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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. 27.

THURSDAY, OCTOBER 20, 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.

EXPERIMENTS show that if locomotives could run at the rate of one hundred and fifty miles an hour the driving wheels would burst by means of the centrifugal force exerted on the ties.

THE score of a missing opera by Donizetti, *Il Duca d'Alba*, has just been discovered, sealed in a tin box which has not been opened for some thirty years. It is in the composer's autograph.

An interpreter is trying to teach King Cetewayo to read and write, but does not succeed well, as the savage sovereign always stops after a few minutes, saying, "I can only think of Zululand."

In Zululand the eccentric white chief, John Dunn, has permitted the new Bishop Mackenzie to receive seven of his daughters as catechumens. Two of his nieces have been already baptized.

It is a singular fact that no President of the United States, from Washington to Garfield, was born in a city, and but one, John Quincy Adams, was ever a resident of a city at the time of his election.

A NEW church, from designs prepared by the late Sir Gilbert Scott, is about to be erected at Stourport, at a cost exceeding £30,000. The cost will be principally defrayed through the munificence of the vicar.

"PINKEYE," the new and mysterious horse disease, is spreading in Chicago. It first made its appearance there about ten days ago, and has spread so rapidly that nearly every large stable in the city is suffering from its ravages.

ONE of Sir Edwin Landseer's pictures was recently sold in London for \$14,750. While he was engaged upon it, he said to Millais, who had called upon him, "If I do not live to finish it you will do it for me, and it happened so."

It is stated that only one-tenth of the human body is solid matter. Egyptian mummies, which are bodies thoroughly dried, usually weigh about seven pounds. A body of one hundred and twenty pounds, if dried thoroughly in an oven, would be reduced to twelve pounds.

THE burned district of Michigan extends about thirty miles north and south and fifty miles east and west. About 1,500 families in Huron and Sanilac counties alone have been burned out, and over 200 lives lost. It is estimated that more than 500 persons in all must have lost their lives.

THE most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests and policemen, to throngs of men and women, "I am a Bob Ingersoll man"—and every man and woman in the land believed him!

THE Bishop of Rangoon is ordered to England immediately on six months' medical furlough. He received from his accident in the hills near Tourgoon, last February, not only a severe constitutional shock, but also injury to the spine. The Bishop fell about twenty-five feet into the bed of a mountain torrent upon boulders of stone, and was badly cut and bruised, though no bones were fractured.

A "WOULD-BE COLONIST," who has just returned from "Rugby, Tennessee," writes to the *Pall Mall Gazette* in confirmation of the unfavourable descriptions which have been published of the prospects of that colony. He says the soil is poor and thin, wages low, work scarce, and many of the settlers down with typhoid fever. "The people who are there," he says, "seem very discontented, and on all sides one hears the place called a fraud and swindle. The scenery is a little pretty in places, but people cannot live on views and scenery."

THE late Dean of Westminster has bequeathed to the University of St. Andrews, for which he had a special regard, his interesting collection of curiosities and historical relics. These include souvenirs of the desert of Sinai and of Palestine gathered by the Dean himself during his Eastern tour, as well as many memorials connected with the Eastern Church, and also with famous scenes in mediæval and modern history. In handing this collection over to the University, the executors of the late Dean have expressed a wish that it should be preserved in a separate cabinet within the museum of the University.

THE English Church Pastoral Aid Society has helped to erect or keep open 350 churches and chapels, and is now keeping open 307 rooms for worship. By means of its grants, additional and more systematic pastoral visitation is provided for a population amounting to nearly 4,000,750.

THE Archbishop of Canterbury and the Bishops of London and Winchester, with whom the choice of a successor to Dr. Mitchinson has been left, offered the bishopric of Barbados to Dr. Sandford, vicar of St. John's, Edinburgh; but the *Daily News* is informed that he has declined to accept it.

ON the fifth story terrace of a gigantic house in Washington Street, Paris, twenty yards long, six and one half feet wide, and over-hanging the street, the owner has an aerial garden where he successfully grows pears (twenty varieties), currants, gooseberries and roses, all of quality and beauty equal to those that have their footing in the solid earth.

THE British authorities at Lagos have persuaded the king and chiefs of Ode Ondo in the Yoruba country to abandon the practice of human sacrifices. A treaty has been signed to this effect. At our Consul's request, the Rev. C. Phillips, C.M.S., native missionary at Ode Ondo, held a thanksgiving service for the success, and the Governor of Lagos has since written an official letter of thanks to the Society.

THE new submarine cable, the most northerly in Europe, is to be laid between Thurso, in Caithness, and Iceland, passing by the Faroe Islands. The chief office in Iceland will be at Reikjavik, and the line will connect with Stappen, the chief town of the Vester-Amt, and with Madruval in the Norder-Amt. The cost of the cable, the plans for which have been prepared at Copenhagen, is about £260,000.

THE Moquis are a tribe of Indians living in Northern Arizona, near the line of New Mexico. The only thing worshipped by these red men is the image of a calf, gorgeously decorated with ornaments of gold and silver. After committing some great crime they dance to a humdrum tune for twenty-four hours without food or water, and when they think their sin is cancelled they feel free to go forth and steal a horse or cow, as the case may be. They need the gospel more than powder and lead.

A LETTER from Aden, referring to a reported outbreak of cholera there, says:—"There is a disease here which is causing considerable alarm (it is entirely confined to Mussulmans), which the doctors pronounce to be sporadic cholera, being sometimes fatal in two hours. I don't believe it is anything of the kind, but is, I think, entirely due to Ramadan, the Mahomedan month of fasting, now just over. It is only reasonable to suppose that men who work all day without food and eat a heavy meal at night, and keep that on for a month, would suffer very seriously, especially in this climate."

THE British colony of Sierra Leone dates from the year 1808, having been designed for the settlement of liberated slaves; and the population continually increased by the cargoes of ships captured by British cruisers. The first signal success in missionary work among the motley tribes thus gathered was that which attended the labours of the Rev. W. A. B. Johnson, of the C. M. S., at Regent, between 1816 and 1820. Heathenism is now extinct. A native church is planted with native clergymen in every parish. The present statistics are: native clergy, 18; churches, 17; 79 lay teachers; baptisms last year, 774—of which 725 were of infants, showing how complete the possession of Christianity has now become.

ONE of the interesting religious monuments in that part of Rome known as the Transtevere has become a ruin. About a fortnight ago the walls of the old Benedictine Convent of St. Calixtus, in the square of Santa Maria, fell in with a terrific crash, seriously hurting nobody. Its numerous inmates had been warned that the walls were giving way, and had just sufficient time to make their escape. Since 1870 the convent has been used as an armory, and large quantities of ammunition and arms were buried in the ruins. The Transtevere lies between the Janiculum and the Tiber, and is inhabited by a peculiar people. There is a tradition that they are of the purest ancient Roman blood—a tradition to which some plausibility is given by their strange customs and dialect, their fine physical characteristics, and their spirit of haughty seclusion. They refuse to mix or inter-marry with the inhabitants of other quarters in Rome.

THE Marquis of Northampton recently invested King Alfonso with the British Order of the Garter with great ceremonies.

REPOSE is necessary to supply us with new powers to continue our course. All the avocations which alienate us from it, which draw us aside, which create in us a dislike for our calling, propriety forbids and religion condemns.

It is stated that the once famous cedar forest of Lebanon has dwindled down to a mere thicket, numbering about four hundred trees. To save it from complete destruction and preserve it at least in its present extent, Rustem Pasha, the Governor-General of the Lebanon, has issued a special ordinance, containing a series of stringent regulations.

PRESIDENT ARTHUR is a Churchman, a parishioner of the Church of the Heavenly Rest, New York. On the day of the burial services of President Garfield, he attended a memorial service at St. John's, Washington, of which the Rev. William A. Leonard is the Rector. Presidents Madison, Monroe, and Jackson attended this church, which is directly opposite the White House and separated from it only by Lafayette Square.

SPIRITUAL BARNES.

There is a parable of our Lord's that has an application not often noticed. It is that of the man whose ground has brought forth so plentifully, that his barns are not large enough to stow away all his fruits. This is the conclusion he comes to: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." There does not seem to be anything wrong in his conclusion. But our Saviour prefaced the parable with the warning, "Take heed, and beware of covetousness." The parable has an application for the Church to heed, as it has for man individually. "We must take care of ourselves first," is the cry. "We cannot spare a penny for missionary work." There will always be the temptation to have our own barns heaping full first, before we can think of the empty barns of others. We look upon our spiritual barns in much the same way that we look upon the barns of wood and stone. These spiritual barns of ours must be well stocked before we can look out for the spiritual barns of others. We must build up our own church first. Now no Church is so poor but it will be better off by doing something for others. It is the duty of everyone to think of somebody besides himself, no matter how poor he may be; and it is the duty of the Church in every place, no matter how hard it may have to struggle there, to think of places where there is no Church, and to do something, be that something never so little, to help put the Church there. Our Saviour's warning "Beware of Covetousness" should urge every one to think of the Missionary work of the Church and to do something to help it. If you value rightly what you have, you will do this, nothing fearing as to your own to-morrow, but thinking of the to-day of others as well as of your own to-day, laying up for yourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."—*Living Church.*

FOREIGN MISSIONS.

SOME FIRST-FRUCTS FROM THE MISSION FIELD.

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

IV.—TWO CONVERTS THROUGH A BIBLE SOCIETY'S GIFT.

