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# The Church Guardian.

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

Vol. 3.—No. 29.

THURSDAY, NOVEMBER 3, 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.

Messrs. Moody and Sankey commenced their second religious campaign in Great Britain at Newcastle, where the Church Congress had just been concluded.

DR. SCHLIEMANN has arrived at Constantinople. The German Embassy has asked the Porte for a firman authorizing the continuance of his excavations at Hissarlik.

A CINCINNATI man has invented an electromagnetic brake, which in the hands of a locomotive engineer is said to be the most effective brake ever used on a railroad train.

At the Oxford Diocesan Conference, a resolution proposed by Dr. Swabey, Chancellor of the diocese, deprecating any tampering with the present Marriage Law in respect to questions of affinity, was carried without a dissentient voice.

THE cotton crop for the year ending September 1, 1881, reaches the unprecedented figure of 6,589,329 bales. This is an increase of 832,000 bales over the crop of the previous year, and 1,515,000 bales over that of two years ago.

OLD coins are as much in demand as old books and old pottery. A penny of the time of Alfred has been sold in London for 880, a great of Edmund I. for 828, and a noble of Henry VIII. for 8127. A two-shilling piece of the time of Cromwell brought 8125.

A TELEGRAM from Cagliari, in Sardinia, announces that a terrible inundation devastated the commune of Settimo San Pietro. Fifty-four houses were destroyed, and three children and a young man perished. The losses in cattle and grain are enormous.

In the course of an excavation made a week or two back in the porch of the Priory Church, Hexham, with the view of ascertaining whether the Saxon crypt had extended so far, was found a large slab, carved to the memory of a Roman soldier and standard-bearer.

In the library of Trinity College, Cambridge, has just been brought to light a hitherto unknown specimen of Caxton's printing. It is a "letter of indulgence," issued in 1480 by John Kendall, the Turcopoler of Rhodes, to encourage contributions for carrying on the war against the Turks.

"I HAVE BEEN," said the captain of a New England vessel, "always in the habit of reading the Scriptures to my men; and in the hour of danger I found that it was those who were at peace with God who worked most calmly and resolutely, while the greatest sinners in my ship turned out to be the biggest cowards."

THE Archbishop of Canterbury says: "There is nothing in the order and discipline of the Church of England to prevent duly qualified laymen from assisting the parochial clergy by reading and expounding holy scripture and leading the prayers and praises of the congregation in schoolrooms and other appropriate places."

REUBEN CLEMENTS, the oldest male citizen of Petersburg, Va., died Oct. 6, aged ninety-one years. He was the last survivor of the company of one hundred and three young men, known as the Petersburg volunteers, who, under command of Captain McKee, left that city on the 21st of October, 1812, and marched to Canada to fight in the war against Great Britain.

It seems as though the principle of tenant-right is to be applied to popular clergymen in America. Recently a church at Chicago invited the minister of a church at Boston to take their pulpit; but the Boston people considered that they had vested interest in the minister, and that their church would suffer much by his removal. Accordingly the Chicago paid over to those at Boston a sum of \$5,000 compensation.

WINTER has begun on the Jura and the Lower Alps. It snowed on Thursday at St. Imier and Chaux de Fonds, in Neuchatel, and in several other parts of Switzerland and Savoy; in the Valley of Gryon was witnessed at the same time the rare phenomenon of snow without a snowfall. It came from the sudden condensation of a heavy fog, and while the slopes of the mountains were white with snow, not a flake appeared on their summits.

ARTHUR WENTWORTH EATON, late a Baptist minister, has applied to be admitted a candidate for Holy Orders in the Diocese of Massachusetts.

THE Rev. G. Stopford Ram, vicar of St. Anne's, Highgate, has accepted the living of St. Peter's, Bournemouth, vacant by the resignation of Bishop Ryan.

In view of the opening of the St. Gothard Railway, it is proposed to connect the Adriatic with the Lago Maggiore by a system of Canals, of which the termini will be at Venice and Magadino, in the Canton of Tessin.

It is understood that Mr. Gladstone has accepted the compliment offered to him on the part of the Corporation of London, who desired to present an address in a gold box, and requested him to sit for a marble bust to be placed in the Guildhall.

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

FRANCE has just handed over the ecclesiastical supervision of Tunis to the Archbishop of Algiers, dispossessing the Italian Vicar Apostolic who formerly governed the Roman Catholic subjects of the Bey. The French prelate has now acquired the ancient site of St. Augustine's residence, and intends building on it a house for himself.

THE recent hurricane in England was the most disastrous for many years, very few places escaping damage. Even the London parks are strewn with fallen trees, and steamboat traffic was suspended in the Thames. Forty-five persons perished in fishing-smacks off the coast of Scotland. The British steamer Cyprian was wrecked on the Welsh coast, the loss of life being twenty-two.

ALL attempts to find the Jeannette, the vessel sent out by Mr. Bennett, of the *New York Herald*, for Arctic exploration, have hitherto been in vain. The latest news is that the Corwin, which has been cruising all round inside Behring's Straits, has been able to find no trace of the missing vessel. The Jeannette left San Francisco in July, 1879, so that the worst is to be feared. The Corwin has been able to reach Wrangell Land, which hitherto has been only seen in the distance.

ABOUT two hundred Chinamen are said to attend the different Sunday Schools in Brooklyn. On Sundays they go through the streets following each other like Indians, marching in single file. Two rarely walk side by side, and when addressing each other they talk over their shoulders. Their Sunday clothes include embroidered, thick-soled sandals, and black cambric blouses buttoned up at the side. They are taught in the schools the English language and the duties of citizenship, as well as the truths of the Bible. They are very fond of their schools, and soon become much attached to their teacher.

A CONGREGATIONAL minister says: "Would it not be wise for many of the feeble churches of different denominations in the hill towns and small villages of New England to throw overboard their present distinctive creed and Church organizations, and unite upon some such basis? They cannot all succeed, and in many instances are unable to support preaching, and their families in many cases are going back to heathenism." That minister, without doubt, has glimmerings of truth, and his remarks admit of a much wider application than he gives them, and may as well refer to the Christian world as to a village. He is coming to see the evils of schism by witnessing its fruits, and will doubtless one day realize that it is not only an evil, but a sin to be repented of.—*Ex.*

JEWISH committees have been formed at Jassy, Galatz, and other large towns in Roumania, in view of facilitating the emigration of Jews to Palestine. Large sums have been subscribed for the purpose. Last week the bureau opened by the Jewish alliance at Brody, in Galicia, was closed by the Austrian authorities, and the agents of that society were charged with acting without a previous authorization of the Government. Two hundred Russian Jews, emigrating to America, who had been stopped en route at Brody by the Austrian police, have been released by order of the Governor of the province, and permitted to proceed on their journey to Antwerp, where they will embark for the United States.

THERE were last year 170,103 miles of telegraphic line in the United States, and 13,155,991 messages were sent. The miles of wire were about 300,000, and this does not include the lines exclusively used for railroad purposes. In Great Britain there are 23,156.

BISHOP HUNTINGDON says: "I ministered once in a church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that, after I had announced an offering for the following Sunday, a person stopped after the service to say, I must be absent next Sunday and wish you to take my gift now." She was not 'a Samaritan,' but she was a cook, and she was to be absent to cook a rich man's dinner, and I have some reason to suspect that her gift was larger than his."

A CORRESPONDENT of the *Press*, Cleveland, speaking of "President Arthur's religion," says:—"Some of the papers seem inclined to sneer at Gen. Arthur because he is a 'strict Episcopalian.' What of that? He is certainly in very good company, for Washington was a 'strict Episcopalian.' So were Presidents Madison, Monroe, Harrison, Taylor, Tyler, and Pierce. So were Hamilton, Franklin, John Jay, Clay, Webster, Seward, Stanton, Chase, and Gens. Scott and Dix. So are such men as Hamilton Fish, Chief Justice Waite, Seymour, Evarts, Blair, Gladstone and many other distinguished men of the age. There must be great intellectual force and superiority in that ancient Church to attract to itself, as it does, so many of the finest minds both abroad and at home. Let us have no sneers about any man's religion. As to the President, he has as good a right to his own religious opinions as any of us."

ONE of the largest farms in the United States is that of Dr. Hugh J. Glenn, of Colusa County, Cal. He was born in Virginia in 1824. After he graduated from the Medical University of Missouri, he married, and had just \$110 to start in life with. He bought an ox-team, went to California across the plains, and mined successfully. Then he became a horse-drover. He bought his first land in 1867. His farm in Colusa County contains 55,000 acres, and has a river frontage of 16½ miles, and is enclosed by 150 miles of fence. Wheat is grown on 45,000 acres. The labor force employed is composed of 715 men—223 in seeding, and 400 in harvesting. Eight hundred horses are required. The yield of wheat from this farm will average 1,000,000 bushels a year. This county comprises a large part of the extensive Sacramento Valley, and is sixty miles in length, and on the average forty-five miles in width. It has an area of about 8,800,000 acres, of which a million of acres grows wheat. Of this vast tract 477,000 acres are owned by 20 men. One owns 55,000 acres; one, 24,000; one, 20,000; three, 16,000; one 15,000; three, 14,000; six, 10,000; one, 8,000; two, 7,000; six, 6,000; three, 5,000; eight, 4,000; five, 3,000; eighteen, 2,000; three, 1,500; thirty-six, 1,000, and twenty-nine, 500. The result has been to debar immigration, and choke out tradesmen and mechanics.

## FOREIGN MISSIONS.

### SOME FIRST-FRUITS FROM THE MISSION FIELD.

"Out of every kindred, and tongue, and people, and nation."—*Rev. v. 9.*

D'ALREW, THE BUDDHIST PRIEST; OR, "THEY SHALL COME FROM THE EAST."

Far away from the snows and the great solitudes where we last met with a recruit for "the great multitude which no man can number" lies the bright island of Cylon set in "dark purple spheres of sea," and fanned by the "spicy breezes" celebrated at every Missionary Meeting. It might seem a favored spot indeed, in sharp contrast to the red Indian's simple creed of a Great Spirit creating and superintending all things; of a happy hunting ground where spirits of departed chiefs enjoy very substantial felicity, are the strange refinements of Buddhism. No personal God, no individual future, nay, no individual present, such are some of the strange negations of Buddhism. Meanwhile, do the followers of "the light of Asia" find it a satisfactory light of life? One, at least, did not.

Charles Edward D'Alrew was educated as a Buddhist priest, but put off his priestly robes that he might support his mother and family as a native doctor. He came in contact with a missionary (the Rev. R. T. Dowbiggin), and in the course of con-

versation they frequently spoke of Christianity. The Buddhist listened, as might be expected, chiefly that he might find arguments against the new system thus obtruded on his notice. He made no objection, however, to reading the Epistle to the Romans in Singalese. The first chapter astonished him, as holding up to his view sins common amongst his countrymen, and even, alas! amongst his Buddhist priests. "The light of Asia," indeed, warned its followers that they had evil passions, and must by all means get rid of them if they would enjoy peace, but being only a light shining calmly above the heads of the multitude, it could never reach those who loved darkness.

But the words in the second chapter, about that law which is written in the heart, came home to the Buddhist presently. "Do you ever," inquired his friend, "feel anything make you unhappy when you have done what you know to be wrong?" "Yes, I do; it makes me very miserable." "Do you find that you have any power over this which troubles you—that you can drive it away?" "No; I have tried, but I can't drive it away." "Do you think this witness of the heart is a bad thing, or a good one?" "Bad it can't be; it tells me when I do wrong." "Do you think it comes from yourself?" "No, else I would put it away." "Then do you think that what St. Paul says may be true, and it may come from God, whose very existence you deny?" "It may be so," he answered, and quitted the room in deep thought.

