled round a monarch. Charles 1st, and Charles 2nd, were both entertained under the same roof. The former ill-fated sovereign lodged in the Abbey on the occasion of his marriage; the latter on his journey to London at the Restoration.

At the marriage of Charles 1st, Orlando Gibbons of the Chapel Royal came down to officiate as organist; caught the small pox, and died here. He was buried in the Cathedral. If the old walls could but repeat to us the conversations to which they resounded on some of these historic occasions! But after all the grand old room is put to better use than the casual entertainment of Tudors or Stuarts. It is now the common hall of the Missionary College. Here the students take their meals in company with the Warden, the Sub-warden, and Fellows, who sit at the upper table on the dais. The Warden's chair is an elaborate, carved oak piece, probably old Flemish. It was presented to the College by its munificent founder. On the wall behind hangs a fine mosaic, a copy by Salviati, of a celebrated Mosaic in St. Mark's Venice. It represents the Saviour seated on the throne of judgment, with the great book open in his hands. Near the dais is an old painting of considerable interest, though of little merit. It represents St. Augustine's probably at some time during the last century; it shows Ethelbert's Tower, and the window of the Abbot's Chapel. This picture was, we believe, once over the fireplace of a public house. On the walls of the Hall are excellent portraits of the following benefactors of the College—Bishop Coleridge, who was chaplain to Archbishop Howley at the same time as Mr. Loyall, afterwards Dean of Canterbury. The two chaplains were so much alike in features that they were constantly mistaken for each other. The Rev. Edward Coleridge, who may be considered founder of the College, with Mr. Baresford-Hope. He wrote many thousands of letters to gather in funds for a permanent endowment of the College. Dr. Lochée, who gave his gratuitous and most valuable services to the College for 25 years as lecturer on medicine. Canon Gilbert, a worthy native of Canterbury, who was one of the choir boys of Canterbury. He was advanced from the choristers' school to the King's School, and so well applied himself to study, that he gained a scholarship at Cambridge; he was made honorary Canon of Lincoln whilst holding the living of Grantham, and founded three scholarships for students in that diocese. He made many benefactions to charities during his life, and bequeathed his plate and books to the College.

From the Hall we pass to the Chapel. This is built on the site of the old Guest's Chapel, but only a portion of the walls and the beautiful west windows are ancient.

[Concluded on page 6.]

# The Church Guardian,

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REVEREND THEODORE E. DOWLING,  
September 1, 1881. Carleton, St. John.

Following the example of the Church Press in other places, we feel justified, after a continuous and unbroken service of nearly three years, in taking a few holidays. There will not, therefore, be any issue of the GUARDIAN next week.

### THE SUNDAY QUESTION.

A CORRESPONDENT has drawn attention to the fact that there is going on around us, although not making itself heard or felt to any very great extent, perhaps, at present, a steady and persevering effort to rob man of his day of Rest. Here and there, we regret to say, we see and hear signs which tell us that even in this enlightened period of the Christian era, some men, and we fear their number is on the increase, do not set a high value on God's day of rest—the Sunday or Lord's Day of the Christian. In some quarters we find the question being discussed simply as to whether the IVth Commandment has any reference to our Sunday, whether there is any command of God to honor the first day of the week. By others, it is asserted that the Apostle Paul denounced the keeping of a Sabbath, and that before his time, the Saviour Himself had condemned the Jews for their observance of such days. In other directions, it is admitted that a day of rest is a necessity for man's physical condition, that without such a day his life must be shortened, but that it has been given him as a day of relaxation and recreation, and not necessarily to be observed by attendance upon religious services; that Public Bathing, Excursions and Amusements of various kinds are quite compatible with the intention of the observance. But the growing disposition to make Sunday no longer a holy day, must surely result in making the condition of the men of toil and of business, much worse than it otherwise would be. And it would be well for the working man who seeks thus to secularize the day by amusements, etc., to note this other side to the question. If Sunday is but like every other day—if men may spend the day without any regard to religious duties, why can it not be used for purposes of business as well as pleasure? And, indeed, we find already the feeling being developed in an increase of unnecessary work on Railroads, in Steamboats, in Mines, in Factories, and in other public and private works. Depend upon it, unless Sunday is preserved as a day of sacred rest, the working man will be the first to discover that he has been preparing for himself the chains of a galling servitude.

In order to guard against the possibility of such a terrible condition of things in the future, we must at once meet and overcome the beginnings of the

evil; we must cultivate a more determinedly hostile public opinion; and we must educate the rising generation in fixed principles with regard to the sacredness and religious obligations of the day.

In discussing this question from the Christian's standpoint, no attempt, of course, is made to undervalue the importance of cleanliness, or fresh air, or recreation and amusement; it would be equally absurd and foreign to our purpose to do so. All these things, in their proper time and place, are most needful, and therefore not to be condemned. But to admit this in no way weakens the position of those who insist upon a religious observance of God's Holy Day. The day is to be kept "holy unto the Lord," that is the plain command, and it follows that only works of necessity are to be performed, and such recreation permitted as will in no way compromise due regard to the sanctity of the day.

It will not be amiss to point out the grounds on which, as Christians, we claim that one-seventh part of our time should be kept holy unto the Lord. And 1st—The Sabbath Day is a Divine Institution, never annulled, never in any way weakened of its full force and meaning. Some suppose that the IVth Commandment was a strictly Jewish Law, not to be continued, but to pass away when Christ came, as a shadow typical and fulfilled in Him. But the observance of a day of rest was established long before the call of Abraham, or the choosing of one nation to be God's people. The 20th chapter of Exodus, it is true, proclaimed for Sinai, with thunderings and lightnings, the command; but long before that time, from the very first, immediately after the six days of Creation, a day of rest was enjoined. We are told in the 2nd chapter of Genesis: "He rested on the seventh day from all His works which He had made; and God blessed the seventh day, and sanctified it; because that in it He rested from all His work which God created and made."

"We find, then, embodied in the very heart of the Decalogue, a Commandment which formulates a rule existing from the completion of the so-called Mosaic Creation—which takes the Divine example recorded in the history of the creation, and imposes it as a rule for the creature—which basis the rest of one day in seven, and the separation of that rest unto Jehovah, on events which have equal interest and importance for all men, Jew and Gentile,—which has no mark to separate it from the canons of immutable Godliness which precede it, or from the laws of universal morality and humanity which succeed it.—which is most clearly where it is by a fixed purpose of the Lawgiver, inasmuch as it stands between the section of the law which deals with God only, and the other section which deals only with our neighbour, and standing there, it looks back to God alone for sanction and authority, for motive and example; and, for the appreciation of its rules, looks on to the neighbor—the fellowman whose case alone is regarded in the remaining six words of the ten. It links God and man in happy association, and if wrested from its place would leave to God no security of honour, and to man no certainty of morality.