There is a small town in the southern part of North Tinnevely, which, however, is known far and wide for the annual fair which is held there. A huge mass of granite rock, rising several hundred feet from its base, forms a conspicuous object, and points the travellers from all parts to the spot to which they are directing their steps. The place is called, from this hill, Kalugumalei, or Eaglemont. The antiquarian could spend an interesting hour in trying to decipher the characters which are cut on the face of the rock. They would, however, disappoint his pains, for, though written in the old Tamil character, they narrate no event of importance. The missionary's interest is awakened by the fact that the place is a stronghold of heathenism; the fair being religious as well as mercantile, the devotion of the people being directed towards a temple of Siva on the summit of the hill. The boast, or shame, of the place, till lately, was, that no one among its inhabitants had ever become a

Christian. Happily it is not the case now. A congregation of twenty or thirty persons, of good social positions, drawn from several castes, now assembles there regularly for the worship of the one living and true God.

I proceed to give some account of two converts from that town. The first, the schoolmaster of the place, was sprung from a Telugu-speaking family and caste, known as Naik or Naidu; the other was a Brahmin priest, a sort of private chaplain, whose business was to say prayers or repeat charms for the welfare of the Zemindar's family of Ettiapuram, for which he received a monthly salary.

The conversion of the schoolmaster was in this wise. The Bible Society gave a grant of New Testaments to all missionaries in South India, to be offered and given to any heathen schoolmaster who would promise to read them. Our native brother, the Rev. Vedhanayagam Viravagu, offered a copy to the schoolmaster of Kalugumalei. The man seems long to have had his mind exercised on the subject of religion, and to have read all he could find of the religious systems connected with Hinduism. His earnest cravings, however, had by no means been satisfied. It was to a man thus ill at ease and seeking rest that the Gospel was given. He read it carefully, again and again, and for several years. Delighted with it himself, he invited his Brahmin friend also to read it. What an interesting sight! These earnest inquirers, of different castes, unaided by man, unknown to the missionary, studying together the Word of God! Soon they were baptized, the schoolmaster first, the priest about a year after. The difficulties of the latter were greater than those of his friend. He had literally to give up everything, house, land, salary, wife and children. The schoolmaster gave up nothing. He even retained his pupils, and is still the schoolmaster of the place, living on the income which he derives from his pupils and from an annual grant made by the government on the yearly results. Let me quote his words uttered at the time of his baptism before a congregation of some 300 native Christians, who had come together to take part in the service. Standing calmly among them he said, how that for many years he had sought rest for his aching soul in heathenism and Vedantism, but that having met with the Gospel he was satisfied. "It is to me," he said, "like a tender mother to her forlorn child, as rain to the parched plants, as a ship to a shipwrecked mariner. Now I am saved and am happy. But this only request would I make of my Christian brethren, that they would pray for me, that I may not prove a Judas, but a Paul."

The Brahmin, baptized by me at Sachiapuram, lived for four years a solitary life. After a time he succeeded in inducing his little son Krishna, to live with him. His wife and eldest son came, the former once, the latter several times, to see him and persuade him to go back. Happily he was strong to resist the temptation, and now he has the joy of being reunited to his wife and eldest son, who with Krishna and the youngest child were baptized by Mr. Horsley since I left. They seem truly converted. The eldest son, dying of consumption, is in a happy peaceful frame of mind. The good old man now kneels down with all his children at the family altar and in the House of God.

REV. R. R. MEADOWS.

CONQUERED AFTER TEN YEARS.

At Aurungabad, in the Nizam's territory in Central India, our Missionary is the Rev. Ruttonji Nowroji, a converted Parsee. He writes:—

"Eighteen adults and twenty-one children have been baptised during the last year. Among the adults there is an old man residing at Saigsoon, where we have a large and flourishing out-station. I was much struck when I first saw him ten years ago; and I still remember having told him that as his flowing, silvery beard made his countenance so venerable, Christianity would beautify the closing days of his earthly pilgrimage. Now, listen to me," said I, "and I shall tell you of the great matchless love which God has shown in sending His Son to save a poor guilty and perishing world." "I shall hear you with pleasure," said he, "but do not expect me to embrace Christianity; for that I shall never do. The sun will sooner rise in the west, and set in the east, than I shall suffer myself to be persuaded to give up the religion of my fathers."

For ten long years did the old man resist the Truth, showing no indication of any change; but at last the Truth triumphed over him, as it has triumphed over countless men of his stamp. The meek, childlike attitude with which he received baptism along with his wife, afforded a striking contrast to the hostility he had shown in the days of his ignorance and unbelief.

News from the Home Field.

DIocese OF FREDERICTON.

BRIGHT AND QUEENSBURY.—The Right Reverend H. Tully Kingdon, D. D., Bishop Coadjutor, held a special Confirmation in the Parish of Bright, and in Lower Caverhill in the Parish of Queensbury, York County, on the 22nd and 23rd of September. The Bishop, accompanied by the Rev. G. G. Roberts, Rector of Fredericton, went by train to Upper Keswick. He was met at the Church door by the Rector of the Parish, Rev. W. LeB. McKiel. Service in St. Paul's, Upper Keswick, at 10.30 a. m. Morning Prayer and of 3rd Collect. Confirmation and Holy Communion. The church, which was specially decorated for the occasion with banners, &c., was crowded to the doors with a very attentive congregation. There were sixteen confirmed—12 females and 4 males, varying in age from 65 to 11 years. One of them, aged 41, was baptized by the Rector but a short time before the day of Confirmation. The Bishop addressed the candidates at length before he put the question to them, and again after the administration of the Rite. Some of the newly confirmed partook of the Lord's Supper at once. May all the rest soon follow their good example. At the conclusion of the service the Bishop, with the other clergy and some invited guests, adjourned to the house of Mr. Jeremiah Burt for dinner. Dinner over, the Rector's team drew up to the door, and the Bishop, accompanied by the Rector and Mrs. McKiel, left for the Church in Lower Caverhill, twelve miles distant. Lower Caverhill was reached at 4 p. m., where we found a full church, but only two candidates, the rest having a long distance to come, some ten and others sixteen miles, were not present because the men could not leave the harvest fields to bring them. Service being ended, some of the congregation were introduced to the Bishop, while the horses were being hitched. Good bye was said, and away we went for the Rectory in Bright, sixteen miles, which we reached at 9 p. m. The next morning (Friday) was very fine. The Rev. E. Alexander, Sub-dean of the Cathedral, came by the morning train from Fredericton to be present at the Confirmation. The service in All Saints' Church at 10.30 a. m., consisted of Litany, Confirmation and Holy Communion. There were four confirmed, all of whom made their first Communion at once. After dinner at the Rectory the Bishop, accompanied by Mr. Alexander and the Rector, was driven over to the Station to catch the afternoon train for Fredericton. At this special Confirmation there were 22 confirmed, and it is confidently expected that there will be as many more ready for the Laying On of Hands next summer. The Coadjutor Bishop has won golden opinions from all who attended the services in Bright and Queensbury. All are delighted with his kindly, pleasing manner, and well pleased with his plain and very instructive addresses to the candidates for Confirmation and the newly confirmed.

St. JOHN'S—Church of England Institute.—The Anniversary Services are arranged to be held in Trinity Church on Thursday, Oct. 27th. The Holy Communion will be celebrated at 7.30 p. m., Evening Prayer and sermon at 8 p. m. The Bishop Coadjutor will be the preacher. All clergy who may be in the city on that day are invited to attend the services, and bring their staffs, etc., with them. On Wednesday, Oct. 26th, the Council have arranged for a reception of the Most Reverend the Metropolitan and the Right Reverend Dr. Kingdon (Bishop Coadjutor), and Conversations in the Rooms of the Institute at 8 p. m., and will be glad to welcome there any member of the Church.

MAUGERVILLE, Mission Service and Harvest Home.—On Wednesday evening, the 23rd September, a Mission Service was held in the Church at Maugerville, Rev. G. H. Sterling, Rector. The Service was conducted by Rev. W. LeB. McKiel reading the prayers, and His Lordship the Coadjutor for the lessons. Addresses were given by the Rev. H. H. Neales, of Richmond, on the early Mission work in British Columbia. Also by Rev. W. O. Raymond, of Stanley, on Missionary life in the Island Hawaii. Canon Brigstocke made a few appropriate remarks on the subject for the evening. On Thursday morning at eleven o'clock a special Thanksgiving Service was held to render thanks to Almighty God for the returns of another harvest. Prayers were read by the Rev. Mr. Greer, of Oromocto, the lessons by His Lordship the Coadjutor, who also delivered a powerful address suitable for the occasion, taking his text from Galatians vi. 7. S. The Holy Communion was administered to a large number by His Lordship the Coadjutor and the Rector. All the congregation remained until the close of the Service. After Service, a lunch, prepared by the good people of Maugerville, was served on the grounds adjoining the Rectory. The afternoon was pleasantly spent in various ways until 7 p. m., when there was another hearty Service, prayers being read by Rev. G. G. Roberts, of Fredericton, and an eloquent and impressive sermon by Canon Brigstocke, from the text, "Consider the lilies of the field," Matt. vi. 28. The offerings, which were for the S. P. G., amounted to \$20.05.

The Church was neatly and tastefully decorated with texts, flowers cut and in pots, moss, ferns, fruits, vines, and vegetables. The choir rendered the usual mission and harvest hymns to good effect.

The Church was the recipient of two handsome presents, one a Chalice Vail the needle work and gift of Miss J. Smith, the other a Fair Linen Cloth with point lace trimmings from Mrs. Carman, both ladies are members of the Church.

The congregation, and especially those of other parishes, went away feeling that another day had been well spent in thanking the God of all mercies for His goodness of another year's harvest.

DIocese OF NOVA SCOTIA.

HALLAX.—Parish of St. Luke.—At a special meeting of the Vestry held Oct. 4th, the Wardens and all Vestry present, the following Resolution was moved, seconded, and was unanimously passed:

Whereas, It hath pleased our Heavenly Father to take unto His Rest His faithful servant, the Rev. John Abbott, the late Rector of this Parish,

Resolved, That we, the Wardens and Vestry of the Cathedral Church of St. Luke, in the City of Halifax, hereby record our deep sense of the loss the Parish has sustained by the decease of a Priest and Pastor, whose kindness of disposition, and ready and untiring sympathy with his people in their joys and sorrows, and whose unwearied ministrations in the orderly and devout services of the sanctuary during the long period he has been connected with them, and the seven years he has been their Rector, had won the love and esteem, and

Whereas, In recognizing the loss the Parish has sustained, we cannot forget the personal and poignant grief of his family.