At different times he renewed the subject of the law written in the heart. The missionary, very wisely, did not press him on the subject, but left his own convictions to work. At last he exclaimed one day, "Is there any peace to the conscience, and pardon of sin, in the Christian religion? I have been trying and trying according to Buddhism, but there is no pardon and no peace." The God's messenger delivered God's message. "Emmanuel—God with us," was the substance of that message. "The glad tidings reached the listener's soul: 'From this day I am a Christian,'" he said.

His resolve caused bitter grief and anger to his family. They taunted him with interested motives; he wanted to be a paid agent of the Society, they said. But no, he continued to earn his bread by his former calling, only preaching the Gospel whenever he could. He could appeal to the Christian's strongest testimony—a changed heart and a changed life. Once, he had defrauded the people about his medicines, and practised deceit. Now, he had put away all lying, practical or verbal. Once, he had given way to anger whenever he happened to feel it, and had abused and ill-treated his wife. Now, he became the "servant of the Lord," he was "slow to wrath." He appealed to his family, above all to his wife; were not these things so? Above all to a changed man? "Yes," his wife admitted, "that was true; he had acted differently of late. But anything," she added, "was better than you becoming a Christian." She had not yet learned to know the tree by its fruits.

He continued to do all in his power to lead his family to know the only true God, and Jesus Christ whom He had sent, and also to speak to others of the pardon and peace which Buddha knew not of. About four or five years after his conversion he fell into a consumption, and presently it became clear that he was dying. Mr. Dowbiggin came to see and to speak with him of the love of Christ, and the immortal life which death and disease cannot reach. The dying man had no doubt of the pardon he had sought years ago; in him was the promise fulfilled: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

When he could no longer speak, he wrote on a slate his last message to his friends: "Do all of you, while seeking the other world, live correctly." It was the same message which, by revealing the darkness, had ultimately brought light to his own soul. Once convinced of sin, he thought, they must seek for pardon, and he had heard that those who seek shall find. The Christian's hope in death seemed to impress those who had been apparently callous to his life. "We are satisfied that he was happy, we believe that he is happy now," said his relatives. "I was troubled when he renounced Buddhism and became a Christian. I am not sorry now," said his mother. Thus was Christ glorified in His servant's death, and thus did Charles Edward D'Alrew enter the higher service, which is wrought out in joy and rest, in place of weariness and sorrow.

In June, 1870, he had been admitted into the visible Church of Christ, and had publicly acknowledged his inability to cleanse himself from sin. In August, 1874, he was admitted to the general assembly and Church of the first-born—"a just man made perfect."—ELIZABETH SUTTON, in *Ch. Mis Gleaner*.

News from the Home Field.

DIOCESE OF FREDERICTON.

ST. JOHN.—The Metropolitan, accompanied by the Bishop-Coadjutor, arrived in St. John October the 26th, and both were tendered a reception in the Church of England Institute, Oddfellows Hall, in the evening. The room was suitably decorated, and at one end a refreshment table was spread. A representative audience was present from the churches of the St. John Deanery. The Rev. Canon Brigstocke presided, and presented an address on behalf of the Institute, to which the Metropolitan replied. The Canon then read an address to Dr. Kingdon, to which his Lordship made a happy reply.

On the following evening the Sixth Anniversary Service of the Institute was held in Trinity Church. The clergy of the city, with the Rev. Messrs. Hoyt, Lockward, W. B. Armstrong and Hoadley, were present, with the Metropolitan and the Coadjutor. The prayers were said by the Rev. Canon Brigstocke, and the lessons read by the Rev. Geo. Schofield and Canon DeVeber. The Bishop-Coadjutor preached his first sermon in St. John from 1 Cor. iii. 9—"Ye are God's building." During their stay, the Bishops were entertained at a dinner given in their honor by prominent Churchmen in the city.

SUSSEX.—The daily papers notice a pound party in Victoria Hall, the proceeds of which go towards the ornamentation of Trinity Church. A ring of bells is talked off.

WANTS.—The Rev. Dr. Ketchum, Secretary of the D. C. S., would be obliged to any of the clergy or others who will kindly send him the following back numbers of the Reports of the Society, or any one of them, viz.:—The 18th, 22nd, 23rd and 26th. These copies are required to complete a set.

Mr. J. W. Lawrence, of St. John, would be glad to procure old New Brunswick Almanacs of an earlier date than 1831. If any persons have copies of old Almanacs they would confer a favour by sending them to him, and assist him in his historical and antiquarian researches.

SHEDIAC.—Tenders are asked for the construction of a Rectory for St. Martin's in the Wood, Shediac. The plans drawn by R. C. Boxall, Esq., of Sackville, are very similar to those of the Rectory at Sackville, and the building will be complete in all its appointments and handsome in appearance. The old Rectory was sold at auction for the extraordinary low sum of three dollars and sixty cents. It has been torn down by the purchaser. The building was very old, and worthless for occupation, but there was a great deal of timber in it. Thus has disappeared one of the old Church landmarks of Shediac. The late Rector, Dr. Jarvis, resided in the house for over forty years. The congregations fill the Church, and the Rev. Mr. Barber is making good progress. Six hundred dollars have been contributed to the new Rectory, and many other subscriptions are expected from the people.

ST. ANDREWS.—Diocesan Church Society Deficiency.—At the late Harvest Thanksgiving Service offerings were made at All Saints' Church and St. John's Chapel towards the payment of the deficiency which still exists in the funds of the D. C. S. The collections in both churches amounted to nearly \$40. This, with subscriptions previously given, will make up, at least, \$105 for the object above named from St. Andrews and Chamcook.

PETITCODIAC.—Special Harvest Thanksgiving Services were held in St. Andrew's Church on the 23rd ult. The church was tastefully decorated with grain, and the services were hearty and impressive. Appropriate sermons were preached in the morning by the Rector and in the evening by his assistant. The collections, which were in aid of the D. C. S., amounted to \$8.96.

CHATHAM.—Permit me, through the columns of your paper, to give a short account of the transactions of the Deanery of Chatham at its late session on 18th inst. *et seq.*, at Chatham. There were present Revs. D. Forsyth, Dean, F. Almon, J. H. S. Sweet, A. F. Hiltz, W. J. Wilkinson, E. P. Flewelling. It had been intended to hold, on the evening of the 18th, a service, consisting of evening prayers and addresses by some of the clergy, but owing to the severity of the weather the congregation was so small that it was not thought advisable to have any thing more than evening prayers. On the 19th Litany was said at 9 o'clock a. m., and at 7 o'clock p. m. evening prayers were offered, and the addresses delivered that had been prepared for the previous evening, viz., one by Rev. A. F. Hiltz, on "The claims of the Revised Version of the New Testament," and another by Rev. F. Almon, on "Home and Foreign Missions." On 20th Holy Communion was celebrated by the Dean, assisted by the brethren, at 8 o'clock a. m., and at 7.30 p. m. there was full evening service, with chanting of psalms and canticles. The sermon was preached by Rev. J. H. S. Sweet from 1 Cor. iv. 1, 2, who gave a very cogent and lucid exposition of the doctrine of the Ministry of the Church as held by the Anglican branch of it. The offertories on all these occasions were for the

Diocesan Church Society. The time intervening between these devotional exercises was profitably occupied with other matters. 1 Tim. vi. was read in the original, and discussed at length. A paper on Sunday Schools, by Rev. A. F. Hiltz, followed, giving rise to a lengthy and interesting debate on several points connected with the subject now engaging attention. On the 20th the Circular of the Board of Home Missions, respecting the anticipated increase in the assessments for 1882, was taken into consideration, and a plan adopted for raising the amount required in the Deanery, which, it is hoped, will meet the difficulty. It was resolved, in addition to this, to recommend each Incumbent within the Deanery to place the financial condition of the Diocese before his people at as early a date as possible, and to call in the assistance of his brethren of the clergy to aid him in doing so. At the request of the Chapter the Rev. the Dean consented to read a paper on "The Pastor in his Study" at the next session, to be held in Newcastle Feby. next; Rev. J. H. S. Sweet, one on "The Pastor in his Parish," and Rev. W. J. Wilkinson, one on "Children's Services." Rev. F. Almon was appointed to preach the next Deanery sermon, and Rev. E. P. Flewelling his substitute.

A. F. HILTZ,  
Secretary.

Derby, Oct. 25th, 1881.

STANLEY.—Sunday, October 23rd, was quite a "Red Letter Day" in the history of the Church in this Parish. Morning Prayer was said at St. Thomas' Church, Stanley, at 9 a. m., at which service five adults were baptized by the Rt. Rev. Dr. Kingdon; also two infants (children of one of the adults referred to) by the Rev. W. O. Raymond. At the 11 o'clock service Bishop Kingdon administered the Rite of Confirmation to thirty-three candidates, of whom thirteen were males and twenty females. The addresses of the Bishop-Coadjutor before and after the administration of the Apostolic Rite were very excellent, and were listened to with earnest attention, not only on the part of the candidates but also on the part of a congregation that packed the church to its utmost seating capacity. All those confirmed, with two exceptions, remained to partake of the Holy Communion. In the afternoon the Bishop held Confirmation at St. James' Church, Tay Creek, where he found another large and very attentive congregation. The service here, as at Stanley, was hearty, and the Confirmation exceedingly impressive. In the evening the Bishop again took part in the service at St. Thomas' Church, Stanley, preaching a most earnest and telling sermon to a very large congregation from 1 Cor. xiv. 23, 24, 25. The number confirmed at St. Thomas' Church would undoubtedly have been considerably larger but for the fact that diphtheria is raging in the Parish. Never having been known here before, the presence of the dreaded disease excites much alarm. Up to the present time about twenty families have been visited by the disease, and nine children have died. Under the circumstances the services of Sunday last were deeply gratifying, and we earnestly trust that God's richest blessings may rest upon the events of the day. Several of those confirmed had been educated in other religious communions.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Luke's.—The Rev. W. L. Currie has been placed in charge of this Parish for three months, or until a Rector is elected and enters upon his duties. The Rev. President Dart, of King's College, officiated both at the Morning and Evening Services on Sunday week.

BOARD OF FOREIGN MISSIONS.

Received Oct. 8th, from Rev. J. E. T. Moody, \$16.10, Thanksgiving offering, for Algoma.  
Received Oct. 25th, via Grand Pre, \$20.00, for the Diocese of Rupert's Land, in a note dated August, 1881.  
WM. GOSSIP, Treas. B. F. M., Dio. N. S.

ALMON MINES.—A stupid blunder of somebody made the writer of the account of the Bishop's recent visit say "the Bishop's sermon we must say," etc., for *we need not say*, etc. The Bishop's sermons are proverbially able and eloquent. Also, the collections were printed \$40, should be \$70.

STEWIACKE.—Services were held in this Mission on Sunday, the 23rd ult., by the Rev. J. C. Cox, of Harrietsfield, who also administered the Holy Communion at the Church in Lower Stewiacke. At the Dutch Settlement, Elmsdale, and at St. Hubenacadie, Services were held on the same day, at which places there were good congregations. At the latter place, Miss McNeal, a blind pupil teacher, presided at the organ. Mr. Cox is about removing to the Mission of Stewiacke, where he has already received many tokens of kind regard, which is quite gratifying. This Mission has been for some months without a resident clergyman, and the people of Stewiacke, with those of its several out-stations, are very glad that the ministrations of our beloved Church are again to be enjoyed by them; and they are not only ready to subscribe liberally towards his stipend, but are likewise giving their time and labor towards making the Parsonage house more comfortable for the family of their minister, who hopes to enter at once upon this his new field of pastoral labor.

PARRSBORO.—A hearty Service was held in St. George's Church on the day of General Thanksgiv-

ing. For the first time in the history of this Parish, a display of the fruits of the earth was made in the Church on that occasion, the greater part of which, on their removal, are to be for the benefit of the clergy, so fulfilling the injunction to offer the first fruits to the Lord. Prayers were also said by the Curate, the choir sang well an appropriate selection of hymns, and the Rector preached from Prov. iii. 9, 10, to an attentive and interested congregation of more than a hundred people. Many were not there who should have been, but in a mixed population, where all other denominations neglect the observance of the day as a religious celebration, obstacles are thrown in the way of those who otherwise might wish to keep it with due solemnity.