Has this Law ever been repealed? All statements in New Testament Scriptures as to the weakness of law; the inability of law to save; the office of law as bringing us to Christ; the removal of law out of the way, and as to the justification of the believer without deeds of law; every statement, in a word, which seems to find fault with law can no more affect the IVth Commandment than the other nine. They none of them, repeal the moral law as a rule of life; they none of them, warrant either Polytheism or blasphemy, murder or stealing, covetousness or Sabbath-breaking. The IVth Commandment is just as much moral or transitory, just as really strong or weak, just as authoritative or as powerless as the other nine. In whatever sense the other nine remain, as binding the conscience and directing the life, in that sense does the IVth Commandment remain. The breach of this law is as the breach of those, and the blessedness of obedience to this, is as the blessedness which flows from obedience to the other nine.

The change of day predicted in prophecy and accomplished on the morning of the Resurrection, the severe rebukes by our Saviour of the miserable Pharisaic Sabbath tradition of His day, and the stern condemnation of the observance of Jewish Sabbaths by St. Paul, are all outside the question of the permanency and authority of a moral law such as this of the IVth Commandment. The Jewish Sabbaths are dead in the tomb of the dead Jesus, and any recurrence to them among Christians

is a serious approach to apostasy. The Sabbath of Jehovah—the Rest Day or the Decalogue—can never cease till the dawn of that eternal rest—that never-ending Sabbath—of which it is the type and pledge." The change of the Rest Day from the Seventh to the First Day of the week in no wise detracts from the original design of the Creator, but was intended to add enlarged meaning to it. As GOD commemorated His finished work of creation on the seventh day, so the GOD-man, Jesus Christ, on the first day commemorated the finished work of Redemption, after having re-created man in the image of His Maker. And as at the first "the morning stars sang together, and the sons of God shouted for joy," so even more glorious and joyous was the Resurrection of Christ, when He brought "Life and Immortality to light," for not only did the Heavenly Hosts send up their anthems of praise, but the millions of Immortal souls of earth and Hades shouted back their responsive strains of joy for the victory over death and hell. And shall the Redeemed of the Lord now be dumb? shall the Christian forget the day which saw his God and Saviour rise from the grave, and which brought life and salvation to a world groaning under the burden of its sin—see it treated as a common day, and all thoughts of His goodness and love banished from men's thoughts and lives? Surely no! It is to thousands a beacon star of salvation, a sure hope of present and future happiness, rest and peace.

Let us remember God's commands and promises with respect to the day. "Remember the Sabbath Day to keep it holy." "Six days shalt thou labour and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." "Likewise the sons of the stranger that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

Let Christians ever "remember" the Sabbath Day to keep it holy. Let them discountenance and oppose any and all attempts to make it less than God's Day of Rest, the Christians' commemoration of the Resurrection of their Lord, and the assurance of their own resurrection. Let them ever make it a Day of Rest of body, mind and spirit, a day of quietness and peace, in which the heart may be raised to "the Lord of the Sabbath" in anticipation of that eternal Sabbath—that glorious "rest" which remaineth unto the people of God.

### BLASPHEMY.

We direct special attention to our correspondent's letter with reference to the blasphemous language said to have been used by the Jesuit preacher at the recent Roman Catholic consecration in Pictou. If the secular papers did not report the preacher's words correctly, the public should be told exactly what he did say. Our correspondent very rightly holds Archbishop Hannan, as head of the Roman Church in these Provinces, responsible for the Jesuit Father's utterances.

THE Book Depository Committee of the S. P. C. K. of the Diocese of Fredericton advertises for a Colporteur. To a man of good address and some energy, such a position, besides doing incalculable good to the Church, will yield a very respectable income.

### THE CHRISTIAN'S PLACE OF REFUGE, AND TRUE HOME ON EARTH.

#### SERMON,

Preached at the Anniversary Service of D. C. S., in  
Christ Church Cathedral, Fredericton,  
July 7th, 1881,

BY THE REV. CANON PARTRIDGE, B. D., RECTOR  
OF ROTHESEY.

"And there shall be a tabernacle, for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isaiah iv. 6.

A BAND of travellers, wending their way across the desert wastes. Fierce beats the orb of day upon their weary heads. Whole weeks have passed

since first they set out on their journey. With many a joyous song they had at first beguiled the length of the road, till the very animals they rode joined in their gladness. But now the sands grow hotter than ever beneath their feet. The overlaid camels have fallen from exhaustion. Every drop of water has been carefully husbanded lest there should be a drought and man and beast should perish together; but the skins have been drained to their last drop. Slowly and painfully they struggle on till hope is well nigh lost. Again and again the deceitful mirage has raised their expectations to the highest point, only to dash them to earth with a deadlier disappointment. They had been told of wells and palm trees lying beyond where thirst should be satisfied and shadow be gained; and the parched feet and aching limbs give way, and faint and fall almost within sight of the haven where they would be. One by one the little band is thinned; they drop upon the blistering sands to die. But stay! right in front before their eyes in the dim distance rise the welcome branches and the green fresh verdure which must betoken the blessed spring of Heaven's pure Fount. Can this be but another illusion? and must we perish here and our bones bleach among the desert sands? Half despairing on they toil, each step bringing them nearer and nearer, till at last in very deed they lay their hands in the life-giving stream, and quench their burning thirst, and renew their exhausted strength, and rest not content, though themselves beneath God's tabernacle, till every straggler has been safely brought to the "place of refuge."

All the world is on its pilgrimage, across the wilderness of life. Heathen devotees falling down before God unknown; cruel cannibals, dusky savages, propitiating by sacrifices a deity they dread; the dreary fatalist, the self-deceived idolater, and the heartless worshipper of his own body—all—are straggling beneath a fiery sun across scorching sands. And if you look within the Christian fold, there are the old, wayworn and feeble, anxiously awaiting their last great change; the vigorous and strong rejoicing in their manhood, caring little for the future; there are the young, just setting out on the journey, all unknowing what lies before them. There are the doubters, perplexed by life's many problems, knowing not how to solve them; the anxious groping, if happily they may feel, after God, and find him; the stricken, who never having been grossly sinful, have yet had blow after blow of severe affliction; the sufferers from misfortune or loss, half defiant, half awed; yet forced to think—these are many classes beside, some in a wild despair, some in satire assumed, are occupied in these questions—Whence came I? Where am I? Whither am I going? Is there a God over all? Is there a refuge from this burning heat, a covert from this storm and rain? Then there are the various sects and divisions of Christendom—body set up against body, and creed against creed; each loudly proclaiming that to it alone belongs the Truth, yet each denying some Truths that the others claimed. There is a difference between Truths and the Truth. A little insignificant twig at the very end of a small branch cries out—"I, and I only, am the tree," not seeing the absurdity, and this is repeated in a hundred instances. What wonder that the untrained, unthinking, half-hearted nominal Christian waits in weary sorrow, or in bitter mockery, and asks—"Where is the refuge, and what the Tabernacle?" "What am I to think?" "Where am I to rest?" "Shall I give myself up to a splendid and fascinating materialistic worship which dimly veils with this, its unfaithfulness to the Revelation it professes to hold, and yet denies; or shall I let myself loose from every outward tie of creed or form; shall I cast to the winds all allegiance to ministry and sacrament, and own no sway but that of my own sweet will? Or can it, can it be that the God of Nature, who is there pre-eminently a God of order, working by fixed laws, and with a wonderful precision, has, in the realm of grace, left everything in a blind chaos?" Does he, can he mean, every man to be the architect of his own religion, going no farther for a foundation than the depths of his own ignorance, and rising skyward only to crumble and fall like the weak and unscientific building of the child's house of cards? Or has he given to a fallible man to be, not merely the Trustee, but the very Creator of His Divine Truth? This would be an abrogation of His own Sovereignty which He has nowhere promised. Where, then, am I to find my doubt removed, my perplexities unravelled, and my faith solidified, till I feel and know that I stand upon a Rock that no rains can wash away, and no storms can shatter?