Resolved, That to Mrs. Abbott and the other members of the family of our deceased Rector, we tender our heartfelt sympathy in their great bereavement.

Further Resolved, That the Wardens and Vestry do attend in a body the funeral of our late Rector, and that a copy of this record be sent to his family.

HALLAX.—The Rev. Dr. Hill, the President of the Church Institute, called together some of the friends of the Institution on Tuesday evening to take steps for improving its financial condition, and also to prepare a programme for the coming winter's lectures, etc. The value of the Church Institute is admitted on all sides, but it has not been sufficiently supported. It ought to have a building of its own.

The collections taken up on Sunday for the Dispensary amounted in all (including all bodies of Christians) to \$656.79, of which four of our churches gave \$254.50, viz: St. Paul's, \$132.00; St. Luke's, \$74.00; St. George's, \$27.50; St. Mark's, \$20.00. The other city parishes have yet to be heard from.

WILMOT.—The annual meeting of the Annapolis Rural Deanery was held at Weymouth, on Wednesday, Aug. 11th, 1881, the following members being present, viz: The Rev. the Rural Dean and Rev. Messrs. James J. Ritchie, John Ambrose, and Henry D. DeBlois, Secretary. Service was held on the evening of the 11th, at St. Peter's Church, the desk was occupied by Rev. John D. H. Bessey, and the sermon preached by Rev. H. D. DeBlois, from Psalm xxviii. 4. Morning Service was also held in the same Church on the 12th. Prayers were said by Rev. John Ambrose, and the lessons read by Rev. Messrs. Browne and DeBlois. The preacher was Rev. James J. Ritchie, who took for his text 1 Chron. xviii. 15. At the Holy Eucharist the Dean and Rev. H. D. DeBlois were celebrants. After dinner at the Rectory, the usual business Meeting of the Deanery was opened by prayer at 2.30 p. m. The Minutes of previous meeting having been read and approved, the Dean in a very feeling address, called the attention of the Deanery to the sad fact, that since the last meeting death had called away one of its most valued members to his rest, whereupon the following Resolution was moved by Rev. James J. Ritchie, seconded and supported by Rev. Messrs. Ambrose and DeBlois, and passed, viz:

"The Members of this Deanery, at the Regular Meeting of their Chapter, held at Weymouth, on Wednesday, Oct. 13th, 1881, beg to express their heartfelt sorrow and regret with which they have learned the sudden and unexpected decease of their lamented brother, the Rev. William M. Godfrey, late Rector of the Parish of St. Clements, County of Annapolis, who, for the greater part of a long and arduous ministry, not only laboured acceptably in his own Mission, but also took, since the inception of this Deanery, a warm and continued interest in its success. And further, this Chapter desire to offer his bereaved widow and family their sincere sympathy and condolence under the great loss they have sustained."

A letter having been read from the Board of Home Missions, strongly urging its claims upon the attention of the Chapter, the Rev. J. D. H. Browne, Clerical Secretary of the Diocese, and of the Board, by request, addressed the meeting in a very able and lucid manner, agent the financial condition of the Diocese, when after a lengthy and interesting discussion, the following Resolution was moved by Rev. John Ambrose, seconded by Rev. H. D. DeBlois, and passed, viz:—

"That the Rev. the Dean, and Rev. James J. Ritchie, Rector of Annapolis, be a deputation, either in themselves or by proxies of their appointing, to visit, with the consent of the respective In-

cumbents, the different Parishes in the Deanery and strongly urge the pressing and imperative claims of said Board of Home Missions upon their notice."

The Dean having, according to arrangements made at last meeting, read an able and exhaustive paper, bearing strongly on the same subject as expressed in the above Resolution, an unanimous request for its publication was urged by the members of the Deanery. It was also moved by Rev. H. D. DeBlois, seconded by Rev. James J. Ritchie, and passed, viz: "That the judicious distribution of 'Mite and Missionary Boxes,' so-called, in Sunday Schools and private families be strongly affirmed and recommended by this Deanery." It was also agreed that the time and place of next meeting be left to the Dean, and the proceedings closed with the "Apostolical Benediction." After "evensong," when the prayers were said by the Rev. John Ambrose, and the lessons read by the Rev. the Dean, a public missionary meeting was held at the Church of St. Thomas, Weymouth Bridge, when stirring and effective addresses were made by the Rev. the Dean, and Rev. Messrs. Browne, Ambrose, DeBlois, and Ritchie, all bearing directly upon the subject of "Home Missions," and urging the strong necessity there existed for immediate and increased subscriptions to its funds. The elegant and costly parish church recently erected, and filling the breast of the spectators with praise and admiration, St. Thomas', thoroughly renovated and restored, the hearty character of the services, the unbounded and open-hearted hospitality of the good people of Weymouth, and the amount of useful work accomplished, tend to make this a very memorable meeting in the annals of the Chapter. The offerings, amounting to \$117.45, were, in this special instance, devoted to the "Home Mission Fund."

DIocese OF QUEBEC.

(From our own Correspondent.)

LENNOXVILLE.—Copy of letter to the Editor of the Morning Chronicle.—Sir,—Many of your readers will be interested to hear of the fresh proofs which have lately been given of the attachment and good will which find a place in the hearts of many towards this institution, and of the reverence and affection in which they still hold the memory of the late Principal, Dr. Nicolls. We have just received from Mrs. Charles Hamilton, of Quebec, a most magnificent altar cloth for the College chapel, which some of the Churchpeople of Quebec have already had an opportunity of seeing. The material is the joint gift of Mrs. Charles Hamilton with the late Rev. George Hamilton, and the work, which is very beautiful, is from the hands of the lady just mentioned, with the kind assistance of members of the Young Women's Guild of St. Matthew's. This gift is accompanied by a complete set of altar linen for use in the Holy Communion, presented by a few friends of the College and "Old Boys," chiefly resident in Quebec. It is of the finest and best material, and beautifully worked. These costly and useful presents are both tantamount as memorials of Dr. Nicolls, and as a mark of appreciation of his many fine qualities, and of all that he has done for the University of Bishop's College. All friends of Bishop's College will also be interested to hear that the subscription to the Harold Endowment Fund, which is meant to secure the services of at least one more Professor, is making good progress, and that the amount already contributed for an organ for the chapel is over \$800. Truly yours,

J. A. LOUNAY, Principal's Lodge, Bishop's College, Lennoxville, October 6th, 1881.

TO THE CLERGY AND CONGREGATIONS OF THE DIocese OF QUEBEC.—My Dear Brethren.—Some members of our Church in the city of Quebec having received help and comfort from the Mission conducted by the Rev. Canon Wilberforce, and being desirous that like opportunities for spiritual improvement should be placed within the reach of their fellow Churchmen residing in the country parishes, have subscribed a sum of money sufficient for the maintenance of a Missioner during the time required for holding missions, where they will be appreciated through the Diocese. The Rev. Isaac Thompson, Rector of Melbourne and Richmond, has been appointed to be the Missioner; and I have to request those clergyman who may wish to avail themselves of his services to communicate with him in order to make the necessary arrangements. It is expected that the parish where a mission is held will defray the travelling expenses of the Missioner. A mission is intended for conversion, and for edification—to awaken, and to renew and deepen, spiritual life by a continuous series of devotional services. These should extend, as a rule, over some ten days, including two Sundays; the details, however, will be best settled by the Missioner and the clergyman into whose parish he goes. The Missioner is the sower of the seed. The fruit of the mission will depend upon God, who giveth the increase. But we, my brethren of the clergy, are God's instruments and ministers. And the fruit of the mission will depend in large—very large—measure upon the previous preparation of the ground by the resident clergyman, and his subsequent diligence in gathering in the harvest. One of things most essential to the success of a mission is a due preparation for it. And of this preparation the chief part consists in prayer to Almighty God for the outpouring of the Holy Spirit. In this pre-

paration all can and should unite. Besides this, however, it will be the clergyman's part to explain to his people the nature and object of the mission, some considerable time beforehand; to enforce the need of it; and earnestly entreat those for whose souls he watches to make full use of the privilege. And I would recommend that he should do this not only (1) in his pastoral and private exhortations, but (2) by preaching on this subject; and (3) by special services of prayer for God's blessing upon this mission; and (4) by the distribution of suitable tracts, which may be procured from the Society for Promoting Christian Knowledge. Of the afterwork I need say little, its importance is obvious. The good we hope for from the Missioner's personal work is that through his ministrations hearts will be opened. It will remain for the Pastor to fill them. After the mission, if God's Presence be in it, and His blessing upon it, some who were thoughtless and indifferent will be serious and earnest; some who were shy and reserved will welcome spiritual counsel and assistance; hearts will be opened, and that is what a workman who needeth not to be ashamed above all things desires. Then his way lies plain before him. He can go on, and make full proof of his ministry. Praying earnestly, my dear Brethren, that in and through the mission God may "grant you according to the riches of His Glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts, by faith, that ye, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge."

I am, your Brother and Bishop, J. W. QUARRE.

DIocese OF MONTREAL.

(From our own Correspondent.)