NEW GLASGOW.—A literary and musical entertainment took place at the Mechanics' Hall, on Friday evening, 7th October, in aid of the Church of England Building Fund, which was well attended. In the absence of the Rector, Rev. D. C. Moore, Mr. Pritchard, our excellent lay reader, by request, took the chair. The Misses Hudson opened the entertainment with a duet on the pianoforte, which was rendered with spirit and great taste. Their execution was excellent, and would have been creditable to professionals. They were very successful too in their singing. Miss Stewart, whose vocal talents are too well known to require any commendation, if we may judge from the applause that followed her songs, was duly appreciated. "Robin Adair" was rendered with deep pathos, and the "March of the Cameron Men" brought down the house. Miss Black, of Montreal, made her debut with great success. The ballad "Bonnie Bessie, the Pride of Dundee," and "In the Gloaming," were both sung in a rich mellow tone with good effect. Mr. F. D. Laurie, whose name appeared in the programme, was unavoidably absent. The Messrs. Poole, Bell, M. P. P., Burland, of Montreal, and Pritchard, read selections from the best authors in prose and poetry. Mr. Burland, who was encored, and called to the front, in addition to his readings from Mark Twain, etc., entertained the company with facetious anecdotes which called forth their mirth. Altogether, the entertainment was quite a success, and went off with great eclat, producing about \$35.

TRURO.—A Missionary Meeting was held in St. John's Church, on Thursday evening, when addresses were delivered by the Clerical Secretary and the Rev. D. C. Moore, and a collection taken up in aid of the funds of the Board of Home Missions. Truro can boast of the finest Church in the Province, and the admirable and complete manner in which it is furnished, corresponds to its solid and handsome external appearance. The building has already been described in our columns. It is built of Nova Scotia free stone, and cost about \$23,000. It is worth a visit, especially from Halifax Churchmen, who, unhappily, have not yet succeeded in providing themselves with a Church worthy of their wealth and numbers. Mr. Kaulbach, the Vicar, Mr. Tremaine, C. E., and the people generally, are to be congratulated on the near completion of so noble a monument of their perseverance, self-denial and liberality.

AMHERST.—A largely attended meeting of the Chapter of the Amherst Deanery was held at Amherst, on Tuesday and Wednesday, the 25th and 26th October. There were present, besides the Rev. the Rural Dean, Canon Townshend, Rector of the Parish, Revs. Dr. Uniacke and R. J. Uniacke, of Amherst, E. H. Ball, of Spring Hill, R. J. Brine, of Pugwash, Dr. Bowman and G. D. Harris, of Parrsboro, J. A. Kaulbach, of Truro, D. C. Moore, of the Albion Mines, V. E. Harris, of the Londonderry Mines, J. L. Downing, of River John, A. D. Jamison, of Maitland; and as visitors, the Rev. E. S. W. Pentreath, of the Diocese of Fredericton, and the Clerical Secretary, from Halifax. Services were held on Tuesday evening, when a sermon was preached by the Rev. J. A. Kaulbach, on the Home Missionary work, and the importance of sustaining it; on Wednesday morning, when, after a sermon by the Rev. R. J. Brine, the Holy Communion was celebrated; and on Wednesday evening, when Missionary addresses were delivered by the Clerical Secretary and the Rev. E. S. W. Pentreath. On Wednesday afternoon, the Chapter met, and the Clerical Secretary brought before it the present condition of the Board of Home Missions, and the necessity that existed for largely increased subscriptions. At the suggestion of the Board, the Chapter appointed a deputation, consisting of the Rev. D. C. Moore, J. A. Kaulbach, and V. E. Harris, to visit the several Parishes within the Deanery, and to urge upon the attention of the people the claims and needs of the Board. An excellent spirit was shown by the members present, and a determination evinced to put forth special exertions to increase the funds. After some further time spent in an interesting and animated discussing of the affairs of the B. H. M., the Chapter proceeded to consider and discuss some features of the Service for the administration of the Holy Communion. Afterwards, River John was selected as the next place of meeting, and the highly important session was brought to a close. The collections on Tuesday evening and Wednesday morning were for Algoma, and on Wednesday evening for the B. H. M. The clergy owe much to Canon Townshend and his people for their kind attention and warm hospitality. Amherst everywhere displays signs of prosperity and growth; and the Services of the

Church were highly enjoyed by those present. The beautiful little Church so well testifying to the loving care of its Rector, is soon to be enriched by the addition of a handsome and costly Reredos, the gift of the children of the Rector, and in memory of their deceased mother. A memorial brass to the late Mrs. Townshend has also been ordered, and will soon be in place in the chancel.

DIOCESE OF QUEBEC.

(To the Editors of the Church Guardian.)

SIRS,—While thanking you for your kindly notice of our appeal for funds to endow the Professorship of Theology in this University, may I correct a mistake into which you have not un-naturally fallen, that of supposing Bishop's College to belong to the Diocese of Quebec only. Bishop's College is the property of the Church of England in the Province, not Diocese of Quebec. This is fully explained in a paragraph of the circular from which your correspondent has sent you an extract. The paragraph is as follows:—

"In weighing the claims of Bishop's College, the important relation in which it stands to the Church in the entire Province of Quebec ought to be borne in mind. It is the property of the Church in the two Dioceses of Montreal and Quebec, and is in every respect and equally under the control of the Bishops and the Synods of these Dioceses. Its governing body is appointed, six members by the Bishop and five by the Synod of each Diocese; the members holding office for three years only. The Corporation must also report to each Synod full particulars of its educational and financial condition. The two Bishops are, respectively, the senior the President, and the junior the Vice-President of the Corporation; the Bishop of Quebec at the present moment being President, and the Bishop of Montreal Vice-President. The eight exhibitions of \$150 a year each, granted annually by the Society for the Propagation of the Gospel, for the education of Divinity students, belong to both Dioceses, four being in the gift of each Bishop. Finally, the sons of the clergy in both Dioceses have the right to claim free tuition in the College School."

May I say to those of your readers who have my circular before them, that since its issue I have received subscriptions to the amount of nearly a thousand dollars in addition to the list printed in the circular, sufficient, in fact, to secure the two donations conditionally offered, provided the subscriptions were fully paid in. All of them, however, extend over five years. We shall, therefore, need subscriptions, made on the same principle, to a very much larger amount, enough, in fact, to secure the actual payment in cash of a thousand dollars more before the end of 1882 than what will come in from the subscriptions so far received. I think that the success of the appeal is now certain.

HENRY ROE.

Bishop's College, Lennoxville, 28th Oct., 1881.

(From our own Correspondent.)

QUEBEC.—Carrying out a beautiful idea, and following the successful practice of last year, the Cathedral was declared free to all the congregations of the city, and a united thanksgiving service was held in the morning. The pulpit, reading desk and chancel were tastefully and profusely decorated with flowers, fruits, grains, vegetables and potted plants, and also with appropriate banners, painted by some of the members of the congregation. The Bishop and all the city clergy were present. The prayers, including those of the special thanksgiving service were said by the Revs. R. Ker and Ernest King, the lessons read by Revs. Charles and Chetwood Hamilton, the Communion office said by the Bishop, and the sermon preached by the Rector, Rev. G. V. Housman from the 4th verse of the 100th Psalm—"Enter into His gates with thanksgiving," &c. Some of the points very fittingly and forcibly brought forward were the duty of thanksgiving in general, and its special obligation at harvest time; the greater blessings enjoyed by this country than by many others; the excess of causes of gladness always in the world over those of sorrow; the beneficial discipline of trials and afflictions since all things work together for good to them that love God; the call to show thankfulness, not by words only, but by deeds, and in particular to supporting the Pension Fund of the Diocese, to which the thankofferings of the day were to be devoted. In other churches thanksgiving services were held in the evening. St. Matthew's Church was, as usual, very beautifully adorned by choice floral and agricultural offerings distributed in the best taste throughout the interior. A fine sheaf of grain and a plough, decorated by different cereals, were marked objects in the centre aisle, whilst appropriately conspicuous in the chancel and south transept were the texts, "Thou crownest the year with Thy goodness," and "The harvest is plenteous," "The labourers are few." The service was intoned by Rev. Chetwood Hamilton, and the musical parts well rendered by the choir, under the zealous and able leadership of the organist, W. G. Petry, Esq. The Rector, the Rev. Charles Hamilton, preached from St. Mark iv. 26-30—the parable of the seed growing secretly in the ground, and applied its teaching, in his usually earnest and effective way, to the unseen growth of grace in the heart. The congregations, both in this church and in the Cathedral, were unusually large and attentive.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

THANKSGIVING DAY was very generally observed throughout the Diocese by special services. Most of the churches in the city of Montreal combined in a general service at the Cathedral, at which the

Bishop was chief officiant. The Rev. Canon Evans, M. A., Rector of St. Stephen's, preached an appropriate sermon.

On Thursday, the 20th inst., the mortal remains of Mrs. Constantine, wife of the venerable Incumbent of Stanbridge East, were consigned to their last resting-place in the Mortuary Chapel, recently annexed to the Church at that place. The funeral was happily distinguished by two innovations on the usual custom on such occasions, the first being a celebration of the Holy Communion (for which there surely cannot be a more fitting occasion; and the other, the absence of the customary oration, which so sadly mars the symmetry and beauty of our grand Burial Service. In the Eucharistic office the Rev. W. B. Longhurst, Rector of Granby, acted as celebrant, with the Rev. Canon Henderson, Principal of the Montreal Theological College, as Epistoler, and the Rev. T. W. Fyles, Rector of Nelsonville, as Gospeller. The Rev. H. W. Nye, Rector of Bedford, read the lesson; Canon Henderson committed the body, and the Rev. John Ker, Rector of Dunham, intoned the concluding prayers. The services were choral throughout, as is the invariable custom in this Parish. Besides the clergy mentioned above, were present the Revs. J. B. Davidson, Rector of St. Arnaud East, H. Montgomery, of Phillipsburgh, and T. W. G. Watson, of Dunham. We tender to our bereaved brother and his family the assurance of our heartfelt sympathy in their great trial.

We desire to explain that the articles under this heading in the CHURCH GUARDIAN of the 13th inst. were not contributed by the present correspondent.

DIOCESE OF TORONTO.

(From our own Correspondent.)

Rural Deanery of East Simcoe.—About fifteen months ago, Christ Church, Vespra, was burnt to the ground by an incendiary; and on the 16th inst., Eighteenth Sunday after Trinity, a new brick building (the former was wooden) was opened in the same place for public worship. At eleven o'clock, the Rev. W. Farncomb, B. A., Incumbent, said Matins, and the Rev. W. W. Bates, B. A., said the Ante-Communion, and preached a sermon. At three o'clock, Mr. Bates said Evensong, and a sermon was preached by Canon Morgan, Rector of Barrie. The Church was crowded at each Service, many having to go away for want of room in the afternoon. The canticles and hymns were sung well and heartily under the direction of Miss Leadley, upon whose father's farm the building has been erected. Although the Church is not everything that one could desire, yet the basement for heating purposes, the semi-vaulted roof, the stained glass in the chancel, and a very convenient vestry, all indicate a marked improvement in the architecture of country Churches.