The question is being asked by many a soul, urged by a thousand different reasons, and eager to find an answer that will satisfy. And there is but one answer to the question. The Body of the Lord Jesus Christ, which is the Church of the Living God—the pillar and ground of the Truth. She is the Tabernacle which God has erected among men, which the Prophet here foretold; she is the place of refuge—the covert from the storm and from the rain. In her, by God's ordinance, are provided for the souls of the faithful grace and blessing. She holds out a Faith pure as it came from Christ Himself; she points a hope which maketh not ashamed; she inculcates and renders possible a charity, perfect as the love of God, which goes forth with yearning that cannot be sated, towards all others in Christ; she has a Ministry not of man's appointing; she dispenses the Sacrament of the entrance into the Covenant, and the Sacrament of

abiding Union with the Lord. She gently guides across the waste, supporting the tottering steps and nourishing the weary frame; feeding with Bread of life and Water of immortality; until the body rests, and the soul seeks her Lord.

We have been gathered during the last few days, Clergy and Laity representing this Body of Christ, in solemn council, to deliberate and legislate for the best interests of that Branch of Christ's Holy Catholic and Apostolic Church to which it is our privilege to belong. And as we meet in fraternal love and unity, all party spirit banished, the only emulation allowed to exist, the noble rivalry of Christian effort and holy zeal, there comes over our souls a grand consoling sense of our brotherhood in Christ. We have been welcoming to our midst him, to whose arrival we have long been looking forward; him, under whose leadership we trust and long to go forward to renewed success in carrying on our Master's work; him, whom we hope to see consecrated on Sunday next as our Co-adjutor Bishop. In the presence of our beloved Diocesan, I cannot give utterance to what a full heart would prompt. To him our hearts are knit in bonds of a sincere affection, which the advance of time can only deepen and consolidate. Who can say how much of our present happy condition of harmony and unity we owe to the untiring zeal, the indomitable perseverance, the unflagging energy with which he has laid broad and deep in this Diocese the foundations of that Divine Truth, of which the Church is the witness and keeper, and which constitutes her the "place of refuge, and the covert from storm and from rain?" Him none can rival in our love and esteem.

But I know that I am only expressing what you all, dear brethren, profoundly feel, when I take this public opportunity of according a sincere and hearty welcome to our Co-adjutor. The Mother Country has given him to us of her abundance. We welcome him not only to our shores, but to our hearts; we promise him not only our support, but our affections; and as we meet here once more, under God's good Providence in our Cathedral Church, the centre of our Diocesan work and worship, I am sure that we all, humbly, but most heartily join in fervently invoking the blessing of God on the arduous, yet noble work to which he has been called. We pray that our God will remember him for good; that he prove not only a faithful and wise fellow-keeper to our dear Bishop, but that his labours in our midst may be crowned with abundant success, and that, in the great day of the Lord, the salvation of the sheep may prove the joy and crown of the Shepherd.

Looking back on the past work of the Church in this Diocese, we may, with chastened gratitude, exclaim—"Hitherto hath the Lord helped us." But as we gather here to-night, we may cast our thoughts and communings forward, and contemplate the work that lies before us. Many an enemy, firm and powerful, stands straight across our path. Many an adversary, wary and treacherous, crouches, ready for a spring. Many a hidden pitfall, rushing torrent, and ragged precipice threaten us with almost certain destruction as we advance along our perilous journey. Nevertheless, through evil report and good report, over rugged rocks, or scorching sands, the banner of the Cross must be upheld, and bravely borne to victory. But how can we best overcome the dangers which beset us? As we think on the work which the Church has to do, and the state and prospects of our Parishes, with what plans for our future shall we go back to our holy work for Christ and His Church? Bear with me a few brief moments more, if I venture to suggest some thoughts which I would fain hope will be of practical value.

1. And first, let me speak of things which are comparatively external.

1. There can be little doubt that one of the greatest needs of the Church at the present time is better organization. It would not be too much to say that hitherto most of our parishes have had none.

[Concluded on page 3.]

Correspondence.

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

(To the Editors of the Church Guardian.)

SIRS,—Can you, or any of your readers, tell me where I can find the "terrible statistics published by a Mr. Dike"—on Marriage and Divorce presumably—mentioned on the first page of your issue of the 25th August? R. S.

ROME'S TEACHING.

(To the Editors of the Church Guardian.)

SIRS,—Some persons are induced to believe that Rome is not so bad as she is painted, and that in fact her errors are practically modified by modern influences, or at all events that they are rather due to popular misapprehension, than to authoritative teaching. It may therefore be useful to direct attention to the sermon lately preached at the consecration of the new Bishop of Harbor Grace, in the presence of Archbishop Hannan, and three

other Bishops, according to the report in the Herald, which I presume to be accurate, since it has not been corrected, and the passage to which I refer must so evidently be regarded as blasphemous by ordinary mortals; that it surely could not have been allowed to remain uncorrected, if it were not strictly accurate. The words which I reluctantly copy are—"Here is seen the dignity of the Episcopal character; Christ, when in the form of God, took upon himself the form a servant. This is a wonderful mystery, but almost a greater mystery has been witnessed to-day. He who was in the form of a servant has by consecration taken the form of God, and this that he may become the perfect minister of the mysteries of God." We are shocked by the language used with reference to the Pope, and the ascription to him of the attributes of Deity, but the language of Father Ryan is astounding, and, if it had not been spoken under most solemn circumstances, we might have supposed that the preacher was speaking without a clear perception of what he was saying. Is it actually to be affirmed of every Roman Bishop, that "he as God, sitteth in the Temple of God, showing himself that he is God?"

I observe that the preacher is styled S. J., in other words, he is a Jesuit; and, perhaps, we ought not to be surprised at any utterance of a member of the order, to which Clement XIV, in the bill ordering its suppression, attributed the practice of "certain idolatrous ceremonies," and the adoption of "certain maxims proscribed by the Holy See as scandalous and manifestly contrary to good morals;" but the Archbishop and Bishops who have not protested against the statements uttered officially in their presence must share the responsibility. In short we must conclude that this profanity is in accordance with the teaching of the Church of Rome in this Province, and they who dispute her title to be regarded as a Branch of the Church of Christ, are strengthened in their position by the melancholy facts thus reported.