The Governor-General having appointed the 20th of this month as a day of Thanksgiving, the Conference of the Clergy has been postponed till the 1st, 2nd and 3rd of November. The selection of the first of these days appears to be rather unfortunate, as many of the clergy are in the habit of duly observing the Feast of All Saints by services in their own Parishes. From the programme of the Conference first issued, it seems that each day's proceedings will be inaugurated by a celebration of the Holy Communion; on Tuesday, the 1st, at the Cathedral, Wednesday, at St. George's, and Thursday at St. James' the Apostle. The clergy will assemble in the Library, Synod Hall, for the reading of papers and discussion each day at 10.30 a. m. and 3 p. m. The following is a list of the subjects to be discussed, with the names of the appointed readers and speakers:—

- 1. "Bible Classes, Teachers' Meetings and Communicants' Meetings, their Organization and Management."—Reader—The Bishop; Speakers—Archdeacon Lindsay, M. A., Rev. H. W. Nye, M. A., Rev. W. Wright, M. D.
- 2. "Church Finance."—Reader—Rev. J. P. Damoulin, M. A.; Speakers—Rev. Canon Baldwin, M. A.; Rev. T. W. Mussen, M. A., Rev. Canon Evans, M. A.
- 3. "Devotion and Inspiration."—Readers—Rev. Canon Baldwin, M. A., Rev. Canon Norman, D. C. L., Rev. Canon Henderson, M. A.; Speakers—Rev. Canon DuVernet, M. A., Rev. Canon Johnston.
- 4. "How to reach the Masses."—Reader—Rev. E. Sullivan, D. D.; Speakers—Rev. R. Lindsay, M. A., Rev. John Ker, Rev. S. Belcher.
- 5. "Lay Cooperation and Woman's Work in the Church."—Reader—Rev. W. L. Mills; Speakers—Archdeacon Lonsdale, M. A., Rev. Canon Norman, D. C. L., Rev. G. C. Robinson.
- 6. "Church Music."—Readers—Rev. E. J. Houghton, Rev. W. B. Longhurst; Speakers—Rev. J. Fulton, M. A., Rev. J. Constantine, M. A.

On the evening of the last day there will be a Devotional Meeting of the members of the Conference at 8 p. m. Advantage will also be taken of the presence of so large a number of the clergy to hold a Missionary Meeting in the Synod Hall on Wednesday, Nov. 2nd, at 8 p. m., when addresses will be delivered by Canon Baldwin, Dr. Sullivan and others.

The hand of Death has lately removed from this Diocese two of its oldest and most respected members—the Rev. W. C. Merrick, M. A., Rector of Berthier-en-haut, and the Rev. John C. Davidson, who, at the time of his decease, was leading the life of a superannuated, but by no means idle clergyman, in the Parish of his son, the Rector of St. Armand East. Mr. Merrick was a graduate of Trinity College, Dublin, but spent the whole of his ministerial life in this Diocese and in one Parish—a remarkable instance of long-continued pastoral relations in these days of frequent change. He was a man of ripe scholarship, great kindness of disposition, and eminently holy life. His death was very sudden, although he had been ailing for some years. He was journeying to the residence of his life-long friend Archdeacon Lonsdale, when the summons reached him, and almost in a moment "he was not, for God took him." The last solemn rites of the Church for the Rev. J. C. Davidson were performed on Tuesday, the 11th inst., in the Bishop Stewart Memorial Church at Freighsburg, in the presence of a large concourse of sorrowing friends. The surrounding Parishes were well represented by

thirteen of the clergy and many of the laity, and many others would, doubtless, have been present but for the unavoidable shortness of the notice given. The Office for the Burial of the Dead was said by the Rev. E. Sullivan, D. D., Rector of St. George's Church, Montreal, assisted by the Ven. Archdeacon Lindsay and the Revs. Canon Ellegood, Rural Dean Mussen and W. Jones. An able and eloquent sermon was preached by Dr. Sullivan, who explained that he was present as the representative of the Bishop of the Diocese, who deeply regretted that a previous engagement, which could not be set aside, rendered his own presence impossible. A brief memoir of the deceased clergyman, with which the sermon ended, gave many interesting particulars of his life and death. In early manhood he felt an irresistible call to the work of preaching the Gospel, and entered the itinerant ministry of the Methodist Connection. He sustained this relation for 25 years, being successively appointed to several of the most important towns in the (then) Province of Canada, when his attention was providentially directed to the superior claims of the Anglican Church. Having satisfied himself by patient investigation of the existence and authority of the Apostolic Order in the Church of England, he proceeded forthwith to seek from her a valid commission to dispense the Word and Sacraments, of which he was from that time forward a wise and diligent steward. He was greatly aided in his lifelong work by a remarkably strong constitution, which is attested by the remarkable fact that not a Sunday passed for 52 years without the public exercise of some part of his ministerial functions. His last Lord's Day on earth was spent at St. Paul's Church, Knowlton; two full services, including the Holy Communion, forming a fitting close to a life which was "in labours more abundant." His last illness was short and severe, but his end was peace. In his own words, uttered shortly before his decease, "all was settled for this world and the next," and he died "at peace with God, at peace with man." The following clergymen were present at the funeral, besides those named above: Revs. J. Constantine, M. A., of Stanbridge East; J. Smith, Rector of Sutton; T. W. Eyles, Rector of Nelsonville; H. W. Nye, M. A., Rector of Bedford; W. L. Mills, Rector of St. John's; H. D. Bridge, of Philipsburgh; W. Westover, of Montgomery, Vt., and H. Montgomery, formerly Rector of St. Armand West.

The Parish of West Sheffield, and the Missions of Adamsville and Iron Hill, all in the Diocese of Bedford, are still vacant. A large and handsome Church has been commenced at West Sheffield to replace the venerable but unsightly edifice which has stood there for nearly seventy years. A wise and energetic man would find in this Parish a most interesting and promising field of labor.

DUNHAM.—The new Rector of this fine old Parish, the Rev. John Ker, has entered on his duties with a zeal and energy that augur well for its future prosperity. On Sunday, the 2nd inst., he commenced a course of Sunday evening lectures on the Historical Claims of the Anglican Church. The special subject of the inaugural address was "The Birth of the Church of England, or Eighteen Hundred Years Ago," and we are glad to learn that it was listened to by a very large congregation.

SOUTH STURLEY.—On the 29th Sept. a Harvest Home Service and Festival were held in connection with St. Matthew's Church. The church was beautifully decorated and well filled, the service hearty, and the music excellent. A thoughtful and appropriate sermon was preached by the Rev. Rural Dean Mussen, M. A., from Proverbs iii. 8, 9. The other officiating clergy were the Ven. Archdeacon Lindsay, Rev. W. R. Brown, of Mansonsville, and Rev. J. W. Garland, Incumbent of the Parish. The dinner was served at a tent near the Parsonage, and a second tent was used for a sale of fancy articles, &c., and also for the delivery of addresses, &c. The whole affair passed off in the most pleasant manner, and we heartily congratulate our esteemed brother, the Incumbent, and his people upon its success.

THE BAHAMA ISLANDS.

The Rev. Chas. C. Wakefield, Rector of St. Mary's, Nassau, observing in a letter to the *Nassau* (Bahamas) *Guardian* that the present seems to be a fitting time to take a retrospective view of the Church's work in this Diocese, inasmuch as it is now ten years since the first Diocesan Synod met after disestablishment, proceeds to give such a retrospect. He says, the best way for gaining a clear estimation of the progress or otherwise of the Church since disestablishment will be to take the several heads of statistics as they are given in the Diocesan reports. In 1871 there were sixty stations where Divine Service is regularly held; in 1881, the returns is eighty-five. The number of catechists has increased from fifty-three to eighty-two. Of professing Church people in 1871 the number was estimated at about 9,800. In 1881 the number is 12,484, or an increase of 2,694. Communicants in 1871 were 2,215, in 1881 there are 3,487, or an increase of 1,272. At the first date the communicants were 5 per cent of the entire population, now they are over 7.

Family Department.

HARVEST.

"Neither is he that planteth anything, nor he that watereth, but God that giveth the increase."

Holy is the seed-time, when the furrowed grain Sinks to sleep in darkness, but to wake again; Holy is the spring-time, when the living corn, Bursting from its prison-tie like the mom.

Holy is the harvest, when each golden ear, Bending to the sickle, crowns the golden year; Store them in our granaries, winnow them with care, Give to God the glory in our praise and prayer.

Holy send our Master soweth in His field— Be the harvest holy which our hearts shall yield; Be our bodies holy, resting in the clay, Till the Resurrection summons them away.

Glory to the Father, who begetteth our race; Glory to the Saviour, who hath sown the seed; Glory to the Spirit, giving the increase; Glory, as it has been, is, and ever shall cease.

CHILDREN OF LIGHT.

How eagerly the sun-dewer turns to the sun! When the sun sets, and night falls, it folds up its leaves. But when the morning light comes once more, it opens up its bosom to its sweet soft touch. Nor is this all. It keeps inclining towards the sun all day, following its course through the sky. And so it is not enough that the light is falling around you. You must open your heart to the light of God's glory in the face of Jesus. You must keep it open. You must let the light chase the darkness away. So will you be children of the dawn and children of day.

I once spent a whole night on the deck of a little Highland steamer in the Cinan canal. It was a long night. I had read Longfellow about "the cold light of stars," and I experienced it then. At last the day began to spring up in the east; and with the first rays of the sun how agreeable was the change! "Truly the light is sweet, and a pleasant thing it is for the eyes to hold the sun."

Have you ever read of Memnon's statue? It is said that when the morning rays fell on it they produced a sweet strain of music. Whether it was so or not I cannot tell; but the earth is itself a great Memnon's statue, which the sunrise wakes into harmony. Joy cometh in the morning. With the morning light, thousands of birds make the woods vocal with their melody; the sea begins to sparkle; the rivers gleam like threads of silver; and men go forth to their work with new light in their eyes, and new hope in their hearts. This is true of the Sun of Righteousness; when He rises, it is not only with light, but with healing under His wings. And the same is true of the children of light; they carry sweetness and gladness wherever they go.