On the following Tuesday, (St. Luke the Evangelist's Day), St. John's Church, Atherley, having undergone a thorough restoration, was re-opened for Divine Service. The erection of a suitable tower (the lower story of which forms the vestry, and of a commodious chancel, each surmounted by a plain Latin cross, are the chief improvements effected. After the Rev. H. W. Robinson (who has had charge of the Mission for the last four years, and whose hard work, energy, and prudence, have raised the people from the slough of Puritanism to something like an adequate apprehension of Anglo-Catholic Christianity,) the credit of the restoration of the building is mainly due to Messrs. Strange and Thomas, both young gentlemen lately out from England. Mr. Strange presented handsome stained windows for the chancel, and Mr. Thomas with his own hands made the chancel furniture,—and both in design and workmanship, it is quite equal to what one often sees in much finer buildings than St. John's, Atherley. Mr. Thomas also superintended the whole work of restoration. A handsome carpet for the chancel was given by Miss Adamson, and beautifully embroidered coverings for Paten and Chalice were worked and presented by Miss Nellie Adamson. These indications of improvement must be very satisfactory to the Bishop, as they plainly show that a change is taking place in that deplorable state of things which, in a recent Charge he described as prevailing in East Simcoe.

By the way, it was a matter of extreme regret that his Lordship did not make it convenient to be present, especially as the chancel was ready for consecration, and Mr. Robinson had a class of catechumens prepared for Confirmation. These latter were very much disappointed, especially as they had fully expected to be admitted on that day to the Rite of the Laying On of Hands, and as some of them are about to migrate to the Great North-west, where for many a year they may have no opportunity of being confirmed. At eight a. m. there was a celebration of the Holy Eucharist, at which Mr. Robinson was celebrant, and Mr. Jupp assistant. At eleven o'clock Messrs. Jupp, Robinson, and Spragge said Matins, and a sermon was preached by Mr. Turton, of Roach's Point celebrity. At the mid-day celebration Mr. Bates was celebrant, and Messrs. Spragge and Turton were Deacon and Sub-deacon. The Collect, Epistle and Gospel were those for the day. "Onward Christian soldiers" was sung as a processional; "Draw nigh and take the Body of the Lord" as an introit; "I am not worthy, Holy Lord," after the conse-

cration; and the *Agnus Dimittis* was sung as a recessional. The visiting clergy and a large number of parishioners having been most hospitably entertained at the Parsonage, services were again held at six p. m., when Evensong was said by Messrs. Jupp and Turton, and a sermon was preached by Mr. Bates. The processional hymn was "Hark, the sound of holy voices;" after the third Collect, "We plough the fields and scatter;" before the sermon, "Come, ye thankful people, come;" and "Praise, O praise our God and King" was sung as a recessional.

The weather being very unfavorable many from a distance who had intended to be present were compelled to remain away; but the congregations were quite as good as could reasonably be expected. Mr. Robinson is certainly to be congratulated upon the work he has accomplished; and it must have been very gratifying to him to hear the people express themselves as edified and delighted by the re-opening Services.

In my account of St. John's Church, Tecumseh, you make me say that the seats are of White Ash trimmed with Black Velvet, instead of Walnut.

Family Department.

THE SWEET OLD STORY.

Tell me about the MASTER!

I am weary and worn to-night,  
The day lies behind me in the shadow,  
And only the evening is light;  
Light with a radiant glory  
That lingers about the west,  
But my heart is weary, weary,  
And longs, like a child's, for rest.

Tell me about the MASTER!

Of the hills He in loneliness trod,  
When the tears and the blood of His anguish  
Drooped down on Judaea's sod,  
For to me life's seventy milestones  
But a sorrowful journey mark,  
Rough lies the hill country before me,  
The mountains behind me are dark.

Tell me about the MASTER!

Of the wrongs that He freely forgave;  
Of His mercy and tender compassion;  
Of His love that was mighty to save.  
For my heart is weary, weary,  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of the falsehood, and malice, and strife.

Yet I know that whatever of sorrow,

Or pain, or temptation befall,  
The infinite MASTER hath suffered,  
And knoweth and pitieth all.  
So tell me the sweet old story,  
That falls on each wound like a balm,  
And the heart that was bruised and broken  
Grows patient, and strong, and calm.

—Selected.

A STREET-CAR SCENE.

THE amount of one's usefulness depends more upon the spirit than upon the means. The first movement to a noble charity comes often from the sympathizing poor calling the attention of the thoughtless rich to some immediate suffering.

No one noticed a humble market-woman seated in one of the crowded Philadelphia horse-cars as it made its way on a certain morning towards the centre of the city. She was middle-aged, and very plain of face and plain of dress—but her soul was beautiful, for she was one of the children of God, and very quick to a Christian deed. By her side sat a poor, worn-looking mother trying to hold two little children on her lap. She was evidently in trouble, for her face was very sad, and tears rolled frequently down her cheeks. When the market-woman saw this she kindly took one of her children upon her own lap, and began talking with her and the child, and trying to impart some comfort. The act of sympathy soon won the mother's grateful confidence, and she told her story. Her husband, a working mason, was employed at one of the great summer hotels in Atlantic City, New Jersey, and she had just received news that he had fallen and broke his leg. He could send her no money, and she had determined to go to him from Philadelphia on foot—a journey of more than fifty miles. "Bless you, poor soul," said the tender-hearted market-woman, "you're but a weak little body, and you'd never live to get there so, with the two little ones." Then reflecting a moment (for she had but ten cents in her own pocket), she spoke out to the passengers: "Ladies and gentlemen, will you listen to this woman's story?" and she repeated it exactly as she had heard it. Immediately one of the gentlemen passed a hat up and down the car, and a sum of money was collected sufficient to pay the poor woman's passage to her husband on the railroad, and her expenses in Atlantic City for a month.

The spirit of the humble market-woman, and her genuine kindness, so pleased a wealthy and benevolent lady who happened to be in the car, that she made her acquaintance—and the result was an arrangement by which hundreds of needy ones besides the poor mason's wife received encouragement

and help. Ann B—, the market-woman, became the wealthy lady's agent to distribute her charities among the worthy poor, and for years in the homes of want and sorrow in the great city no name has been more welcome or more warmly blessed than hers. Everywhere the homely alms-bringer carried some treasure of cheerful counsel and words of Christian peace. Her business as a huckster brought her in contact with the roughest characters when she made her night purchases at the wharves, but her pure and simple goodness every one knew and respected. She made her station glorious. "I don't know anything about de big Churches," said a negro stevedore, "but I know Ann B—, an' I believe in her God."

THE SUNDAY SCHOOL.

IN whatever sense the Sunday-school is a child of the Church, nothing is more certain than that multitudes of children do not go from the one to the other. There is supposed to be an excuse for this in the case of young children, but we have known the oldest scholars as readily steer clear of it as the youngest. Indeed, it is a common sight to see almost an entire school pouring out of church or chapel at the time the bell is tolling for the morning or evening service. Unhappily, too, the number of those who are leaving church is often twice or thrice the number of those who are entering it. Perhaps this is the way to make church-goers, but we doubt whether persons will ever attend any service with regularity which they do not attend in childhood. Is not this the inevitable formation of a habit which, in older years, leads away from the Church and makes her services irksome? Aside from this, too, it is a serious question whether all that is gained in the Sunday-school can make up for what is missed in the worship and associations of the house of God. The teaching or preaching is but a part. There is the whole matter of reverence and worship, in which the Sunday school is often generously lacking, and which certainly plays a most essential part in the formation of character. There can be no doubt whatever that this is a question which all parents who have at heart the best interests of their children should carefully look into.

A LITTLE LEARNING IS A DANGEROUS THING.

IT is not here asserted that learning is dangerous, but that a little learning is. The truth of this assertion is not self-evident, and I am not inclined to assent to it merely on the authority of the famous poet its author. What is the proof that "a little learning is a dangerous thing?" In proof of the assertion, it is commonly alleged that a little learning has the effect to make a man conceited; and we are told that we know, from common observation, that men of a little learning are very apt to be conceited. So are men of much "learning," and men of no learning at all. Some men are naturally conceited; just as some men are naturally amiable, and others the reverse. That a little learning is the seed of self-conceit is yet to be proved. Might not conceited men with a little learning, be just as conceited without their little learning?

If, however, it be a fact that "a little learning is a dangerous thing" because its legitimate effect is self-conceit, it is a danger against which we should be on our guard. An Apostolic injunction binding on us is, "Be not wise in your own conceit," and many are the passages in Holy Scripture of similar import. One of the sacred proverbs on record for our warning and instruction is, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Shall we avoid the danger by seeking refuge in ignorance? "That the soul be without knowledge, it is not good." In the conflict with our self-conceit we may well call to our aid reason and reflection. "Verily, every man in his best estate is altogether vanity." We know but little at the most, and we have but little on which we can pride ourselves. That we may be victors in the conflict, we have only to ask, in humility and faith, for "the wisdom that is from above."

GOOD COURAGE.

Courage is a great virtue. We need it everywhere and at all times. Nobody ever did or ever will accomplish much without it. We pity a discouraged or despondent man or woman. Such cases are the hardest and most difficult we have to deal with. This element of character is absolutely essential to all success in the common, everyday business of life. But it belongs eminently to a true Christian. "Be strong and of a good courage" is a Divine injunction. In our spiritual conflicts we should utterly fail without courage, and the strength which courage gives to the soul. "If God be for us who can be against us?" The courage which springs from and rests in God is invincible. With it we are more than conquerors. When the Lord is on our side we will not fear what man can do unto us. It is amazing to see what a few courageous men and women can accomplish in a parish or a neighbourhood. They will make headway against fearful odds. Their example will inspire others, and ere long they will accomplish more than a hundred faint-hearted and irresolute persons. Sydney Smith says: "A great deal of talent is lost to the world for the want of a little courage." Says another writer: "We fear men so much because we fear God so little."

WHAT CAN WE DO FOR MISSIONS?

"Make Me thereof a little cake first."—1 Kings xvii. 13.  
What a blessing all Christians would receive if all took this command as addressed to themselves! and what a burden it would lift from the shoulders of our missionary societies!

"MAKE." Make the meal into a cake and bake it. Take some little trouble about your gift so that it shall be the more easily rendered serviceable for the object needing it.

"ME." God's prophet; therefore, as God's representative, asking for it in God's name. Whatever we give, let us give it to God first, and then to His representatives on earth (Matt. xxv. 40).

"THEREOF." Out of a large fortune? No, the last scanty meal of a poor widow, who had no earthly prospect of replenishing her store. How many of us excuse ourselves from helping in God's work because of the badness of the times! Let us follow this poor widow's example, and, if the store be ever so scant, give God the first-fruits of it, and be sure a similar blessing (if not such a miraculous one) will rest on the remaining portion.

"A LITTLE CAKE." Not a great gift, but what she had, and what God asked of her. Do we all give that?

"FIRST." Surely here is the secret of her gift and her blessing. Faith in God's Word and entire consecration. When we receive our income (daily wages, weekly pay, or quarterly salary), let us give the first-fruits to God as an acknowledgment that all is His, and simply trust that He will make the remainder sufficient for our needs. Are there not many who can testify, after having done this, how it has been expended to meet them, as was the widow's store?—E. H. B., C. M. S. Gleanings.

THE end of marriage is to love in each other that which is eternal, and to have the home guarded from evil, the sunlight, if God pleases, guiding every apartment, and a smile irradiating every face. When Dr. Guthrie became a family man, he determined, busy as he was during daylight, always to give his evenings to his wife and children. These latter turned out well, ornaments to society, and a blessing to the Church. One may settle down in this conviction—if we cannot be happy at home, we shall not be happy at all. We may be excited and amused away from home, but happiness is not ours. No doubt there is sin and so no perfect home; no doubt there must be partings and so chastisement. But it may be with all others as with Bunsen, who declared—"it is sweet to die." He had striven after the best and noblest only; but he said, "The best and highest is to have known Jesus Christ."

SOMETHING TO THINK ABOUT.