There is an ambiguous sentence in which, according to the printed report, the Bishop is called "the bishop of our souls," but, I presume, this is a typographical error, and that the words refer to the preceding "King of the minds of men."

There is a daring assertion with reference to the incident recorded, Matt. xvi. 16, etc., that "this noble profession of faith was nobly rewarded, for then and there Christ promised to Peter the principedom of his Church;" but the preacher probably relied, as usual, upon the ignorance of his hearers, of whom few would be aware of the fact that the Fathers almost unanimously teach that our Lord Himself, on the truth confessed by Peter, and not Peter personally, was the rock on which the Church was to be built. Even if he could prove that Peter was the rock, this would not prove that Peter was the Prince of the Apostles or of the Church; but the fallacy of the Roman arguments on this question is so well known that I need say no more.

Yours truly,  
A CATHOLIC (NOT ROMAN.)

THE SABBATH—THE LORD'S DAY—SUNDAY.

(To the Editors of the Church Guardian.)

SIRS,—The bold assertion has been recently advanced in a secular paper that there does not exist any Divine or Scriptural authority for the holy observance of the Lord's Day. In an age of free inquiry and unscrupulous attack on everything sacred, men grow accustomed to the expression of doctrines and opinions adverse to religious truth, and they are allowed to pass unquestioned and uncontradicted, in the persuasion that they have but a limited influence, and are generally disregarded by all but a particular class. This, I think, is a mistake. The injury to Religion can scarcely be estimated, if we consider the effect on the young, the thoughtless, and the uneducated portion of the community.

I had formed the expectation that, with respect to the Sabbath question, of the many who are specially qualified to speak *ex cathedra*, some one would, in your columns, notice and expose the fallacious reasoning by which the assertion referred to is attempted to be upheld. To the clerical body, particularly, belong the right and the duty of controverting, not alone from the pulpit, but wherever on religious questions are promulgated opinions which, however conscientious, are at variance with the cardinal truths of religion, and would, if generally prevalent, destroy religious unity, demoralize society, and strengthen the cause of Atheism and Infidelity. But as it is the duty of others, to do what they can to stem the torrent of unbelief, however feeble the effort, I ask the insertion of a few observations in relation to the subject, trusting that others possessing the qualifications and the leisure to do it justice will devote them to this work. If the Revd. gentleman who has contributed to your paper some excellent articles on the "Literary History of the Bible," could be induced to undertake the task, he would increase the debt of gratitude due to him from your numerous readers.

Voltaire was right when he said he could never succeed in destroying Christianity unless he destroyed Sunday; and who that has read the shocking but instructive story of the French Revolution, can entertain a doubt that the non-observance and disregard of that day largely contributed to that event, and intensified the dreadful atrocities which, in the last century, plunged France in calamities without a parallel in history. The infidels of that country, at the commencement of the Revolution,

abolished the Christian Sabbath, closed the doors of the Churches, and established the reign of Atheism over the land. Has the lesson been taught in vain?

When we contemplate the great blessings to man, individually and socially, which attend the observance of the day, and the innumerable evils that flow from disregarding it, it would seem as if the finger of God were visible in the results; and we may with increased confidence refer to the Divine command, "Remember the Sabbath day, to keep it holy" and to the words of Christ, "The Sabbath was made for man, not man for the Sabbath." The vast body of Christians throughout the world—the universal Church, comprehending millions on millions of the human race—receive reverently the doctrine, and for more than eighteen centuries the day has been kept holy unto the Lord, and they who will take the pains to investigate the subject historically will find that the prosperity of a nation or a community is closely interwoven with the observance and dedication of the Lord's Day to the Lord; and the same remark is true of individuals. Sir Matthew Hale, one of England's greatest judges, has given us the result of his personal experience in these words: "The more closely I applied myself to the duties of the Lord's day, the more happy and successful were my employments of the following week. If I had at any time borrowed from this day any time for my worldly employments, I found it further me less, and upon attentive and vigilant observation, I resolved never in this kind to make a breach of the Lord's day, which I have strictly observed now for above thirty years." A similar experience has been recorded by others, and whoever will faithfully observe the day can corroborate the statement. "Where the Sabbath is not, there is no worship, no religion; man forgets God, and God forsakes man."—(Dwight.) The records of crime shew that most criminals attribute to the profanation of the Sabbath their first deviation from rectitude.

The division of time into weeks of seven days, the almost universal consent of nations ancient and modern to such a division, and the dedication of the seventh day to religious observances, strongly support the doctrine of the Divine origin of the institution, inexplicable on any other hypothesis.

If we search the Scriptures, it will appear from the Old Testament that the Sabbath (which means Rest) was instituted by God when He had finished the work of Creation. "On the Sabbath Day God ended His work which He had made, and He blessed the seventh day and sanctified it, because that in it He had rested from all His work that He had created and made." (Genesis.) The day was observed as a holy day in the patriarchal age long anterior to the time of Moses. This can scarcely admit of doubt. The silence of history, sacred or profane, respecting a fact or event cannot be regarded as any proof of its non-existence or non-occurrence. It is but reasonable to suppose that during the pre-Mosaic period the seventh day was religiously observed, and no meaning can otherwise be given to those texts in which reference to the day is made. It is quite clear that the obligation to observe the day was not, as some contend, first promulgated from Mount Sinai, and that it derived from that promulgation no additional force. That was but a republication to the Israelites of a pre-existing law binding on all mankind. "Remember" has reference to the past, and implies a something in danger of being forgotten; and this view is strictly consonant with the Scriptures. "It is," says Bishop Horsley, "a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its sanction from the Levitical law, the contrary appears, as well from the evidence of facts which the Sacred History records, as from the reason of the thing which the same history declares." It was made for man, as we are told by Christ Himself, and not for the Jews alone. It is also clear that the Sabbath of the Jews was abrogated by the Christian dispensation and the day of the Resurrection substituted in its place for the Christians. This fact is beyond dispute. It is corroborated by the language of the New Testament, by the practice of the Primitive Church before and after the books of which it consists were written, and by the testimony of early Christian writers, whose works have come down to us; and where is there one particle of proof to the contrary? The fundamental error of those who oppose the doctrine is that they do not know or forget that Christianity is older than the New Testament, and existed and extensively prevailed long before the books were reduced to writing. The Church, which is the keeper, the guardian, and the witness of the "written word," holds fast the traditions delivered to the Saints, and appeals to the Scriptures as being in perfect harmony with them.

That there is, therefore, Scriptural authority for the observance of the Lord's Day by cessation from ordinary labor and religious worship, is sufficiently proved to every rational enquirer; and to those who accept the teaching of the Anglican Church, the proof is most conclusive, since to them no link in the chain of evidence is wanting. Scripture and tradition agree, and with the concurrent testimony of the Church in every age to the doctrine and practice of the Church in conformity with Scripture, no Churchman's faith will be disturbed in the belief that God instituted for man the perpetual obligation of the Sabbath Day, substantially, one-seventh of his time for rest from toil and care for himself and all, even the brute creation, his dependents, without quibbling as to when the day begins and ends—the spirit of the command, rather

than the letter being chiefly regarded. The day varies in different parts of the globe. The sixth in one would be the seventh in another; and in fact, the accurate computation of the recurrence of the seventh day from the first Sabbath is wholly lost to the world. So that there is no basis for the actual observance of that which would literally be the seventh day. A very slender acquaintance with Chronology is sufficient to make this evident.