Naaman's home had light in it—the light of wealth, the light of power, the light of honour; but it wanted the true light—the light of the knowledge of God. With all its splendour it lacked happiness; Naaman was a leper. In that Syrian home was a captive maid. Away from home and kindred, she was not away from God. Him she loved and served in her captivity; and her master's wife she strove to love and serve too. One day she spoke to her mistress about a cure for her master. There was a man of God in Samaria; no disease was too hard for him; he could heal the leprosy. He had done greater than that; he could do greater still. At length Naaman set out for Samaria; he saw the man of God; he washed seven times in the Jordan; he came back completely cured of the leprosy. And now his Syrian home was bright and happy; it had the light and knowledge of the true God. There was not only light, there was warmth. And what brought about this great change? It was the little captive maid—her faith, her love, dutiful service. She was a child of light, and she had warmed and brightened the home with her own sunny light and warmth.

KEEP AHEAD.

One of the great secrets of success in life is to keep ahead in all ways possible. If you once fall behind, it may be very difficult to make up the headway which is lost. One who begins with putting aside some part of his earnings, however small, and keeps it up for a number of years, is likely to become rich before he dies. One who inherits property, and goes on, year by year, spending a little more than his income, will become poor if he lives long enough. Living beyond their means has brought multitudes of persons to ruin in our generation. It is the cause of nine tenths of the defalcations which have disgraced the age. Bankers and business men in general do not often help themselves to other people's money until their own funds begin to fall off, and their expenditure exceed their receipts. A man who is in debt walks in the midst of perils. It cannot but impair a man's self-respect to know that he is living at the expense of others. It is also very desirable that we should keep somewhat ahead in our work. This may not be possible in all cases, as, for instance, when a man's work is assigned to certain fixed hours, like that of the operative in a mill. But there are certain classes of people who can choose their time for

the work which they are called to do, and amongst them, there are some who invariably put off the task assigned them as long as possible, and then come to its performance hurried, perplexed, anxious, confused—in such a state of mind as certainly unfits them for doing their best work. Get ahead, and keep ahead, and your success is tolerably sure.

"REMINDE ME OF THE KING."

La Fontaine, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words:

"Well, sir! I think you made use of the prerogatives of your office, to give me some very sharp hints yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer, "but I had no intention of being either personal or sharp."

"Well, it is of no use," said the major, "I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible."

And still adhering to this opinion, after some further conversation he went his way.

The next Sunday La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible for him to control his temper, when he very well knows that were the provocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continued presence of the King of kings and the Lord of lords, imposes upon him neither restraint nor fear!"

The next day his friend, the major, again accosted him.

"You were right yesterday, chaplain," he said, humbly. "Hereafter, whenever you see me in danger of falling, remind me of the King!"—*Church Weekly*.

GIVING A DUTY.

One chief reason of the difficulty in raising funds for religious and benevolent objects, is the bondage under which so many truly Christian people are content to remain as to the style of their domestic arrangements, dress, etc. How many of us are actually unable to lay aside what we feel to be the right proportion of our incomes, for the advancement of God's work in the world, because we fear the verdict of society if we live in smaller houses, keep fewer servants, and a simpler table for our families and friends, or dress more economically than is customary with others occupying a similar station to our own? Is it not the simple fact, that in every grade of society, and in none more than in the middle and professional classes, the constant plea of difficulty in meeting the ordinary expenses of life is made an excuse, and with reason, when the duty of giving is urged? But let Christian men and women encourage each other to boldness in this matter, to the practical demonstration that it is possible to let the extra servant, the new dress, the artistically furnished house, the costly entertainment, be the things which cannot be afforded, and the Master's work the one thing which must be done.—*London Record*.

ONLY ONE DAY AT A TIME.

A certain lady had met with a very serious accident, which necessitated a very painful surgical operation, and many months' confinement to her bed. When the physician had finished his work and was about to take his leave, the patient asked:

"Doctor, how long shall I have to lie here helpless?"

"Oh, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.

I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and one, far wiser than he, said:—

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

OUR CHILDREN.

"You never know how long you and your children will have each other. At least, they will not always be little children. Make the life you live together as happy and full of yourself as possible. If you can do but little, put plenty of love and sunshine into that little. It is worth a great deal to them to grow up with the habit of being happy.

If this habit comes, not because every wish is gratified, but because they are always busy at some cheerful and helpful work, never fear that they will grow up querulous and selfish. Children so trained are not apt to fall into fashionable listlessness or to give themselves up to idle grief, when disappointment and sorrow comes into their maturer lives."

GRACE BEFORE MEAT.—Bless us, O Lord, and these Thy gifts of which, by Thy bounty, we are about to partake; through Jesus Christ our Lord. Amen.

GOD IS LOVE.

The central fact of the universe is, God is love. This is not proved by nature, nor by history. It is, indeed, difficult to reconcile it with human wretchedness in history, or with the prolific cause of human wretchedness in nature; man's nature and the world's. It is proved first by personal consciousness. The heart may know the love of God as the babe looking up into its mother's eyes knows a mother's love. The heart of God pulsates with divine love; the human heart feels the beat. And this testimony of consciousness is verified by the fact of Christ. His supreme and unapproachable life and character are themselves the attestation that he is the disclosure of God to the world. He is not from it or of it. Pilate's argument to the angry mob is the argument: *Ecc Homo*: Behold the Man. In the man shines forth the God. The divine love, witnessed by personal consciousness and verified by the life and death of the Divine Sufferer, is the premiss; not the conclusion. I do not start with life to find out what God is; I start with God to find out what life is. God is not the enigma which life is to solve; life is the enigma which God is to solve. Life is the unknowable; God is the solvent.

A POSITIVE RELIGION.

The Church of the present day needs members of clear and settled religious opinions and decided convictions, and needs men in the pulpit who are not "halting between two opinions," "not tossed to and fro, and carried about by every wind of doctrine."

There is a liberality in both pulpits and pews, which is really a lack of piety, a lack of interest in religion, a failure to perceive and feel that a true faith is the "one thing needful," and is often a base and cowardly surrender of vital truths for the sake of obtaining the favor of men who to justify themselves in ungodliness and sin, oppose and reject the essential doctrines of the Word of God.

One of the popular demands upon preachers is that they draw a crowd, and one of the convictions of lay managers of Churches too often is that to do this the preacher must not give offence to the worldlings who are in any degree inclined to take the pews. Ministers have yielded to such demands, and in almost every instance have failed to obtain permanent popularity.

THINK TWICE before you let slip words that you know will hurt. It is easier to keep them from being spoken than to remove the sting and efface the wound afterwards. Many a bitter word would never have found existence if the one speaking it had thought twice before doing so.

A WISE DECISION.

"Mamma, when I am a man I will begin to love Jesus."

These words fell from the lips of a fine little fellow, scarcely six years old.

His mamma had endeavored time after time to impress on his youthful mind the necessity of early piety; but hitherto all her persuasions seemed in vain.

When he uttered these words she said: "But, my dear, suppose you do not live to be a man?"

He remained silent for some minutes, with his eyes fixed on the ceiling, as if in deep thought, and then, with a resolute countenance, added: "Then, mamma, I had better begin at once."—*Our Morning Guide*.

MITE BOXES.

A WRITER to the *Standard* thus gives a hint as to how one may gather together mites for the missionary cause:—"As I was visiting a dear friend in Chicago last week, I noticed a little iron safe on her parlor mantel. It was not pretty enough for a mere parlor ornament, and as I wondered what its use could be, the lady showed it to my little Harry, and told him it was their missionary-box, and asked him if he had not a penny to put into it. One year they kept their missionary-box on the dining-table, and it collected a good sum. I have also lately read of a gentleman who gave his children monthly allowances of spending money, and when he handed them their money, each one placed one-tenth of his allowance in the family missionary-box."

THE CROSS OF CHRIST.

WHATEVER may be the mysteries of life and death, there is one mystery which the Cross of Christ reveals to us, and that is the infinite and absolute goodness of God. Let all the rest remain a mystery, so long as the mystery of the Cross of Christ gives us faith for all the rest. Faith, I say. The mystery of evil, of terror, of death, the Gospel does not pretend to solve; but it tells us that the mystery is proved to be solvable, for God Himself has taken upon Himself the task of solving it, and Christ has proved by His own act that if there be evil in the world it is none of His, for He hates it, fights against it, and He fought against it to the death. The Cross saith, "Have faith in God." For however ill the world may go, or seem to go, the Cross is the everlasting token that God so loved the world that He spared not His only begotten Son, but freely gave Him for it.—*Charles Kingsley*.

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THANKSGIVING.

At the close of another Harvest Season we are
summoned to assemble in the Houses of God, and
there, surrounded by visible tokens of his bounty
in the fruits and flowers which He has given us, to
thank Him for the fulfilment of the blessed promise,
that "while the earth remaineth, seed time and har-
vest, and cold and heat, and summer and winter,
and day and night shall not cease." Partial failures
of crops there may be, but from the day of the
promise to this, God's bow has never spanned a
scene of total desolation. It has been with us a
year of peace and plenty. A return of national
prosperity has gladdened our hearts, and we can
well exclaim, "And therefore our God we thank
Thee, and praise Thy glorious name." The Lord
reigneth over nations, over states, over families and
individuals. And especially at this season, when
the voices of the harvest are sounding in our ears,
as—

"Along the field, along the road,
Where autumn is scattering leaves abroad
Homeward cometh the ripe last load,

should our thoughts be turned to praise. The
spirit of song seems to ascend to Him Who causes
the corn to grow. Carried out in the true spirit,
Thanksgiving would be a blessed national festival,
if Christian men and women would only assemble
throughout the land, and begin the day with glad
thanksgiving and Eucharistic feast. But the day,
instead of being a holy day, has become simply a
secular holiday. Few give thanks; the multitude
turn the day into a mockery and a sham. *Thanks-
giving* enters but little into their thoughts. When
we think of our shortcomings and God's bounties to
us in this land, are we not almost forced to thank
Him? We trust that our readers do not forget the
great object of the day. Then after our duty to
God has been done, "Go thy way, eat the fat, and
drink the sweet, and send portions unto them for
whom nothing is prepared." We cannot forget
that even in this favoured land there are those who
need food and raiment; homeless and friendless
ones whom no one seems to care for; there are
hearts on which the glad light of Thanksgiving
Day throws no bright beam. O God, grant to
them from out of our abundance some of our
Thanksgiving joy! It is a time for gathering
friends around the hearthstone. Make the most of
it, for we have but few opportunities in this busy
world for pleasant reunions. The circle may soon
be broken. The eyes that look into ours to-day
may be closed to-morrow; the hands that clasp
ours now may, before another Thanksgiving, be
nerveless and cold. Make much of each other, and
thank God in His holy Temple for all your bless-
ing, and for the opportunity of keeping a glad
Thanksgiving Day.