There is a form of Sunday dissipation indulged in by people who feel a sincere regard for religion, and who are, at least, uncomfortable if they do not spend a portion of the day in church. It is so common that it excites no particular notice. "I did not see you yesterday—were you ill?" is the inquiry put by one friend to another. "Not at all. I went to hear Mr. So-and-So. He is wonderfully eloquent," will be the reply. The desire "to hear" men of whom the popular voice speaks favorably, is not in itself reprehensible, but when it is yielded to till it becomes the Sunday habit, till it is quite as like the church members will be absent from his own place, and forming one of the throng of strangers in a rather place, it is no longer innocent. It is a form of Sunday amusement-taking. The wish to be entertained is with many a far stronger motive than the wish to be instructed. Many have forgotten that the pulpit has a higher mission than merely to charm away an hour with beautiful rhetoric, and though their pastor speak to them of the noblest themes in the simplest way, they ask for something more. They want to be delighted, astonished, and electrified by strains of dulcet or of fiery eloquence. Their unfaithfulness is at this very time rendering it almost an impossibility for their own minister, depressed and grieved by a vista of empty pews, to deliver his own message with life and enthusiasm. The decreased feeling of personal responsibility, on the part of the pews, reacts inevitably on the pulpit.

He who knows not Christ, bids you shun all thoughts of death and the grave. He thinks of the tomb only as the place where his expectations shall perish. The language of Christianity is far different. She addresses her children in the accent of the Angel, "Come see where the Lord lay." She bids them view it as the chamber into which they must enter to hear the voice of the Son of God calling them forth to life, to immortal life in heaven.

SHAKE hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request, "Greet one another," after the custom then in common use, and one which is expressive of even warmer feeling than our common one of hand-shaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.

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## THE CHURCH CONGRESS.

(From our London Correspondent.)

LONDON, Oct. 11, 1881.

The Church Congress is now a thing of the past, and all those who took part in its proceedings are separated, the probabilities being that many will never be spared to see another gathering of the kind. This annual gathering has now attained its majority, and the celebration of the event was in every way worthy of so auspicious an occasion. The Mayor of Newcastle, with that large-heartedness that is the glory and pride of a true Englishman, gave the members of the Congress a right royal greeting, and facilitated the success of the gathering to the utmost of his power. And this is all the more to be appreciated when we say that he himself is a Dissenter. His large-heartedness ennobles his Dissent; he is none the worse Dissenter because he is imbued with true charity and hospitality. In this matter he showed a worthy lesson to some of his competitors, who, it is hoped, may profit by his example.

The glory of these gatherings is that all parties and shades of opinion meet on a common platform and discuss questions that are as wide asunder as the poles, the members taking part in the deliberations being as extreme as the questions are diverse. And yet the conflict of mind takes place without those fatal explosions and ebullitions of temper which croakers have foretold would be the result. One Church paper in particular, notorious for its extreme views and dulness, has gone so far as to impress upon its party the duty of staying away from the Congress altogether, as such unholy alliances as are there to be found must be contaminating to the Orthodox Churchman. Such rubbish is below the notice of any man, and only a mind diseased with party infection and pious Pharisaism could give expression to such absurd sentiments. There was a quiet under-current of opposition between the extreme parties at Newcastle, nevertheless. I see the *Church Times* charges the opposite party with a little sharp practice. It appears the largest available building in the town, besides the Congress Hall, was a building called the Circus. The above paper accuses the Low Church influence on the Congress Committee with engaging the building avowedly for Congress purposes, when the necessities of such purposes did not demand it, the object being to preclude the English Church Union having the building for their large meeting. I do not endorse this statement, but just give it as an instance of the quiet opposition that existed between the two parties. But all this opposition and party feeling was kept in check at the Congress meetings proper, and any indiscreet manifestations that were made by some of the younger clergy were quickly suppressed by the admonitions of their elder and wiser brethren.

Last week I was just able to mail you the particulars of the first day's proceedings. To follow the Congress in all its meetings, and give a bare idea even of the papers read, and the discussion thereon, would far exceed any space you could afford to give the subject, so my notice must necessarily be brief. On the second day (Wednesday) the Town Hall was crowded, in anticipation probably of an animated discussion. The principal session was to be held here, i. e., that devoted to ritual. The friends of Mr. Green turned up in full force, with an evident determination to make their presence felt. Dr. Lake, the Dean of Durham, introduced the subject. Although at the outset he disclaimed being a party man, he very soon struck

a key note, by demanding the greatest latitude in matters of ritual. The temper of the meeting here displayed itself by a shout of applause, and further on in his paper, as the Dean gave expression to similar sentiments, he was cheered to the echo. The demonstrations were so hearty and prolonged as to call forth a remark from the Bishop at the close, when the inexorable bell brought the speaker to his seat, that such manifestations were but cruel kindness, for they prevented the whole of his paper being read. However, perhaps, they did not care so much for that, providing they had an opportunity of giving expression to their pent-up feelings. By the bye, how is it that clergymen, when once they let the passions rise, are so extreme and uncontrollable? The Wesleyans were dragged into the subject by the Dean in his paper, for the purpose of drawing a comparison and conveying a threat to the powers that be. The substance of his argument was that John Wesley went out on account of the opposition of the Bishops, and thus in the present day is that large body lost to the Church. Be careful you do not drive out the ritual party of the present day. It is merely a difference with the Bishops on trivial points of ritual that causes the whole trouble. Was it reasonable, wise, or consistent, he asked, to visit their brethren with pains and penalties because they preferred a chasuble to a cope? I will not enter into the consistency of the argument, but the enthusiastic portion of the audience were evidently in a cheering mood, and the word "penalties" was the signal for a great shout and hand-clapping, in which some of the ladies joined. When the worthy Dean's time was up the sympathetic portion of his audience shouted "Go on!" so vociferously that the President allowed him to finish his sentence, but the contrary shouts of "Time!" necessitated compliance with the rule, and the Dean had to sit down.

The Archdeacon of Warrington now afforded the opposite party an opportunity of displaying their lung power. Mr. Bardsley is a good, taking speaker, and a powerful one in controversy to boot, and as his weighty argument told against the favourers of extreme ritual some hisses from the young clergy were audible, and cheers and counter-cheers were plentiful; altogether there was a lively time of it whilst Archdeacon Bardsley was on his legs. He quoted Dean Burgon, to the effect that the concession of the ritual that was asked for by the High Church party would be the introduction into the Reformed Church of something indistinguishable from the Roman Mass. This evoked a marked display of difference of opinion. A concession of the ritual of Edward the First's book, he said, would be a surrender of differences, but he denied that it was in the power of the Bishops to concede variation of Ritual, and it was no use asking what they had no power to give, or to claim what they had no right to expect. Bishops were bound to render legal obedience, and even if they had power to do what was asked, the people were not likely to acquiesce. He held that there was a stern resolve amongst the people that they would never have implanted in their midst a system which their forefathers at the Reformation had once and for ever renounced. It was an approach to the consummation which they suspected in Ritualism. He concluded by inviting Ritualists to make a declaration of attachment to the Reformation principles, assuring them that if that were done no pains would be spared to make the path of obedience easy.

That learned and consistent layman, the Earl of Nelson, followed. His address had a soothing effect upon the troubled waters, and his demand for the right of accepting or rejecting ritual was generally received with favour. A most amusing speech came next from the Rev. Berdmore Compton. He treated ritual as a science, and severely censured the ill-informed amateurs who make it ridiculous. Peals of laughter greeted his descriptions of the bad taste of those clergymen, who, in a small ill-appointed church, affect a service adapted to a Cathedral; who organize a procession in an aisle where two persons cannot pass abreast, and where the banner-bearers have to dodge the arches and gas burners, who have great celebrations in a small sanctuary where the priests jostle each other, and who wear gorgeous copes and chasubles in a church where the housemaid and sweeping brush would be more in place. About a dozen cards were here sent to the President from gentlemen anxious to speak, but time was short, only about forty minutes being available. Bishop Perry (late of Melbourne, now Canon of Llandaff), Mr. Beresford Hope, M. P., the Bishop of Bedford, Dr. Bardsley, the Rev.

Malcolm MacColl, and Canon Hoare spoke, all of whom were necessarily short. Bishop Perry offended the susceptibilities of the audience by his reference to Ritualistic law-breakers, and the President had to interpose to ensure him a hearing. Taken altogether, the discussion was a marked advance upon previous years for its toleration and order, and showed how much that spirit has grown with the growth of the Congress.

At the afternoon sitting, the Bishop of Edinburgh presided. Papers were read by Sir Bartle Frere on the opium traffic, who strongly condemned any countenance to the debasing custom, and by the right hon. Sir A. Cross, on "the adaptation of the parochial system, and of public worship to the requirements of town and rural districts." The right hon. gentleman read a severe lesson to patrons of livings, and condemned the sale of next presentations.

A number of curious illustrations of life in our northern counties were given in the town-hall afternoon sitting, at which the special work of the Church among the sailors, miners, and country labourers of the diocese was discussed. According to the Archdeacon of Lindisfarne, the morality of Northumberland thirty years ago in the item of illegitimacy was the worst in England, with the exception of Cumberland, and the cause was the Border marriage system of Gretna Green. A gradual improvement had gone on since the stoppage of the evil, but it will take another fifty years for the religious element of the marriage ceremony to be fully recognised by the poorer classes. Another peculiarity is the hiring system. The people hire themselves out for a year, not as in statute hirings of the South, but *en famille*. Parents and children offering themselves on the 12th of May are taken *en bloc* and the employer at once sends his harvest waggon and removes the family and furniture, including the helplessly aged and young, to his farm. The clergy have in this sense to operate upon a shifty lot of parishioners, though of course there is the advantage that shepherd and flock have scarcely time to get tired of each other. The parishes, moreover, are immense in area, giving the clergyman plenty of saddle work.

In the evening, a large meeting was held, when the Town Hall was crowded in every part, to discuss the question of Church and State. The Bishop of Carlisle, the Dean of Manchester, and the Rev. Dr. Bardsley, read papers. The speakers were numerous and representative, of whom was Bishop Mitchinson, late of Barbadoes. Mr. Malcolm MacColl, and Mr. Lawrence, brought the meeting about their ears by injudicious extremes. The latter boldly charged the clergy with being opposed to great political and social movements, and caring for the rich, rather than the poor. The spirit of the meeting was decidedly in favour of the connection.

A large meeting was held in another part of the town in the afternoon, under the auspices of the E. C. U., to give the supporters of the Rev. S. F. Green an opportunity of blowing off steam. To say that the meeting was large and enthusiastic would be superfluous, as that would, as a matter of course, be the case. The matter and arguments that went to make up the speeches have been so repeatedly put forth that nothing would be gained by an attempt to give a summary of them. There was the same determination evinced to maintain firmly the position they have taken up, and thus by creating the semblance of martyrdom forge weapons that shall break down that law, which they are otherwise helpless to oppose.

In the evening a most successful workingwomen's meeting was held in the Circus.

On Thursday the Congress proceedings opened in Section 1, sitting in the Town Hall, with a subject which developed in interest as it progressed. It was "The Ecclesiastical Courts, the principle on which they should be constituted, and the methods by which their decision may be more effectual."

The Right Hon. and Rev. W. H. Fremantle discussed the changes which seem to be needed in our ecclesiastical judicature. It was undesirable that the law should be put in motion for very small matters, but when interpreted by the courts of law it must be obeyed. Men were allowed to remain in the ministry long after they had forfeited the chance of doing good service, and some scandalous cases of this kind had been known of late years. The Chancellor of the Diocese (Mr. H. Cowie, Q. C.), who followed, said that imprisonment could not be regarded as an appropriate punishment for disobedience. It was not only ineffectual but posi-

tively mischievous. If a clergyman felt that he could not conscientiously carry on the duties which he had undertaken, then the law ought to relieve him.

The Hon. C. L. Wood submitted that the ecclesiastical courts, by whatever ecclesiastical names they might be decorated, represented only the authority of the State, and not that of the Church. In point of fact, there was only one valid excuse which could be made for their relations as a Church to the Privy Council, and that was the fact that they had drifted into them. The principles which must govern any satisfactory reform seemed to him to be as clear as they were simple. First, in some reform or other, the government of the Church must rest with the Episcopate and the synods of the Church. For this purpose there was a general agreement that the diocesan courts, archidiaconal and Episcopal, should be revived. In regard to the general function of the Bishop himself, the distinction which formerly obtained should be still regarded. Much of the more secular business that would come before him might well be settled by a chancellor, spiritual matters touching the faith and worship of the Church being decided by the Bishop in person, with the counsel and consent of a body of chosen presbyters representing the clergy of the diocese.