Again, the change of style in 1752 had the effect of striking eleven days from the Kalendar, showing the absurdity of attaching paramount importance to a particular day, and the impracticability of adhering to a fixed unalterable period. As one illustration of this, I may instance the celebration of the Anniversary of the Settlement of Halifax on the 21st June, 1749, which is not the true date by eleven days, owing to the difference of style. If such a change can occur in a single century, what precision of time is to be expected in the vicissitudes incident to the lapse of several thousand years of unrecorded and of recorded time.

The Bible is from God. Its preservation for so many centuries before the invention of printing is almost miraculous. It reveals much, but leaves much to be inferred. There is quite enough to satisfy every diligent, rational inquirer on all that is material, and on this question the Old Testament and the New, the Primitive Church, the Traditions received, the Fathers and other ancient writers, the general consent of the Christian world in all ages for over eighteen centuries, and the reasonableness of the doctrine, all combine to establish beyond doubt the great truth that the Sabbath is the divinely instituted gift of God to man, for whom it was made; and that the Son of Man, the Lord of the Sabbath day, sanctioned the change which separated the Christians from the Jews, and established the Lord's day for their perpetual observance, in commemoration both of the Creation and of His Resurrection. A careful examination and comparison of texts will lead to no other conclusion. The doctrine is stamped with these grand marks of Apostolic truth—Antiquity, Universality, Consent. These unitedly, in harmony with the Scriptures, leave to a rational enquirer no room for doubt, and the believer will not suffer his faith to be for a moment shaken by the specious objections that, often before advanced and refuted, like mushrooms at intervals spring up and disappear, while the great truth, as a lofty tree above them, flourishes, bearing its wholesome, soul-refreshing fruit to successive generations.

Justin Martyr, in his Apology to the Roman Emperor Antoninus, states: "Upon the day called Sunday," (and so it is called by Tertullian,) "all that live in city or country meet together, and the writings of the Apostles and Prophets are read."

I have somewhere met an illustration for a different purpose that may not improperly serve for this. The inheritor of a spacious mansion finding in one of its many apartments a cabinet which he is unable to open, asks for the keys. Many are produced, but one, and one only, will unlock the cabinet. He then concludes he has found the true key. Will he credit some unbelieving Thomas who shall assert that he is mistaken, or will he ask for parchments and writings to assure him he possesses the true key? Assuredly not. It is thus with the Lord's day question. We have the key. The solution is simple, in the light thrown upon it by the Scriptures, by the Primitive Church and the traditions and practice of the Universal Church, by the ancient writings of friends and foes, and by the consent of the Universal Church, in successive ages, from the first century to the present day. The Traditions of the Church are an essential part of its constitution. We are to prove all, holding fast that which is good. (11 Thes. ii. 15.) Tradition, as defined by Bishop Patrick, is that which another has delivered to us, and in the Church refers to facts and doctrines consonant with Scripture, coming to us by word or by writing, the Scriptures themselves being traditions; though the expression is commonly applied to what is not delivered in Scripture. We accept both on the same authority—the authority of the Church. Each can be established by testimony as strong, and in some instances stronger than the proof of the majority of the facts of History. Almost sixty centuries have passed since its first institution. Each dispensation—Patriarchal, Jewish, Christian—has enjoyed its benefits; and when the last earthly Sabbath shall have reached its close, it will be followed by the Eternal Rest which remains for the people of God.

They who deny the Divine obligation of the Christian Sabbath are bound to shew clearly when and by what authority other than Divine it was established. It will not do to urge captious and fanciful objections, such as may and have been alleged against all religious truth. The sceptic who denies everything Scriptural, acts in secular matters on very slender evidence, and yields ready assent to narratives unsupported by positive testimony, and often untrue; but in sacred things no proof is deemed sufficient. Credulous of events in Profane History, he will not accept the established statements of the Sacred Writings.

The subject is extensive, and for its proper consideration will exhaust a volume in refuting objections which have repeatedly been answered; and as these remarks have probably exceeded the space you may be willing to allow them, I must conclude, trusting that others who can will give it due attention, and render any continuation of the subject by me superfluous.

In It Possible

That a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c., make so many and such marvelous and wonderful cures as Hop Bitters? It must be, for when old and young, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer. See other column.—Post.

In the Whole History of Medicine

No preparation has ever performed such marvelous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords by its timely use in the throat and chest disorders of children makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have used it never will. From their knowledge of its Composition and effects, physicians use the CHERRY PECTORAL extensively in their practice, and Clergymen recommend it. It is absolutely certain in its remedial effects, and will always cure where cures are possible.

FOR SALE BY ALL DEALERS.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar 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.

4 KENT ST., Halifax, 14th May, 1881.

To Holman Pad Co., Halifax:

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

Yours, very truly, JOHN LITTLE.

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. WINS' LOW'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.

BROWN BROTHERS & CO.

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

SHOULDER BRACES,

For Ladies and Gents. Elastic Stockings, Knee Caps, Anklets, &c.

Rubber Sheeting, Bibs & Aprons.

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

BROWN BROTHERS & CO. FAMILY CHEMISTS, HALIFAX.

Collegiate School, Windsor.

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

The next Term will begin SATURDAY, Sept. 11. For particulars, apply to the Head Master.

Mt. Allison Academy, For Young Ladies,

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

OUR LONDON LETTER.

[Concluded from page 3.]

All the windows of the Chapel contain fine painted glass, of excellent design and colour, by Wilement. The subjects of the West triplet refer to St. Peter and St. Paul, to whom the Chapel itself is dedicated. A pierced oak screen of good execution and style, separates the ante-chapel from the nave. The latter is admirably fitted with 64 oak stalls for the Warden, Fellows and students. The stalls are copies of ancient miserere seats and have already toned down nicely. The Chancel is full of beauty. The East Window, of five lights, contains St. Augustine, the Baptism by John, the Adoration, and the First Miracle. A south window, of four lights, contains the prophets Isaiah, Jeremiah, Ezekiel and Daniel. The north window contains the Four Evangelists. The Reredos of marble, and the mosaic panels (the gift of Dr. Bailey) are in excellent harmony with the whole of the chancel decorations. The floor tiles are equally beautiful in design and colour, and are copies of the best work of the 13th-14th century.