REV. MR. LANG.

We should be sorry to judge Mr. Lang harshly
or to condemn him unfairly, and we therefore view-
ed his action in the best light possible. We are
glad to know from Mr. Lang that our explanation
was the correct one, and that the Archdeacon knew
nothing of the violation of Provincial Canon. It
seems to us that Mr. Lang, in his letter, makes much
too light of a very serious matter. Certainly, while
giving him every opportunity to explain his act, we
cannot see why he should have thought it necessary
to do more than apologize for having inadvertently

placed himself in a false position. As regards the
position Mr. Lang occupies as "a clergyman of the
Church of Scotland," however great he may con-
sider the distinction between the body with which
he is connected and the other Presbyterian bodies,
to us they represent pretty much the same thing,
viz.: Christians who have departed from Apostolic
order and Apostolic practice.

Mr. Lang has not been Episcopally ordained;
we only wish that he had been, for we should like
to lay claim to so excellent and eloquent a man.
But Mr. Lang has not been "Canonically and Epis-
copally ordained," and this Church recognizes no
man to have been properly called and sent, and
therefore no man as qualified to minister at her
altars, who has not been so ordained. We are not
called upon to defend the Canon. It has, we think,
been wisely ordered, and we cannot see what other
law could have been devised to govern the Churches.
We are not Presbyterian, "Established," "Free," or
"United"; we are Episcopal in our Church govern-
ment, for, as our Prayer Book declares, "It is evi-
dent unto all men diligently reading the Holy
Scriptures and ancient authors that from the Apos-
tles' time there have been three orders of ministers
in Christ's Church: Bishops, Priests, and Deacons."
* * * * * No man shall be accounted or
taken to be a lawful Bishop, Priest, or Deacon in
the Church of England, or suffered to execute any
of the said functions, except he be called, tried, ex-
amined, and admitted thereunto, according to the
form hereafter following, or hath had formerly
Episcopal consecration or ordination."

The opportunity has been afforded us to make
the law of "the Church of England in Canada"
clear, and we trust that Churchwardens and others
will make a note of it.

PROPOSED LADIES' COLLEGE IN ST. JOHN.

THE Presbyterians are taking active steps to-
wards the founding of a Ladies' College in St. John.
We wish success to every enterprise which will
promote higher education. But we regret that the
Church of England in New Brunswick, which
ought to take the lead in this work, has never had
a Diocesan School for Girls. Its importance can-
not be over-estimated, and such an institution is
the first work begun by the pioneer Missionary
Bishops in the United States. A Diocesan School,
under the shadow of the Cathedral, and with the
fostering care of the Bishop, would be a success.
Roman Catholic convents and schools, under the
auspices of the denominations, are largely patronized
by Churchmen, who, no doubt, would send their
children to a school such as might be organized.
As an investment it would pay, while the gain to
the Church would be incalculable. Can we not stir
up the Church authorities and leading Churchmen
to move in this matter?

THE attention of our readers, particularly those
of them who reside in Halifax, is directed to the
letter headed "A Disgrace," which will be found in
another column. We know something of the needs
of the section and of the genuineness of the people's
anxiety to have the building immediately begun.
They have given and are giving again towards the
building fund, and we can heartily endorse their
appeal. The "disgrace" should be removed at once.

PREACHING.

(Communicated.)

In what does a good sermon consist? Must it
be only a lecture or essay on Ethics, or some
dissertation on the Moral Law—some clever com-
bination of words and sentences bearing upon a
very general truth in the happiest association of the
more elegant forms of the English language, its
phrases scientifically arranged, its Rhetoric faultless
and an evenness of rhythm and flow most happy in
its effect? Is this alone what is required? Do we
merely look for beautiful figures of speech, apt il-
lustrations, a perfect arrangement of subject matter,
all the points introduced, considered and disposed
of in the most perfect order, and the whole enliven-
ed, like pretty pictures in a dry book, with striking
illustrations? The preacher who is able to use
these agencies—most desirable in their proper
employment—and float gracefully over the heads of
his hearers, far out of sight of some and just far
enough barely to be discovered as a dim outline by
others, and fairly grasped but by a very small mi-
nority—that man is a power. No doubt he attracts
and maintains the attention of his congregation, but

is he using the means he possesses to their highest
and utmost limit for good? There are sermons
which, as intellectual efforts, are most praiseworthy,
unquestionable in doctrine, faultless in scope and
application, in a general sense, and as scholarly
productions and religious treatises, above criticism;
but there is something more needed than all this.
We sometimes hear sermons on texts taken from
the Epistles of St. Paul, in which the line of argu-
ment adopted, apparently, by the Apostle, the
evident channel in which his thoughts were flowing,
the preceding and succeeding topics of the context
—in short, more of Paul than of Christ.

By all means let the intellects of the clergy be
trained to their highest pitch for their office as
teachers; let their minds be cultivated and furnished
for their work; let the language employed be
nervous and pointed;—but let us not have displays
instead of sermons.

A great deal of the language used from our pul-
pits is not generally understood by the majority of
those who come to church. Long words, high,
classical, and poetical expressions are, as a rule,
entirely out of place, unless in particular cases and
upon occasions when those present are more likely
to be influenced and moved by them.

Our younger clergy are often spoilt if they hap-
pen to preach upon any occasion which is noticed
by the public secular press, since there are none but
"eloquent sermons," "masterly efforts," "touching
appeals," "soul-stirring addresses" mentioned; in
fact, it is a foregone conclusion when a sermon is
spoken of in the papers that it is an eloquent one;
and perhaps the reporter was not present even
during the sermon, but got his information from
some one else.

The object is to win and retain the attention of
all present, from the very children up to those ad-
vancing in years, and having secured this, to speak
to them the great and solemn lessons and truths of
religion and the Gospel. A carefully studied and
practiced style will never succeed in this great task.
Let there be abundance of matter and the heart in
the work—style will then look out for itself. How
miserable is it for any one to seek to pass for an
eloquent man; yet how much more so in a Minister
of Christ! "Eloquence must be the aim of one
earnestly endeavouring to deliver his own soul; it
must be the out-pouring of ideas rushing for a vent;
it must be the poet's experience."

"* * * thoughts that rove about,
And loudly knock to have their passage out."

(To be Continued.)

HARVEST THANKSGIVING.

A SERMON,

By REV. A. R. ASHWELL, M.A., Canon of Chiches-
ter, England.

"He reserveth unto us the appointed weeks of the Harvest."
Jeremiah v. 24.

THERE is a time for all things; a time to work,
and a time to rest; a time to pray, and a time to
give thanks; a time for sorrow, and a time for joy;—
but there is one thing for us to do at all times, and
which should be going on along with all else that we
either do or think of, and that is to remember God.

A good man never forgets God. And yet,
though it is the very essence of Christianity always
to remember God, still, even about this a good man
will ask,—When is God best pleased for us to
remember Him?—And the answer is, God is best
pleased to find us remembering Him in our times of
rejoicing.

So Harvest Home is the time of all others when
we ought to think of God. For all men are con-
cerned in the joy of Harvest Home. It touches all
alike, from the richest to the poorest, whether the
dwellers in towns or the labourers in our fields. It
is God's great annual gift of sustenance to the race
of man: and therefore there is, perhaps, only one
other day in all the year when we ought to think of
God still more, and that is Christmas Day, when
Christ came, Who is the Bread of Life; unless,
indeed, we are to speak of Easter, when He came
back from the grave, even as the corn springs up
again after the seed has lain its appointed time in
the ground.

And what ought we to think about most at Har-
vest Home? We have said that different thoughts
belong to different times. What ought we to be
thinking of most when we remember God the Giver
amid the joy of harvest?

I answer that there are several thoughts we ought
to dwell upon: and there is,

I. First: The Constancy of God's Gifts. God's
gifts are never failing. Harvest never ceases.
Man's ways of providing are doubtful, uncertain,
and precarious. God's providing is sure. Harvest
is the one thing which never fails you. There may
be good and bad crops in harvests, some being bet-
ter and some worse than others; but the worst har-
vest that you ever knew was a harvest still. It

was a very different thing from no harvest at all.
See how different it is with man's providing. Look
at trade, or manufactures, or investments. Can you
rely on them? All things of man's devising are
like man himself, they are changeable, they are un-
certain, they fail, ay, and what is worst of all, for
those who depend upon them, they often fail utterly.
A change of fashion will be the ruin of thousands
who depend on a certain manufacture. A political
quarrel among people thousands of miles away will
deprive millions of the means of subsistence. The
carelessness or dishonesty of a merchant or a banker
here at home will bring poverty and destitution
upon hundreds of families on the other side of the
globe, who never heard his name. But—harvest
never ceases. What was God's promise? "While
the earth remaineth, seed time and harvest shall not
fail." And it has been true. Even at the worst of
times it has been true. "He reserveth unto us the
appointed weeks of the harvest."