Sir Wm. Worsley held that the Church was a distinctly constituted kingdom; that in virtue of this status she possessed certain inherent rights—the right of legislation, the right of executive power to carry out her laws, and the right of judicial decisions in regard thereto. He strongly favoured diocesan synods being generally brought into use by the Bishops, and of the Archbishops' courts being rehabilitated. He believed, in nineteen cases out of twenty, these courts would be amply able to decide ecclesiastical causes with satisfaction to the parties concerned and for the welfare of the Church.

In the Town Hall, at the morning sitting, the Rev. J. Ingham Brooke initiated a debate on "The temperance work of the Church, especially in relation to its parochial organization and to the local administration of the licensing laws," and offered various suggestions of a practical character for the establishment of parochial societies. He was succeeded by Canon Ellison, of the Church of England Total Abstinence Society, who gave a retrospective account of the work of the Church in reference to the total abstinence movement, and drew from it various lessons for future guidance. Mr. Edward Lawrence, of Liverpool, dealt principally with the legal aspect of the question. He urged the necessity of a codification of the existing licensing laws, which he had the greatest confidence in stating were in such a state of confusion as to render impossible their administration with anything like regularity.

At the afternoon sitting of Section 2 the Rev. Dr. Gritton read a paper on "The proper attitude of the Church towards Sunday observance." What the Church had the world needed, he said, and, needing it, was poor and miserable even while seeking enjoyment in the architecture of Rome, the music of Milan, the galleries of Munich, the treasures of the Louvre, the wondrous beauty of the Swiss mountains, the riches of the British Museum, or the till-now-unimagined marvels of the Paris Electrical Exhibition. Towards the Sunday and its observances Christians could observe but one attitude—obedience to the will and law of her Supreme King, "Remember that thou keep holy the Sabbath day." The Rev. H. R. Haweis contended that the attitude of the Church should be one of freedom and flexibility. The Rev. Brooke Lambert pointed out that the Church had not in any of its formularies pronounced any decision on Sunday observance, and pleaded for the opening of collections of art and science on Sundays. The Rev. R. C. Billing maintained that the two preceding speakers would simply degrade the spiritual to the secular. The Rev. Canon Shuttleworth said he had learnt more from pictures and oratorios than from sermons. Commander Davidson asked some of the clergymen not to rob the laity of their Sunday.

At the evening meetings the subjects were: "The modes in which religious life and thought may be influenced by art, architecture, music, painting, and sculpture," and "The first decade of the Elementary Education Act, its results and lessons."

On Friday there were large attendances at the Congress meetings. In the Town Hall, where the Bishop of Durham presided, and requested that there should be no expression of applause; the subject for consideration was "The help and hin-

drances to the spiritual life which arise from the religious and secular activities of the day." The Bishop of Bedford led off the discussion. He said their lot was cast in an age marked by rapid motion. The contemplative life was out of fashion. There was rapid thinking and rapid acting, partly from the spirit of eager activity which was abroad and partly from the amazing multiplicity of subjects, whether of thought or of action. He had little doubt, however, that far more were at all times likely to suffer from an empty life than to be demoralized by over-activity of either thinking or doing. It seemed to him that determined search after the truth, when turned inwardly on the heart and conscience, was a great help to honesty of feeling and clearness of moral conception. They could not put up with forms and phrases, shams and conventionalities. The current literature of the day, whether secular or religious, witnessed to the tendency to sift motive and gauge and measure spiritual forces. Men need not be hard because busy or worldly or because always occupied.

Canon Hoare read a paper in which he argued that the variety of the activities of the day might do immense advantage to spiritual beauty of life. There were, he remarked, openings in every direction for Christian zeal, and if they only gave the zeal, the varied activities of the present day were sure to supply some healthy sphere for its development.

After some remarks from the Rev. G. Body and Canon Knox Little, Mr. J. G. Talbot, M. P., said the interesting and revived appearance of the churches, the character of the church services, the general tone of the sermons, were all, beyond question, helps to the spiritual life such as they had not had before.

The Vicar of Newcastle (the Rev. Canon Martin) remarked that one of the helps to a spiritual life in the present age was the large amount of religious literature circulated.

The Rev. Edward Bickersteth and Sir Wm. Worsley also spoke on the subject, and inculcated the power of Christian life and example as being a great means to help forward the religious activity of the day. The President brought the discussion to a close with a few appreciative remarks, in which he said it might be found some consolation in that very busy age to remember that the most bountiful spiritual legacies from the past had as a rule been left them by the busiest ages. It was so in the fourth century; it was so in the 13th century, and also in the 16th, and God grant that it might be so in the 19th century.

In the afternoon a considerable amount of interest was centred in the subject of "The Church's care of the young."

The Section Room at the Literary and Philosophical Institution was crowded in the afternoon. Here the discussion was on the Revised Version of the New Testament. Papers on this subject were read by the Archdeacon of Oxford, the Rev. Prof. Plumptre, and the Rev. Dr. Sanday, and the speakers were Canon Evans and the Rev. Dr. Scrivener, one of the revisers. The Archdeacon of Oxford pointed out some of the defects of the old version, and urged that the Church should know the Word of God as correctly as possible, especially as errors in it led to new doctrines being promulgated. He did not mean to say that the old version was wrong as it affected any of the great doctrines of the Church, because that was not the case.

The Congress was, so far as Newcastle is concerned, brought to a termination in the evening by a conversation in the Town Hall.

On Saturday the Cathedral of Durham was filled with leading representatives of the Church of England. The preacher was the Bishop of Derry. And thus was closed the 21st Church Congress, which has been as successful in all essential points as any of its predecessors.

THE MISSIONS OF OUR NORTH-WEST.

SOME time ago we published an important letter from Mr. Leggo, of Winnipeg, Manitoba, on Missions in our North-West, and referred to it editorially. Since which we have read with great interest a series of letters that he has addressed to the readers of a contemporary. As our subscription list embraces so many thousands of our Canadian Church men and women, who, in the great majority of cases, get their information with regard to the work of the Church altogether from our columns, we reproduce his most recent utterance, assured that our readers will give it their careful attention.

Two points which Mr. Leggo emphasized in his letter to us seem worthy of being re-noticed now, especially as he reiterated them in the letter before us, viz:—1. The wealth of the Church throughout Canada, and 2. The willingness of Churchmen to contribute to worthy objects. There can be no doubt but what Churchmen own a fair share of the wealth of Canada, probably a larger proportion than the members of any other religious body; and it is daily evidenced that they are most liberal givers to the various funds of Christian benevolence, charity, and philanthropy. It is, therefore, beyond doubt, neither a question of want of means nor of sympathy with Christian work which would prevent a response from being made to so urgent an appeal as Mr. Leggo is making. With money and a charitable disposition, we cannot suppose that a Churchman would be unnatural enough to forget his Spiritual Mother, that he would turn away from her pressing needs, her dire necessities, and heed not her cries for help.

Believing all this as strongly as Mr. Leggo does, and having quite as much faith in the Laity as he has shown himself to possess, with him we charge the failure to secure the co-operation of the whole Church to the inefficiency of the machinery employed. Now, however, with the organization which was brought into existence by the Provincial Synod last year, and with all the agencies which it will doubtless see the need of, we hope that Principal Grant will not have to reproach the Church in Canada for not heeding his timely and friendly remarks.

We are glad to know that the Rev. Canon Norman, D.C.L., has been appointed to visit portions of Quebec and the Lower Provinces in the interests of the Fund. A wiser choice could not have been made, and we bespeak for him, what we are sure all will feel disposed to give, a warm welcome, and substantial evidences of our good will for the cause.

We will say no more at present, as Mr. Leggo's letter below speaks with great force for itself. He says:—

My last letter was intended chiefly for young clergymen, and its object was to show them the advantages of settling in the North-west, and to explain the peculiar conditions under which such a settlement would be made. I find from letters, written by the acute Principal of Queen's College, curiously corroborative of my opinions on this subject. Professor Grant first speaks of the backwardness of the Church of England in Canada in not following up her children so fast settling in this country, and I cannot resist the temptation to quote him fully, as his utterances are words of solemn warning spoken by an excellent man of another denomination, who reads the signs of the times clearly, and expresses his views in the most kindly manner. He says: "The Missionaries of the Episcopal Church are to be found round the shores of Hudson Bay and as far West and North as the Mackenzie River. Bishop Machray told me to-day of the boys who had recently come from the Mackenzie, three thousand miles distant, to attend St. John's school. What a conception that statement gives us of the vastness of Canada. We think that Winnipeg is far north and west; but boys who have travelled three thousand miles south and east, every mile of it in Canada, have only got as far as Winnipeg. Probably their parents cannot conceive of a city farther east. To them Winnipeg must be at the gateways of the day. Bishop Machray's diocese once extended over the whole North-west. It is now divided into four—Rupert's Land, with some thirty clergymen, one-third of these being Missionaries to the Indians, and Moosonee, Saskatchewan, and Athabasca, with about twenty clergymen, almost all of them more or less engaged in mission work among the Indians and half-breeds. Of course this extensive mission work is carried on chiefly, if not altogether, at the cost of the parent Church in England. That Church is certainly doing its duty nobly so far as the Indians are concerned. The duty that now devolves upon the Episcopal Church in Canada is to follow up its own children who are settling all over the North-west, and to give them the form of service to which they are so profoundly attached. The diocesan constitution of their Church may interfere with their engaging in this work with the same energy that the Methodist and Presbyterian Churches are displaying. But surely their Provincial union means something for united work. If they neglect the duty of the present they can never occupy hereafter the position in the North-west to which they are historically entitled. For away out here people feel as if in a new world, and denominational ties do not long retain their influence. If the church of their fathers neglect them they will join the church that cares for them and their children."

As to the class of people who have thus far made this country their home, he says:

"It is no use for any Church to send men known in Scotland as 'stickit ministers.' And uneducated clergymen will do better in almost any other part of the Dominion than here. Only the best men should come, for the cream of our own population and a very superior class of immigrants from the old world compose the bulk of the congregations. A laity of this description must have an educated ministry. If they cannot get that in their own church they will join another. . . . They feel that the various denominations are pretty much alike; that they are all good; and that that one is the best which sends the best men."

It is exceedingly gratifying to find the opinions I have enunciated on this point so strikingly supported by so high an authority as the distinguished Professor, who knows the country as well as he does the machinery and working of the two great religious bodies who are at this moment struggling with a friendly and Christian emulation in this part of Canada—the one to retain what is historically her own; the other to divide with her great sister the proud privilege of educating and evangelizing the immense inheritance of the British North-west of America. It is impossible to speak too strongly or too frequently on this supreme subject. Old Canada has been told by a great variety of tongues within the last year how imperative are the needs of the Church here. Synods, bishops, clergy, newspapers, travellers, and correspondents have all united in the universal cry for help. In a conversation I lately had with Dr. Schultz, a gentleman than whom no other has been more closely identified with the country—a warm Churchman, and a far-seeing man, he said:—"Why, Mr. Leggo, this great country belongs to our Church. Under the rule of the Earl of Selkirk, it was emphatically the country of the Church of England; under the regime of the Hudson Bay Company, it was most pronouncedly a Church of England country; the various Missionary organizations of the Church in England have lavished and are still lavishing thousands of pounds on the country; the Church has had every advantage, the most liberal support, and the power of a great prestige, and if yet after all this she lose her hold on it, the fault will lie chiefly on the shoulders of her people of Old Canada."