Below the Chapel is an extended reproduction of the ancient crypt of the 13th century chapel. No doubt this crypt was used as a mortuary chapel for the Abbey. It is divided into two portions—the eastern is used as a little guild chapel by the students. It contains a small bronze figure of the Good Shepherd, the pedestal on which it stands having a representation of the expulsion of our first parents from Eden. A tablet commemorates the first Warden of the College—Bishop Coleridge (of Barbadoes), who died in 1849. In the other portion of the Crypt a number of mural panels bear brief memorials of students of St. Augustine's, who have already passed to their rest. Many of these terse records of young lives are full of touching interest, as they show how wide is the field over which the missionary seed of the College is scattered. Here we are reminded of poor Kallihirua, the Eskimo convert and student, baptized at St. Martin's—Captain Ommancy, who brought him to this country, acting as sponsor. The tablet to the memory of this Christian child of the North, in whom so much interest was taken during his life in England, runs thus:—

"ERASMUS AUGUSTINE KALLIHIRUA, Arrived from 76° N. L., Nov., 1851, Baptized Advent Sunday, 1853. Deceased June 14, 1856, Newfoundland."

Other Memorials perpetuate the memory of Kona, who came hither from Caffraria in 1861, and who fell an early victim to disease at Grahamstown, in 1865; Moshueshua, who left Basuto land in 1861 and died at Hereford in two short years, and of Mahmoud Effendi, who was expelled from Turkey on having married a Christian English Lady. Many other memorials here are worthy of notice. The same wall which bears these interesting records of departed students, has two sculptured groups in high-relief; one which represents Gregory in the market place of Rome, speaking with the fair young English slaves has been erected in memory of the Rev. H. J. Hutchinson. The other represents Augustine preaching to Ethelbert. This is interesting in itself as a work of art, and also as the result of self denial, for it was erected by the students in memory of their deceased companions, and they collected the cost of the group by abstaining from the use of sugar for a considerable time.

How to get Sick.

Expose yourself day and night, eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised; and then you will want to know

How to get Well.

Which is answered in three words—Take Hop Bitters!—See other column—Express.

The circulation of the blood has been demonstrated by the microscope, and the proof of the circulation of Esterbrook's Pens is that they are found everywhere.

S. CATHARINE'S HALL, AUGUSTA, MAINE.

A Church School for the higher Education of Girls.

The Rt. Rev. The Bishop of Maine, Visitor. Madame Mondak, Principal

For Circulars Apply to

REV. S. UPJOHN, Augusta, Maine.

The Great Southern PIANO House!!

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

This firm has one of the finest and largest factories in the world, five stories, covering about 2 1/2 acres. For nearly half a century the name has been a guarantee to those looking for the VERY BEST PIANO that could be produced. They have unostentatiously won their great reputation by solid merit alone. During their history hundreds of firms in their line have had a puffed up, mushroom existence, and passed away, while they have steadily gone on, until now they enjoy a reputation not surpassed, if equalled, in the world.

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

Determined to be First in our Line,

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

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

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

MALTOPEPSYN.

(REGISTERED AT OTTAWA)

AN ARTIFICIAL GASTRIC JUICE.

This is not a patent medicine (secret remedy), the formula is printed on the label attached to each bottle.

MALTOPEPSYN cures Dyspepsia, Indigestion, Loss of Appetite, Intestinal and Wasting Diseases, Constipation, Nausea, Chronic Diarrhoea, Cholera Infantum, and most of infants' troubles, which generally arise from the stomach.

50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE.

Regular sized bottles containing 1 1/2 ozs., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

Avoid taking liquids of any sort, more than is absolutely necessary to quench thirst, as the excessive use of liquids is the cause of half the Dyspepsia in the world. Maltopepsyn is a powder, agreeable and easily taken, supplies to the stomach the actual Gastric Juice.

Prescribed by the leading Physicians throughout the Dominion, in their regular practice. Maltopepsyn is also used to a large extent in Hospitals, Dispensaries and Infirmarys.

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS.

WALLACE, N. S., Oct. 4, 1880. "The Maltopepsyn was given in a marked and distressing case of Indigestion with the most rapid, pleasing and beneficial results."

ATHLONE, ONT., Jan. 20, 1880. "The Maltopepsyn I obtained from you has far more than answered my anticipations. Having tried it in two old and very obstinate cases of indigestion, I found it to act like a charm."

CAMBRAJ, ONT., Jan., 1881. "I have used your Maltopepsyn in severe cases of Indigestion and Malnutrition in adults, and Diarrhoea of children, and am so well pleased with the results that I have instructed my druggist to keep a supply on hand."

ATHLONE, ONT., Dec. 30, 1880. "After giving your Maltopepsyn a trial in some of my worst cases, for which it was recommended, I am well pleased with the way in which it acts. Continue to make a good article like that now in use and it will be a universal favorite."

HAZEN MORSE, - TORONTO.

FOR SALE BY ALL DRUGGISTS AND

MACDONALD & CO.

HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings

Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing

And Roofing Materials in and for the Province of Nova Scotia. Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE,

PROPRIETORS,

MONTREAL AND PROVIDENCE, R. I.

EDWARD ALBRO, 101 GRANVILLE ST., 101 HALIFAX, N. S.

Offers for Sale ENGLISH, AMERICAN AND DOMESTIC HARDWARE.

CUTLERY, in Knives, Razors, Scissors, &c. ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c. NICKEL SILVER, in do., do.

KITCHEN UTENSILS. In Enamelled & Tin'd HOLLOWARE, WIRE Broilers and Boilers, WIRE Frying Baskets, FLOUR Sifters, Table Mats, Family Scales,

Family Glue Pots, Glue Whiting, Chamois Skins, Wellington Knife Polish Ready Cleaner, Emery, ADAMS' FURNITURE POLISH, Brunswick Black, Black Lead,

Brushes of every possible description. MRS. POTTS' ColdHandled Smoothing IRONS,

NEEDLES, Sewing, Knitting, Sail, Mattress, &c.

PICTURE WIRE, Gold and Silver, superceding the Cord BREAD PLATE, (Carved—"Give us this day our daily bread.") FEATHER, USTERS, long & short handle. GREEN Wires (loth for Windows, Meat Saws, &c.

Galvd. and Wove WIRE CLOTH AND LATTICE. PERFORATED ZINC, cut to any size. HUNT'S H. T. CHETS AND AXES. GREEN AND GOLD Flower Stands and Baskets.

GARDEN IMPLEMENTS. In Hoos, Rakes, Spades, & padding Forks, Reels, Trowels, Weeders, Weeding Hoes and Rakes, Edging Knives, Hedge and Grass Shears, Floral Sets, Ladies' and Children's Garden Sets, Watering Pots, &c

TIN TOILET POTS, CHAMBER PANS, BATH TUB, HOTEL JARNS, CAKE BOXES, LAWYERS' PAPER AND DEED BOXES, Also American Scythes and Snathes.

" HAY RAKES, " HAY CUTTERS, 10p. c. below cost. " HAY AND MANURE FORKS. " POTATO & MANURE HOOKS SHOVELS AND SPADES.

HYDES Wonderful CEMENT for China, Glass, Wood, Iron, &c.

The above goods are now offered at a Reduction of 10 per cent off last years prices.

E. ALBRO.

HALIFAX MEDICAL COLLEGE, HALIFAX, N. S.