So at Harvest Home God wishes you to think of
the sureness of His Word. And then,

II. Secondly: The next thought is, how entirely
the Harvest is God's gift, not Man's making. You
know how people talk of a man's making a profit,
or making an income, or making a fortune. Well,
even these phrases are open to the objection of
seeming to forget "Who gave thee the power to get
wealth." But even though we may use these
phrases without thought, still no truth-speaking man
ever extended them to the harvest. No thoughtful
man ever speaks of "making the harvest." No.
You sow your seed, and you reap your harvest; but
God makes it for you. If any of us has ever spoken
of making his harvest, I hope he will learn this
Harvest Home to speak more like a Christian for
the future. You reap your harvest, but God has
made it for you, or there would be none to reap.

And thus it has always seemed to me that there
is something more shocking about an ungodly
farmer than almost any other sort of man; except
it be the seaman. They both of them depend so
entirely upon God. There is an old French prover-
b, a very old one, which says—"If a man needs
learn to pray let him go to sea." And we might
say—"If a man would learn how entirely his gains
are the gift of God, let him turn farmer." Your
harvest comes so entirely from God. You drain
and dress your land; you plough and sow your
seed, and—what then? Oh! you have to wait and
see what God will send. It is all over, as far as
you can do, when you have put your seed into the
ground. It is all waiting after that; while God
gives you the wet and the dry, each in its turn, and
the wind and the showers, and the sun; and too
much or too little of either, or any one of them out
of its place, would spoil your harvest, and you could
do nothing to help it. But God is as good as His
word. Harvest does not cease. And now,

III. Thirdly: Think what harvest teaches. I
said to you just now, that God made the harvest,
not you. And therefore I say, thirdly, that Har-
vest Home is the time to think of God's power and
God's goodness.

You put a little seed into the ground, sowing it
thinly, the thinner the better. Where do you put
it? You put it into God's earth, for the earth is
the Lord's. Into God's earth you put it. You do
not keep it in your barn. Little good would it do
you if you kept it to yourself. But you trust it to
God. And God takes it. "The seed rots and dies,
as our bodies do when they die. The seed rots and
dies, as it seems. It is gone altogether away from
you. If you go and dig it up again it would be of
no good to you. No, not even of the little good it
would have been before you sowed it. So you
leave it in God's earth. And God keeps it there
week after week, but not for ever. For when the
appointed weeks of harvest come, He gives it back
again to you. And when He gives it back again,
it is no more a seed but a harvest? Talk of mir-
acles! Why, I say here is a miracle God is work-
ing before your eyes every year as it goes round; a
perpetual miracle; one which God has promised
never to omit. The times may be bad, or the sea-
sons may be discouraging, but after all His word
standeth sure. "He reserveth unto us the ap-
pointed weeks of the harvest."

Thus God is showing His power and goodness in
every harvest field, and we should think of Him
gratefully and solemnly at every Harvest Home.
Gratefully and solemnly, I say, for a Harvest
Thanksgiving should be a very solemn and a very
real thing, and its effect should not go off when to-
morrow morning comes.

What do you go to Church on Sundays for? Is
it not to tune your souls for the week's work and
labour, so that when the Monday morning comes
your first waking thought may be, "I will go forth
in the name of the Lord God," and your morning
prayers may be a real dressing of your souls to do
God's will in the day you are beginning?

Just so after this day's Harvest thanksgiving, we
should have tuned our souls for the next year's
round; we should go forth in a thankful spirit; and
every day as we say our "Grace" at our daily meals,
we should say it the better and more earnestly for
the recollection of this our great annual Grace—
the "Grace after Harvest." For this is the great
year's saying of "Grace" for God's gracious provi-
sion for our bodily needs. The Harvest Thanks-
giving is the saying of "Grace" for the whole year.
God has been showing His Power and His Good-
ness in the Harvest He has given us, and we are
turning our mind and hearts towards Him solemnly
and gratefully. And now,

IV. Fourthly and lastly:—There are yet one or

two more Harvest Thoughts, partly about God, and partly about ourselves, which I must not leave out.

All this world is God's making; everything we see in it is from God's hand, and is so made as to remind us of the God Who made it, and of some Truth He would have us remember. This is the one great lesson we learn from the Parables of our Lord. There are very few Parables in the Old Testament, but as soon as God Himself (who made the world) came into the world, then He was continually showing us how all the things which He had made were so made as to be full of teaching about Divine things. Why you know our Lord could hardly see a sower sowing seed, He could hardly see a fisherman at His nets, or a flower lifting its head towards the sun, but He must draw some teaching out of it. And by all this He was teaching us that the world we live in is not a dumb thing which has no meaning for our minds. The Christian reads God's messages in the fields, since those Parables about the lilies and the corn. It is our Lord Who turned every harvest field into a Sermon, when He said "The Harvest is the end of the World, and the Reapers are the Angels." So our last thought to-day about the Harvest Home shall be God's heavenly Harvest Home when we are to be the Harvest, and our souls to be gathered (please God) in the Garner of Christ. Here is the description of it, "I looked, and behold a white cloud, and upon the cloud sat One like the Son of Man, having on His Head a golden Crown, and in His Hand a sharp sickle. And another angel came out of the Temple, crying with a loud voice, saying, Thrust in thy sickle, for the time is come to reap, for the Harvest of the earth is ripe."

Therefore our last Harvest thought to-day shall be—"The Old World's Harvest Home."

What is God's Harvest? What is the fine corn He will lay up in His garner. It is the souls of the righteous who have kept their vocation: the souls of those who have borne the storms of this world, its winds, its frosts; who have been watered also by the dews of His heavenly grace, and who thus, after much tribulation, are received safe—safe at last—within the heavenly garner, never more to fear, or feel the blasts of earthly trial or earthly persecution. And thus, what harvest says to us is, Have pleasant thoughts of Death.

Since Christ came, Death is no longer Death. It is a mistake to call it so. It is the ingathering of one more shock of corn against the final harvest.

Oh! Brethren, Harvest has many voices for the Christian soul; but I know not whether this may not be the one which touches us most nearly. You walk through the Harvest field of Autumn, rich in all its golden glory, and a man's heart bounds with a thrill of joy as he beholds the glad sight of the year's harvest waiting to crown the labours and the waiting of the year. Yes. But remember how differently the same field showed under the cutting sleet of February, or the remorseless blasts of March. We are apt to forget the difference. Yet it is in the very difference that half the harvest lessons lie. Stop, therefore, and think about it for a moment. Suppose for one instant that a being from another planet were to walk across our fields when the tender blade is only shooting, and when it is but quivering and struggling, a little weakly thing, against every wind that blows. What would he say? Would he not say—here is an unequal battle. Here are wind and sky and biting cold, all leagued and banded together to destroy a tender little green thing which has been so foolish as to brave their powers. Would he not laugh to scorn the notion that the little tiny plant would come off successful? And yet it does.

The giant frost which can split the rocks, and bring down the cliffs; the mighty wind which can rend your sails, and wreck your ships, and shake your towers;—these dash themselves in vain upon the lowly weakness of one tender growing blade; nay, rather God has so ordained it that they are converted into helps and ministries by which the future harvest is prepared.

The path of saints is such. And such, too, is the path by which the Church of God is ripened for her perfection and for her triumph in the world to come. The day of trouble is the day of promise, and let our discouragements be what they may, or let the enemies of God's Church seem as strong as they may, let it be ours to remember that Godliness is stronger than all; that if we are but faithful to our Lord, then the very trials which threaten to overwhelm us shall but minister to the fulness of the harvest which shall be ripened in the end. Faithful is He that hath promised; and it would be strange indeed if He Who for ages and generations hath kept His word of promise, so that harvest has never failed, should not also keep His promise to His own children, and reserve also for them and for their spiritual hopes "the appointed weeks of Harvest" in the joy of heaven.

THE ECONOMIC INFLUENCE OF DRINKING CUSTOMS.

At the meeting of the British Association which has recently been brought to a close at York, a contribution on the economic influence of the drinking customs of society upon the nation's well-being was laid before the Economic Science Section by Mr. William Hoyle, of Tottington:—

Mr. Hoyle directed attention to all our facilities for the amassing of wealth in England, and remarked that, notwithstanding these, a very large section of the population were wholly destitute, or constantly verging on the border of destitution. He

was convinced that the number of those who were constantly on the verge of want, and frequently got help from friends and neighbours, was as large as the list of *bona fide* paupers, and if so the total number of the population which was perpetually bordering on a state of destitution would be over 7,000,000, or about one-fifth of the entire population.

"In no respect did we so flagrantly and extensively transgress the principles of economic law as in the drinking customs which so largely cursed and degraded our population, for we first of all wasted our money in indulgence in alcoholic liquors, and by this waste we entailed upon ourselves burdens and losses equal to the amount of the money spent upon the drink. During the ten years ended 1880 the amount of money expended upon intoxicating liquors in the United Kingdom was £1,363,330,711, or an average of over £136,000,000 yearly. In 1830 beer was the national beverage, but now tea, coffee, and cocoa had taken its place in that connexion, and some three or four millions of people were professed abstainers, while probably as many more rarely or never took alcoholic drinks. The average consumption of alcoholic drink, however, had increased 56 per cent., and the obvious conclusion was that there must be a largely increased consumption on the part of the drinkers.

If the evidence of science and of scientific men and the testimony of experience might be accepted, we could arrive at but one conclusion touching the influence of alcoholic liquors upon persons in health—viz., that they were never beneficial, but invariably mischievous, even when used in what is understood as moderation. It would be evident that unless there were good resulting from the use of intoxicants the money expended on them must be so much lost to the nation; but if besides there being an absence of good there was a mass of resulting evil, then our drinking customs involved, not simply, the loss of the money spent, but also all the subsequent losses and evils resulting therefrom. The indirect cost and losses resulting were of a most appalling kind, comprising crime, pauperism, lunacy, loss of labour, disease, &c., and he estimated them at £138,000,000 yearly. Adding that to the direct cost, £136,000,000, we had a total of £274,000,000. Deducting £54,000,000 for revenue and for what some people might consider the needful use of these drinks in medicine or otherwise, it still left a sum of £220,000,000 as the annual economic loss to the nation. When wealth was rightly used it always reproduced itself and gave equivalent return in good of some kind, either in food to nourish, clothing to warm, or the like: but intoxicating liquors did not yield this return of good, and therefore the money spent on them was so much loss to the community; and, further, the drink trade involved the diversion of £136,000,000 of money from useful channels of trade to channels which were hurtful. Our yearly expenditure upon alcoholic liquors during the past ten years had averaged nearly as much as the total yearly value of all the agricultural products of the United Kingdom."