Now, let us look a few months ahead. The immigration this year has been chiefly from Eastern Canada, and a splendid people have come to us. The best blood of Canada is at this moment in Manitoba, and though the influx has been small comparatively, it has quite outrun the capacity of the Church to supply the necessary services of her communion. But what of next year? We confidently expect an overflowing immigration of English people next spring, and it will be a crying disgrace to the Church if active, comprehensive and effective means be not taken during the coming winter to prepare for it. As I have already explained, a combination of fortunate circumstances has provided tolerably well for our needs up to this point; but are we to see next spring thousands of excellent Churchmen flow in on us to find us unprepared to meet them. Are we to say to them, "We can offer you no Church, no clergyman, no service. The Methodists and the Presbyterians can do all this, but the Church of England in Canada is so poor that we have not even a lay-reader to gather you together, or a hut in which you may worship." Let the Synods do as they will; I have but little faith in them, for they do not represent the energy and zeal of the true Churchman; but I appeal to the never failing loyalty and love of the people. I repeat what I have often said, "I have unbounded faith in the laity of the Church of England." Their hearts are warm, their arms are strong, their purses always open; but they want leaders, and there can be no leaders without organization. The Church in Canada is essentially a disorganized association, and it is useless to look to synods or bishops, or individual clergymen. The laity of each Church must take this matter into their own special keeping. It is unfair to ask the clergyman to lead the movement. He will, of course, assist as a teacher, but not as a collector of money. Let the leading laymen of each congregation organize the members into a society for the promotion of mission work in the North-west, and more good will be done by them in six months, than by all the synods, dioceses, bishops, and provincial mission boards of the Dominion in six years.

Correspondence.

THAT VIOLATION OF CANON.

(To the Editors of the Church Guardian.)

SIRS,—Your pithy leader leaves me nothing further to say concerning Mr. Lang's letter. You have shown in a few words how completely Mr. Lang has misapprehended the differences between our branch of the Church Catholic and the body of Christians known as the "Established Church of Scotland." It is somewhat surprising that a gentleman of Mr. Lang's attainments should not, in this age of controversy, have known the position of the Church of England in the matter of Church government, viz., that she acknowledges none to be lawful ministers of the Gospel but those who have received Episcopal ordination from Bishops holding their powers in direct succession from the Apostles. Establishment by law has, of course, no power to constitute any community of Christians a branch of the Apostolic Church, nor, indeed, to give it any more authority than other bodies less fortunate.

The CHURCH GUARDIAN has shown itself worthy of its name in so promptly condemning the late irregularity. It is to be hoped that all concerned in it will lay the lesson to heart. I, for one, should like to know whether the statements of Mr. Lang concerning the two Archbishops can be substantiated. We hear a good deal about "law-breaking" from the other side of the water, and we know that a clergyman is at present in jail ostensibly for violation of ecclesiastical law. A homely proverb says, "What's sauce for the goose is sauce for the gander," and without any desire to speak evil of those in authority, it does strike one as being strange that a priest is imprisoned for doing what he sincerely believes himself bound to do by his Prayer Book, while the chief dignitaries of the Church can violate what seems to be the plain and unmistakable law of the Church.

I remain  
Yours truly,  
CATHOLICUS.

SUNDAY.

"This is the day the Lord hath made: we will rejoice and be glad in it."—Ps. cxviii. 24.

(To the Editors of the Church Guardian.)

SIRS,—The St. John *Globe* gives publicity to a sermon from the Rev. Mr. Thatcher, in which he labours to prove that there is no Divine command to observe the Lord's Day. This doctrine an Unitarian preacher, denying the divinity of Christ, may be expected to maintain. It agrees with his Creed, for though Unitarians object to Creeds they have one of their own. Several plausible reasons are advanced by Mr. T. to support his opinions which appear quite untenable, and are certainly at variance with the general belief of the Christian Church. He asserts that it is unknown by whom and when the Jewish Sabbath was instituted. That no trace of any such institution is to be found in any but the Jewish nation. That the observance was first commanded in the time of Moses. That the Christians have nothing to do with it. That there is no Christian Sabbath. That keeping Sunday is not keeping the Sabbath. That there is no such crime as Sabbath-breaking. These are the principal points. I confess I am astonished that any one professing belief in the Scriptures, still more a religious teacher, should, on a very slender foundation, entertain and publish ideas so much at variance with the received doctrine of the Anglican and other Churches, drawn from the teaching of Christ and His Apostles in the Gospels and the Epistles, and I ask myself the question, What are we told to believe? Do the millions of mankind who reverently observe the Lord's Day wholly misunderstand Revelation on a point of such vital importance?

I turn to the Gospel. I find Christ asserting that He came not to destroy, but to fulfil the Law and the Prophets, and that not one jot or tittle should pass from the law till all be fulfilled.—(Matt. v., 17). Directing his disciples to do whatsoever they were bid by those who sat in Moses' seat, affirming the paramount obligation of the Commandments without an exception, and declaring that whatsoever shall teach men to break even the least of the Commandments shall be called least in the Kingdom of Heaven.

Does He or does He not here refer to the Decalogue? When one asked Him, "what shall I do to inherit eternal life? What was the reply? "Thou knowest the Commandments.—Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and mother." Did He, in mentioning these, mean to exclude or annul any of the other commandments? Assuredly not. And all, without one exception, are now as they were in full force for Jew and Gentile. Can any reason be assigned for blotting out one of those commands binding on man in every age, in no degree weakened by their emphatic and public reiteration to the Jewish nation, from Mount Sinai, and as needful and beneficial and applicable to all who would turn from Idolatry and Sin to the worship of Jehovah as they were to the rebellious Israelites.

It is impossible to reconcile with the just interpretation of Scripture the belief that for the Jews alone were designed the blessings and benefits, spiritual and temporal, which are inseparably connected with obedience to the precepts promulgated by the Almighty. In the adaptation of the Sabbath to the necessities and well-being of man (irrespective of the Jewish nation), we have a strong confirmation of the truth of its Divine origin, however deficient or imperfect may be the record, in a period when letters were unknown, and their place was supplied, and amply supplied, by the traditions of a patriarchal age, in which Adam lived 243 years with Methuselah; and there can be no doubt the antediluvians would traditionally preserve and transmit to their descendants the knowledge they possessed. It is a perfectly legitimate inference that the Sabbath which God had blessed and sanctified would be observed and kept by them, and their reckoning time by seven days, or weeks, long before the birth of Moses can be referred to no other origin. From them, not from the Jews, it spread to other nations. We learn from Josephus that in every nation the seventh day was regarded as sacred. "Neque est ulla civitas Græcorum et Barbarorum, neque ulla gens, ad quem, septimi diei, in quo vacamus, consuetudo minime pervenerit" (Contra Apion.)

When the Jewish law was abrogated all that was ceremonial lost its force and authority. The institution of the Lord's Day was inaugurated by Christ and His Apostles, his inspired followers, whose example is equivalent to a written precept, and binding on all His disciples, whether Jewish converts or Gentiles, and the moral part of the Fourth Commandment was incorporated in the first day of the week, which thus served to commemorate the Creation and the Resurrection, and to separate the Christians from the Jews. Bishop Horsley says: "it was necessary there should be an open separation from the communion of the Jews, who, after their perverse rejection of our Lord, ceased to be the true Church of God; and the sanctification of the seventh day being the most visible and notorious character of the Jewish worship, it was necessary that the Christian Sabbath should be transferred to some other day of the week." The Christian Sabbath being thus a dedication of one day in seven, in acknowledgement of the Creator and His work of Christ and His Resurrection, a protest against

Judaism, and an appropriation of one-seventh of time to the Communion of Saints, the worship of God, the hearing His Word, union in prayer and religious exercises and charities, excluding all labour except that demanded by necessity or mercy.

There is no intrinsic holiness in days, times, or places; but since the Lord of the Sabbath on the first day of the week rose from the grave, and His inspired, followers the Apostles and the disciples, afterwards in each week met together with Him to "break bread" and unite in religious services, transferring to that day the observances of the seventh, we have an assurance amply sufficient that the change made (if not as there is reason to believe by His command) was with His sanction, equivalent to a command. As in the natural world there are regularly recurring periods, day and night, seed time and harvest, summer and winter, in constant succession, for the service of man's temporal wants, it was fitting and characteristic of Divine wisdom that there should be, as there are, regular periods for labour and rest, and the appointment could only proceed from such a source. The observance of these periods is followed by the promised blessing; their neglect, sooner or later, by evil. Nations disregarding the rule either decay, perish, or exhibit every form of ferocity and vice, and man, individually, is blessed or not, as he conforms to or neglects the Divine command.

Let no one among us be persuaded to relinquish our belief, and resign to secular use, a day so consecrated in exchange for a vague theory, however specious, based on literalism and fallacious reasoning. PRINCIPLES ORDA.

October 24th.

If You Don't Believe It, Ask Any German. And he will convince you that St. Jacobs Oil is the most wonderful remedy that has ever been brought before the public. Rheumatism of many years standing has yielded immediately to its almost magical influence. As many have expressed it, its action is electrical, seeming to drive the pain before it until all discomfort leaves the body and the warm glow of health and comfort remains. It is a certain cure for neuralgia, giving immediate relief upon the first application, and curing, in a short time, the most inveterate cases.

THE BLOOD AND NERVE TISSUES owe their healthy existence to Phosphorus, and become diseased when it is lessened in quantity. It is necessary to the proper preservation of the functions of the Nervous System, and the use of Phosphorus combined with Cod Liver Oil, Emulsion, &c., in Dr. Puttner's Emulsion, by providing a palatable and perfectly digestible form, all the elements necessary for the healthy growth and vitality of the body, and rapidly cures all diseases which are due to the being present in less quantity than Nature demands. Hence its inestimable value in Brain diseases, Nervous Debility, Wasting and other Lungs troubles, which, beginning a loss of flesh and vitality, with Cerebral, Cerebral and Bronchitis, resulting in that fatal destroyer of the human race—Consumption.

WILKINS MICAWBER longed for something to turn up, as rapid writes longed for a steel pen to write like a quill. With this purpose, Esterbrook's pens are concluded to turn up the points of three of their pens the "Tennissch, Claret and Telegraphic."

Almost Young Again.

My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physician or medicine did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although 70 years old. We think there is no other medicine fit to use in the family. A lady in Providence, R. I. - Journal.

THE AVERAGE BOY

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

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

Get Out Doors.

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

Protection on Iron.

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

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



THE GREAT GERMAN REMEDY FOR RHEUMATISM,

Neuralgia, Sciatica, Lumbago, Gout, Sprains of the Chest, Cough, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, Coronar Dolly Pains, Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

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

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

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at M. S. BROWN & CO'S (ESTABLISHED A. D. 1840.) JEWELLERS and Silversmiths. 128 GRANVILLE STREET, HALIFAX, N. S.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A. Manufacture a superior quality of BELLS. Special attention given to Church Bells. U.S. Catalogues sent free to parties needing bells.

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

MESSRS. C. GATES, SON & CO. I was suffering with what the doctors said was Liver Complaint, and has tried medical treatment all for no purpose, but continued growing worse, and thought I should never be well again. A friend persuaded me to try your medicine, and I felt so badly that I knew something must be done, so I purchased a bottle of your LIFE BITTERS and one of your No. 1 SYRUP, and before I had taken half I felt like a new being, and when I had finished them I felt as well as ever. I would recommend them to the public as an invaluable remedy. Yours, etc. J. W. JENKS, Farmington, N.H.

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

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

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

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

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

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

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

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

THE COLLEGIATE SCHOOL,

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head-Master, supplies an excellent preparatory course of instruction, enabling Students to matriculate with credit at the College, and including all the usual branches of a liberal education. The Head-Master will be happy to furnish information in answer to applications addressed to him at Windsor.

CATARRH advertisement featuring an illustration of a person's face and text describing treatments for various ailments like Consumption, Asthma, Bronchitis, Deafness, etc.