The next Winter Session of this Institution will commence on THURSDAY, October 27th, 1881, and continue for the six months following.

For copies of "Annual Announcement," and all further information, address the Registrar of the Faculty, J. F. BLACK, M.D., 49 Granville St., Halifax, N. S.

Wanted.

Parish or Mission by married Clergyman, 13 years in N. S. Views, sound, via media, energetic, good voice. M. S. and extempore preacher. Fair stipend and regular payments required.

Address, Rev. A. K. C., Arichat, Cape Breton, N. S.

GATES' CERTAIN CHECK

Is a purely VEGETABLE PREPARATION, and is a sure and speedy Reliever of all kinds of Pain and Cramp.

It is certain to check DIARRHOEA and DYSENTERY almost instantly, as well as CHOLERA, CHOLERA MORBUS, and all other kinds of violent pain. No family should fail to have a supply of this in the house, as it may save life before a physician can be called, besides saving a great amount of suffering.

It is the best preparation for children known, being very pleasant to the taste, speedy and safe in its effects. Should diet for a short time after relief is obtained.

TRY ONE BOTTLE.

Sold by druggists and dealers generally at 25 cents per bottle.

Manufactured by C. GATES & CO. Middleton, Annapolis Co., N. S. See Certificate next month.

FLOUR, SUGARS, MEAL, & C.

5,000 bbls. Flour; standard grades and Patents. 600 bbls. Sugars—Granulated, Brights and Yellows.

2,000 bbls. Cornmeal. 350 bbls. Oatmeal. 180 bbls. Graham Flour. 150 bbls. Mess Pork. 120 bbls. Barbadoes Molasses. 50 bbls. Amber Syrup. 270 half chests Teas.

Rice, Lard, Tobaccos, &c., &c. For sale by HALL & FAIRWEATHER, St. John, Sept. 1.

ZOEDONE. A Delicious Beverage.

The BRITISH MEDICAL JOURNAL says:

"We can confidently recommend it to the attention of physicians and others who are occasionally at a loss what to direct their patients to take when parched by feverish thirst or depressed by exhausting ailments..."

A BRAIN AND NERVE TONIC.

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

NON-ALCOHOLIC. STIMULATES BY STRENGTHENING.

CAUTION.—Dealers should be on their guard against numerous imitations of ZOEDONE, put up in the same style and offered as substantially the same article.

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

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

Wholesale Agents for the Maritime Provinces:

BROWN & WEBB, HALIFAX.

CLOTHING! CLOTHING! CLOTHING!

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

CLAYTON & SONS, Jacob facing Argyle.

SIGN OF THE GOLDEN KETTLE

Rent's Stove and Kitchen FURNISHING DEPOT,

31 BARRINGTON STREET, Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodenware, in the City, consisting of— Baths, Toilet Ware Bird Cages, Dish Covers, Tinned and Enamelled Saucepans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets,

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

GEORGE RENT, Proprietor.

WASTE NOT, WANT NOT. Don't throw away Garments that can be DYED AND FINISHED. It's look like new at the CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being ripped. LOOK, SEE! Black Dresses can be changed to brown, green, claret, maroon or navy blue. Wool Mats cleaned and dyed all colours. Damask, Rep, and other Curtains renewed same colour or changed to any shade desired. Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a speciality of Silks, Silk Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new. Utrich Feathers cleaned and dyed all shades and beautifully curled. Kid Gloves and Slippers cleaned on very short notice. Gentlemen's Clothes cleaned by the new French process, and dyed all colours in this department to the finishing, which is done by the new steam machine. N.B.—Special attention given to goods for Mourning, which we can deliver in 24 hours. Parcels called for in the city. Don't forget the place, 25 Barrington Street, or 106 Maitland Street.

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

HOP BITTERS advertisement with image of a bottle and text: "If you are a man of business, weakened by the strain of your duties, avoid stimulants and use Hop Bitters." "If you are young and delicate or dispirited, old or poor health or languidness, rely on Hop Bitters." "Whoever you are, whenever you feel that your system needs cleansing, toning or stimulating, without intoxicating, take Hop Bitters." "Have you dyspepsia, indigestion, or urinary complaint, disease of the stomach, bowels, blood, liver or nerves? You will be cured if you use Hop Bitters." "If you are simply weak and overworked, try it! It may save your life. It has saved hundreds."

THE COMMON EXPRESSIONS. "I feel so dragged," "My Food don't Digest," "I don't feel fit for anything," which we so often hear during the Spring and early Summer months, are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

HANINGTON'S QUININE WINE AND IRON. Taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system. Mr. George Sewell, of Moncton, N.B., writes from Moncton, N.B., under date of May 17th, 1881, says: "DEAR SIR:—In January last, I came to Moncton from Moncton to consult a physician, as I was in the last stages of Consumption. When I arrived here I had lost all my weight, and was so low I never expected to leave it. A physician was called, who pronounced my case hopeless; that I might live a week or two, but not certainly more. As a last resort he recommended 'Robinson's Cod Liver Oil with Lacto-Phosphate of Lime.' I purchased a bottle, and after taking the first dose commenced to improve. It seems after taking a dose, as if I had eaten a good hearty meal. I have continued taking it ever since, and am rapidly improving. I am confident that had it not been for your Oil, I WOULD HAVE BEEN IN MY GRAVE TO-DAY. You are at liberty to use this in any way you wish, as I am anxious to let others who are afflicted in the same way know, in the hope that they too may receive the same benefit. I remain, dear sir, yours respectfully, etc."

CARPETS, FLOOR CLOTHS.

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

CLOTHING.

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

DRY GOODS.

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

DRY GOODS.

RETAIL. 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.

DENTAL.

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

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



Mail Contract

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

Antrim and Gay's River, under a proposed contract for four years from the 1st January next.

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

CHARLES J. MACDONALD, P. O. Inspector.

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



Mail Contract.

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

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

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

CHARLES J. MACDONALD, P. O. Inspector.

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

FOUR NEW BOOKS.

THE REPUBLIC OF GOD. By Elisha Mulford, L.L.D., author of "The Nation." 8vo., 22.00. "This is a unique work, and devotes to the great topics of theology a kind of thinking of which we have had little in English literature and need much."—The Independent.

THE THEISTIC ARGUMENT AS AFFECTED BY RECENT THEORIES. By J. J. Dimsie, late Professor of History at Brown University. Edited by Prof. George F. Fisher, of Yale College. 2 vols., 8vo., 28.00. "It is a volume for students and clergymen, and thoughtful Christians who are more or less affected by the scientific speculations and materialistic babble and clutter of our time. It is unapologetically reassuring to Christian faith to find that after the fairest investigation and the most careful weighing of testimony, the decided preponderance of evidence is in the side of religion. He makes the reader see and feel that this is so."—The Evangelist, New York.

THE GOSPEL OF THE RESURRECTION. By James M. Whiton, Ph.D., 16mo., 21.75. "A thoughtful and reverent study of one of the fundamental doctrines of Christianity. To those who are capable of rightly apprehending the spiritual conceptions which Dr. Whiton embodies in this volume, they will serve to clear away many mistaken and material ideas, and will help to make the sublime and inspiring truth of a life beyond the grave much more intensely and vividly real."—Boston Journal.