CARD COLLECTORS!

First. Buy seven Bars Dobbins' Electric Soap of your Grocer. Second. Ask him to give you a bill of it. Third. Mail us his bill and your full address, and a wrapper from the Soap. Fourth. We will mail you FREE seven beautiful cards, in six colors and gold, representing Shakespeare's "Seven Ages of Man."

I. L. CRAGIN & CO, 116 South Fourth Street, PHILADELPHIA, PA.

CANADIAN BAND OF HOPE advertisement with text: BEAUTIFULLY ILLUSTRATED 25¢ A YEAR, SAID TO BE THE BEST CHILD'S PAPER PUBLISHED IN ANY COUNTRY. AGENTS WANTED IN EVERY SCHOOL. ADDRESS T. MADDOCKS PUBLISHER LONDON, ONT.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO, Nos. 204 and 206 West Baltimore St., Baltimore. No. 112 Fifth Avenue, New York.

Labor Omnia Vincit! PUTTNER'S EMULSION

Has obtained the highest medical reputation of any other preparation known, and soon after taking it one is sensible that it is "not a bogus preparation" but performs all that it claims.

Read what the Rev. P. J. Filleul says: WEYMOUTH, N. S., May 6, 1881. C. E. PUTTNER, PH. M.:

Dear Sir, - I have used your Emulsion myself, and so have members of my family, and must say with signal benefit. Soon after taking it one is sensible that the article is not a "bogus" preparation, but all that it claims to be.

I am 62 years of age, undertaking the performance of three full services each Lord's day, besides weekly duties, and I am occasionally greatly indebted to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.

I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have in every instance been attended with most beneficial results.

Wishing you all success, and with every good wish, I am, Dear Sir, very faithfully yours, P. J. FILLEUL, Episcopal Minister.

PUTTNER'S EMULSION. I ESTEEM IT A SOVEREIGN REMEDY.

HALIFAX, N. S., Feb. 7, 1881. MR. C. E. PUTTNER, PH. M.:

My Dear Sir, - My physician having recommended me your Emulsion, and having used it for some time, I esteem it a sovereign remedy. It has cured me quicker than anything I ever used, and has no trouble taking it, as it digests so easily.

Yours truly, MRS. A. GLASS, 97 Cornwallis St.

PUTTNER'S EMULSION. A GREAT PERSIDERATUM.

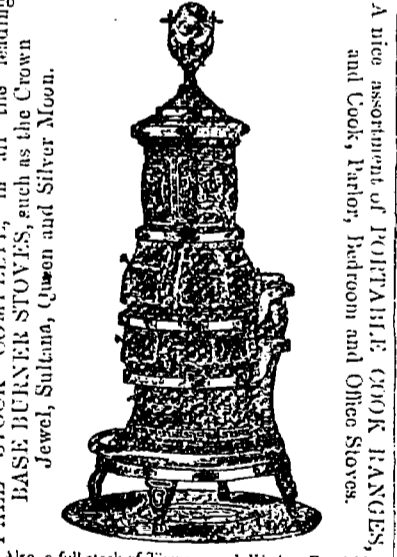
C. E. PUTTNER, PH. M.:

Dear Sir, - I have much pleasure in stating that having had occasion to use the "Cod Liver Oil Emulsion with Iron and Hypophosphites," prepared by Mr. C. E. Puttner, containing as it does Iron in combination, I find it everything that could be desired where such a compound is required. It is also quite palatable, which is a great desideratum in all preparations of Cod Liver Oil.

ARTHUR LAWSON, M. D., M. R. C. S., &c., Physician to P. & C. Hospital and Asylum of the Blind, Professor of Surgery to H.C. Med'l. Col.

Ask for Puttner's Emulsion OF COD LIVER OIL WITH Hypophosphites, Etc. PRICE 50 CENTS.

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Also, a full stock of Tinware and Kitchen Furnishing Hardware, in Dish Covers, Toiletware, Bird Cages, Jelly and Pudding Moulds, COAL VASES, FIRE IRONS, Hearth Brushes, Door Mats, Clothes Wringers, and everything required for house furnishing. Particular attention paid to fitting up Furnaces and Hall Stove Pipes by careful and experienced workmen. GEORGE RENT, Proprietor.

1881 Army and Navy HAT STORE. THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers MASONIC OUTFITS

Always on hand. Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. \* To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St. CORNER OF SACKVILLE.

Rector Wanted.

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

The salary of the previous Rector was \$1200, with use of Rectory. Applicants will please give references and full particulars. J. J. HUNT, D. H. WHISTON, R. J. WILSON.

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

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

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

ESTERBROOK'S STEEL PENS

Leading Numbers: 14, 048, 130, 330, 101. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John St., New York.

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc. AT LOWEST CASH PRICES. N. B. - We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob, HALIFAX, N. S.

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

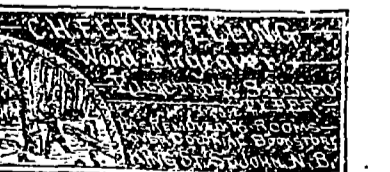
SHOULDER BRACES, For Ladies and Gents. Elastic Stockings, Knee Caps, Anklets, &c. Rubber Sheeting, Bibs & Aprons.

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

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JOHN C. SPENCE, Glass Stainer, MONTREAL.

Memorial Windows, Heraldic and Domestic Stained Glass, in the best styles of Art; Quarry and Geometrical Windows, in Rolling Cathedral and Antique Glass.



Diocese of Rupert's Land.

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

Among the posts now requiring to be filled, are, Woodlands, Beaconsfield, Turtle Mountain, Pembina Mountain, and Rapid City. Any application sent to Canon Grisdale, Winnipeg, will be promptly attended to, and all necessary information as to stipend and duties will be supplied. WINNIPEG, MANITOBA, 13th Sept., 1881.





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

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

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

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

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OPPOSITE POST OFFICE.

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273, 275 TO 279

Barrington Street, Corner of Jacob St.  
SPRING OPENING.

**Millinery and Straw Goods,**

Ladies', Misses' & Childrens'

**Hats & Bonnets.**

ALL THE

**LEADING STYLES.**

Plushes, Surahs, Satins, Ribbons,

**FLOWERS, FEATHERS,**

Ornaments, Laces, Fringes,  
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PARASOLS, GLOVES, HOSIERY &c.  
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BARRINGTON STREET, CORNER JACOB STREET,

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Spring Catalogues now ready.

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**J. W. BETCHER**

Invites the attention of the Public to his  
EXTENSIVE ASSORTMENT OF  
Superior Second-Hand  
Furniture,

Which, on inspection, will be found equal to new in durability and appearance, and at only about one-half the price.

All articles offered for sale by the Subscriber have been SELECTED WITH GREAT CARE, ensuring to customers good value for their money.

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CARPETS made and laid by experienced hands.

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**J. W. BETCHER,**

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Geo. 10

**Knitting Machine.**

THE FRANZ & POPE IMPROVED KNITTING MACHINE will knit large or small work, from the smallest cotton sock for infants up to the heaviest woolen goods.

It will knit 20,000 stitches per minute, same as done by hand, widening or narrowing with great facility.

It will knit any kind of yarn in an endless variety of Fancy Stitches.

Any person can easily learn to operate upon the Machine by the aid of the Book of Instructions.

This Knitting Machine is extremely durable, not being liable to get out of order.

Its simplicity is such that it is used by the blind.

The Machine is selling rapidly, orders coming in constantly from all parts of the country.

Its price is so low that the Machine is placed within the reach of all.

PRICE WITHOUT RIBBER, \$25.00.

" WITH " 37.00.

The above are the Manufacturers' cash prices. Send for circulars and full information to

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GENERAL AGENT FOR NOVA SCOTIA,  
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**GREATEST SUCCESS OF THE AGE.**

**EAGAR'S**

**PHOSPHOLEINE,**

A Combination of Cod Liver Oil with Hypophosphites,

FOR THE CURE OF

Consumption, Paralysis, Bronchitis, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anemia, Loss of Flesh, Wasting both in Adults and Children, Nervous Prostration, &c., &c.

Invaluable as a Tonic to brace up the System when it is in that state known as *BELLOW PAR*, brought on by Mental Anxiety, Over Brain Work, Overnursing of Mothers, and other Excesses, which, if not relieved, end in *DIPHTHERIA, LOW FORM OF FEVER, CONSUMPTION, &c.*

**LOSS OF WEIGHT** is one of the most certain signs that

**EAGAR'S PHOSPHOLEINE**

is required.

**PHOSPHOLEINE**

Is entirely different from the legions of so-called Emulsions, Hydrated Oils, &c., on the Market, both in taste, action and appearance.

**PHOSPHOLEINE**

Is combined by mechanical means, and not only are the ingredients more active, but they are more acceptable to the stomach.

**PHOSPHOLEINE**

Contains the ingredients which are deficient in Consumption and Wasting Diseases, and patients feel the benefit of it after taking the first dose.

**PHOSPHOLEINE**

Before being advertised was tested in some of the largest hospitals in the Dominion, and found to be a valuable remedy in all Wasting Diseases.

**PHOSPHOLEINE**

Is approved of and recommended by THE LEADING AND MOST EXPERIENCED PHYSICIANS, wherever it is known.

Below are some of the LEADING MEN IN THE PROFESSION who have tried Eagar's Phospholeine; and if you are not satisfied that it is THE BEST MEDICINE IN USE for Wasting Diseases, go and ask any of them.

- Hos. W. J. ALMON, M.D., Senator.
- W. B. SLAYTER, M.D., F.R.C.P., Eng. Consult. Phys. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College.
- R. S. BLACK, M.D., 43 Granville Street.
- ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College.
- T. R. ALMON, M.D., Phys. and Surg., Lunenburg Asylum, Phys. to Infants' Home.
- ARTHUR MOREN, M.D., M.R.C.S., Edin., City Medical Officer, Surg. Police and City Prison, phys. Deaf and Dumb Institution, Lun. Med. Fac., Edin.
- W. N. WICKWIRE, M.D., Inspecting Physician Port of Halifax.
- R. ADINGTON, M.D., Edinburgh, M.R.C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc.
- C. A. TEFES, M.D., Toronto Health Institute.
- E. O'REILLY, M.D., C.M., General Superintendent Toronto General Hospital.

**PHOSPHOLEINE**

Has cured cases of CONSUMPTION in the first and middle stages, and relieved many in the very last stages.

**PHOSPHOLEINE**

Is rapidly taking the place of all other so-called similar remedies; and medical men say that they find it excellent, and far ahead of any other preparation for similar troubles.

**PHOSPHOLEINE**

The proprietor is determined that the great success which this medicine has achieved shall be still sustained by using none but

Best Hypophosphites and Purest Norwegian Oil,

And allowing none but SKILLED PHARMACISTS to work at preparing it.

Remember that 75-Cent Bottles of  
**Eagar's Phospholeine**

CONTAIN SIXTY-FOUR DOSES, and that it is the most economical Medicine now offered.

**EAGAR'S**

**PURE NORWAY COD LIVER OIL,**

Prepared expressly for his sale, and for making his PHOSPHOLEINE.  
30 cents per bottle.

This Oil is taken cold from the Livers of the Cod which are caught in DEEP WATER only, thereby obtaining it with full amount of Biliary Principle, Bromides, Iodides, and Phosphoric Compounds; to the combination of which its curative effect is ascribed by Dr. Bennett, Dr. Watson, Dr. Williams, and others who have written on this subject.

For sale by all Druggists.

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**ZOEDONE.**

**A Delicious Beverage.**

The BRITISH MEDICAL JOURNAL says:

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

**A BRAIN AND NERVE TONIC.**

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

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

**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. The composition of ZOEDONE is protected by Letters Patent, and the Zoedone Company will proceed against infringements.

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

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

Wholesale Agents for the Maritime Provinces:

**BROWN & WEBB,**

HALIFAX.

**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 1/4 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."  
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