THE PHILOSOPHY OF CARLYLE. By Edwin D. Mead. 2 vols., 16mo., 21.00. "With a profound respect and admiration for Carlyle and his work, he endeavors to set forth the leading principles of his thought and literary achievement. He has succeeded in producing a book of genuine interest and merit, which every friend of Carlyle will enjoy and be grateful for."—The Evangelist, New York.

For sale by all Booksellers, or sent, post-paid, on receipt of price by the Publishers, H. B. BURTON, MIFFLIN & CO., Boston.

The Week.

HOME NEWS.

Hon. Alexander Mackenzie has returned to Canada greatly improved in health.

The fine weather of the past week enabled the farmers to harvest the balance of their hay crops.

Sir Charles Tupper and Lady, and Hon. Dr. Parker, are expected to return to Halifax about the 21st inst.

The Rev. R. D. Bambrick, who has been spending a few weeks in Halifax, returned to Charlottetown on Saturday.

Mr. Mublig, the sexton of St. John's (Three Mile) Chapel, Halifax, died on Friday from lock-jaw, the effect of a dog bite on the hand.

Mr. Blake's maritime tour closed with a meeting at Chatham, N.B., last Friday. Mr. Blake proceeds to Murray Bay, Quebec, to join his family.

Mr. John McCormack, of Granville, cut this season nine tons of first class timothy and clover hay from two acres of marsh. This is a most remarkable yield.

Ottawa, Sept. 5.—Saturday night's storm was terrific. Several houses were struck with lightning, and a number of barns destroyed by fire with the season's crops.

Mr. D. MacLachlan, of Shubenacadie, has discovered a lode at Smithfield, near Brookfield Station, from which he has taken some fine specimens of silver bearing quartz.

The Fredericton Capital estimates the damage to farmers in New Brunswick by rain and floods at \$2,000,000. The Moncton Times thinks the estimate overshoots the mark.

Upwards of thirty families in Alice, Stafford, Wilberforce, Brombley, Ont., are homeless by the fire on Wednesday evening. Many of them are without food. Crops in the field and buildings have been swept away. An appeal for aid is made by the Mayor of Pembroke.

A finely modelled new barque is being built at Clifton, Colchester, by Mr. James Crowe, to be launched next month. She has been named the Linden, registers 902 tons, is owned by Hon. J. B. Dickie, the builder and others, and will be commanded by Capt. James S. Crowe, of Maitland.

It has been decided to open Old St. Paul's Cemetery, Halifax, to the public during certain hours every day, as a large number of strangers and citizens have expressed a desire to ramble through this pleasant spot so replete with interesting mementoes of the early days of Halifax.

The preparations for the holding of the Dominion Exhibition in Halifax, this month, are being rapidly pushed forward to completion. The Herald says:—The main Exhibition Building is to be so fitted up inside that the public opening ceremonies can take place therein, but a platform will probably be erected outside so that, if the weather is faultless, the addresses may be delivered in the open air, and the din avoided; this will permit of a larger audience, and prevent a repetition of the complaint that the oratory was monopolized by the people inside. Now that the buildings are assuming shape, it is evident that their arrangement will not only be very convenient, but that their arrangement will give a pleasing general effect. The new buildings being all comparatively low, there is nothing to break the continuity of aspect of the whole grounds at any point, so that the Exhibition grounds and track, when all is complete, will present the appearance of a grand square surrounded on four sides by stately architectural edifices,—the Royal Exhibition Building on the east, the Hospital, Blind Asylum, Poor's House and private residences, and distant trees on the south and west,—and the Convent, embowered in foliage, the Medical College, School House, &c., on the east. Glimpses of the Citadel, on the north-east, and of the distant harbor, and other features of the city, are seen to advantage from certain points of the grounds.

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NEWS FROM ABROAD.

The will of the late Dean Stanley has been sworn under £90,000.

It appears from the estimates that the captivity of Ceteaway costs the country over £4,000 a year.

London, Sept. 5.—The eminent physician and medical writer, Archibald Billing, is dead, aged 90.

Among the English M. P.'s who will take a trip to America this autumn is Mr. John Walter, of the Times.

It is believed that Prince Leopold will visit Dublin on the occasion of the Social Science Congress meeting in October.

It is rumoured that a new batch of baronets is about to be made, including Mr. Samuel Morley, Member for Bristol.

Mr. Laycock, M. P., who died suddenly recently, had only within a few weeks buried his father, from whom he inherited a fortune of about £40,000 a year.

London, Sept. 3.—It is intended to confer the Grand Cross of the Order of St. Michael and St. George upon Sir John A. Macdonald, in recognition of his services as Canadian Premier.

Washington, Sept. 4.—Official Bulletin, 8.30 a.m.—The President was somewhat restless during the early part of the night, but slept well after midnight. He has taken by the mouth, and retained the nutriment prescribed. This morning his pulse is less frequent than yesterday. His temperature is a degree above normal. Pulse 102, temperature 99.5, respiration 18.

New York, Aug. 30.—Dr. Isaac Rosefeldt, Jr., who is under the delusion that he prescribed medicines for the President and the attending physicians failed to administer them, was sent to the Tombs to-day for examination. The Post's Washington special says an insane colored man was arrested at the White House late to-day. He was bent upon killing every one who was not a Garfield man, and had a large tin can into which he proposed to place their heads. Mr. Blaine is visited by so many dealers in nostrums which they claim will benefit the President that it has become necessary to station a policeman in citizen's clothes near his house to relieve him from annoyance.

Cape Town, Sept. 2.—The survivors from the wreck of the "Teuton" state that two hours before the ship sunk boats were lowered to a level with bulwarks, and provisions and compasses placed within. One boat broke loose from the fastenings while being lowered and six were brought alongside. About 30 women and children took places in them, first. When the water rushed into the engine room the steamer sunk by the head taking down with her four boats which were not fairly clear of the ship. Those of the passengers and crew who rose to the surface clung to the floating wreckage until picked up by those who righted a third boat. At daylight the boats made for Simon's Bay, all who were clinging to spars being first taken aboard. The Teuton had 256 passengers, 85 of a crew and 20 coolies on board. 11 of the passengers and 35 of the crew were saved.

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SUTHERLAND.—At Spryfield Chapel, Aug. 14, George William, son of James A. and Elizabeth Sutherland, of Boston, Mass.

Deaths. BYERS.—Entered into rest, at Moncton, N. B., August 29th, Thomas W. Byers, son of John Byers, Esq., of St. John, aged 29. HOYT.—At Moncton, Aug. 29th, Ernest Edward, son of R. C. Hoyt, aged 17 months.



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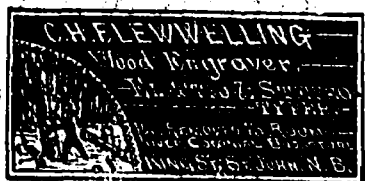
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