Correspondence.

LETTER FROM REV. GAVIN LANG.

(To the Editors of the Church Guardian.)

MONTREAL, 6th October, 1881.

SIRS,—Some one has sent me the CHURCH GUARDIAN of 29th September, in which, both in an editorial and a letter signed "Catholicus," a reference is made to a service I conducted in one of the three churches in Prince Edward Island, of which Archdeacon Read is the Incumbent. I feel it only due to my venerable friend, whom I greatly esteem, to say that you are so far correct in the statement that the formal request to do this duty was conveyed to me not by him, but by "his Churchwardens," who asked me to do it on one of the alternate Sundays on which he has no service. As to "not hesitating even to wear the surplice," it never occurred to me that there was any more significance in that act than there would have been in wearing—which I always do—the black gown. In my eyes, the one is very much the same as the other; and that day there was no choice.

I take no offence at "Catholicus" calling me a "schismatical minister," inasmuch as his mistake is evidently caused by the wording of the item quoted from the St. John Sun. That paper styles my church in this city "St. Andrew's Presbyterian Church," a designation which is certainly, in present circumstances, very misleading. My church is connected with, and I am a clergyman of, the Church of Scotland, which every one knows, as one of the two Established Churches of the Empire, has equal rights with the Church of England under the British Constitution. Like "Catholicus," "I have been taught, as a member of the Church, to consider schism a great sin, and have all my life prayed (though not 'in the Litany') to be delivered from it." A Scottish Churchman must be as sincere on this point as an English Churchman.

In your article you give "the law of the Church (of England) in the matter," which you very properly characterize as "quite clear." I was not before aware of the precise terms of this Canon, and I thank you for informing me of these, however little I may admire their spirit. But it occurs to me to mention that a very similar law existed in the Church of Scotland until about twenty years ago, when, with the sanction of the Crown—which is the temporal Head of both national Churches and is represented at all meetings of the Scottish General

Assembly by a Lord High Commissioner, who presides in the name of the Sovereign—it was swept from the Statute Book forever. One consequence of that important legislation was, that such eminent dignitaries as both the Archbishops of Canterbury and York, the late Bishop of Oxford, the lamented Dean Stanley, and others, officiated, at different times and in different places, in Scottish parish churches. I myself was thus enabled, in my old parish in Scotland, to invite—which I could not otherwise have done—clergymen of the sister Church of England to occupy the pulpit of my parish church. We have no more to gain than you from such interchange of services; but, looking to the fact that both Churches have a common danger in the insane assault now being made upon all Establishments and their endowments, I am tempted to ask your indulgence for throwing out the suggestion that a little more drawing and sympathy from one to the other would wonderfully help to defeat the designs of those who are impiously striving to overthrow the national recognition of religion and the truth.

Accept my apology for taking up so much of your valuable space, and believe me

Yours, faithfully,
GAVIN LANG.

A DISGRACE.

(To the Editors of the Church Guardian.)

SIRS,—Perhaps no greater disgrace has ever been brought upon the Church in Nova Scotia than that to which I am now about to refer. It may be known to some—it cannot be very widely known—that about two years ago, at the earnest solicitations of a considerable number of professing Church-people living at the North-west corner of the Halifax Common, the Bishop of the Diocese, and the Rector of St. Paul's, within whose Parish the people of the section to which I refer reside, endorsed an appeal for aid to build a Sunday School and Mission House at the corner of Windsor Street and Compton Avenue. The Bishop most liberally, as he is wont, bought the land, for which I understand he paid \$500, and presented it to the people. About \$300 besides were collected and expended on the foundation, and then—must it be said?—owing to the indifference and illiberality of Halifax Churchmen the work ceased, and has not since been renewed. As people pass by they point the finger of scorn at the crumbling walls, and at the Church which has allowed such a state of things to exist. The location is the very best one that could have been secured, there is no Church within half or three-quarters of a mile in any direction, the people principally claim to belong to the Church, and the close proximity of the Cotton Factory, soon to be erected, will add largely to the present population, and make the work of still greater importance.

Why, I ask, has this work, more needed and more important than perhaps three-fourths of the Missions throughout the country parts of the Province, been allowed to languish? Is it because the people live in Halifax and not in the country that they are overlooked and their important claims disregarded? The country Missions which, in many cases, are composed of a class of people well able to help themselves, receive Grants from one, and, I have reason to believe, sometimes from two or more distinct Diocesan Funds, and yet these people, really very much less able to contribute, are not helped at all, when the work is of much greater magnitude, and the people much more deserving of assistance.

There has very recently been held a meeting of the people to discuss the matter, when the utmost enthusiasm prevailed, and great anxiety was shown to raise the frame and board in a part of the building before winter. About \$300 has been collected through the exertions of Mr. S. H. Shreve, and \$500 more will put up the part referred to and make it fit to hold Sunday School and Mission Services in.

The writer makes no apology for bringing the subject to the notice of the Church through the columns of the GUARDIAN. It is a standing reproach to the Church and to every Churchman and Churchwoman in the Diocese, and he hopes that contributions may be at once forthcoming so that the disgrace may be wiped out. He suggests that a collection be taken up in each of the city churches for this object; and if this is done he hopes the opportunity will be seized upon to make restitution for past unchristian indifference and neglect. There are over 8,000 Church people in Halifax. Very many of them are in a position to give a respectable contribution without missing it. If they have not contributed because they did not know the necessities of the case, now it is brought to their notice that a large number of their fellow-Churchmen most anxiously and earnestly beseech them to come to their assistance and help to give them the advantages, as regards Sunday privileges, they themselves enjoy. Can such an appeal be disregarded, and Churchmen satisfy their consciences that God will accept the worship they, in their cushioned pews and comfortable churches, offer Him? I should think not. I hope not. I am sanguine enough to hope that contributions (which may be sent to Mr. Shreve, care of CHURCH GUARDIAN,) will flow in at once, so that the people may soon rejoice in the possession, even if in an unfinished state, of a place in which they and their children may be taught of God in the Faith of their forefathers.

A FRIEND AND CONTRIBUTOR.

UNITY.

(To the Editors of the Church Guardian.)

SIRS,—Permit me, in bringing to a close this humble effort towards a kindly estimate of our fellow Christians, to cite a few words from an earnest Churchman—Canon Carmichael—upon the subject of practical Union of the Churches:—

"What do we mean by Christendom? Rome, Eastern and Northern Christianity, England, and the millions who, solely for convenience, might be styled 'Nonconformists?' Taking England as a centre, or as a hand holding forth the olive branch, what hopes of unity can we see in these scattered branches of a once united and all-powerful body? * * * I think it is generally conceded by all that the Church of England is the natural division of the once united Church, and should make the first move towards unity. * * * Let the Church of England call to the recognized leaders of Roman, Greek, and Nonconformist divisions of faith, asking them, unitedly with the Church of England, to create, by representation, a temporary consultative body in which the views of all might be stated as to the wisest step towards unity. This much would surely come from it—a knowledge of what divisions of a torn Church were really in favour of unity, an equally sure knowledge of what divisions were opposed to it, and a satisfactory idea of how far the Anglican Church could go in promoting unity, and with whom it could first strike hands in its efforts to do so. If God would guide our Bishops to issue such a call, written, as I have said, in the spirit of the humblest, gentlest, softest love towards Christ and men, and if such a Convocation could be gathered in response to it, I do not think it requires a prophetic spirit to picture its constituents. I fear that no Roman legate would be there, but I feel fully convinced that the Old Catholic Church would be present. The East might be represented from some of its oldest Churches, although the representation would be small; but Presbyterianism, Congregationalism, and Methodism, I feel convinced, would be there, and there willingly and largely."

These are the words of Canon Carmichael at a Church Conference held in Toronto last year. Such loving words, I feel, are more in accord with the Spirit of Christ than those cries which brand our brethren in the Lord with terms of inferiority and disparagement.

The heart warms when we give free range to the thought of a gathering such as is here shadowed forth. We should hope for at least a few from Rome, and would have them,—from the Constantinopolitan Church, the Syrian, Nestorian Russian, Lutheran—the gathering would be enriched with earnest attendants; and the Nonconformist Churches would be there. The Baptist—some of whose peculiarities are traceable in the teachings and practice of the Apostles, and whose history dates back in the depths of antiquity, being mingled with the records of the Waldenses and the Mennonites—this great body, which has given to the world a Carey, a Hall, a Judson; whose magnificent record of missionary and Bible-circulating enterprise is before all men—would be represented in full force. The Presbyterian Church, with its vigorous theology, its culture, its heroism under persecution, its memories of a Knox, a Chalmers, a Moffat, would be there. The Methodists, with their warmth and earnestness, their organization and devotion, their record as having awakened the Churches of the world from a sleep of lethargy into which they had fallen, with the revered names of a Wesley, a Whitfield, a Clarke, lending them an overshadowing dignity, would be there.

Others there are who would stand represented in that assembly. The bodies of Christians, akin to those already named, but of lesser number and note in the world's history—bodies which have nurtured in their systems such men as the late James A. Garfield, the martyred President of the United States, would stand represented at such a gathering. All the Christian organizations which enthroned Jesus Christ as the first and the last, which glory in His Cross, which regard not Circumcision or un-Circumcision, Episcopacy or non-Episcopacy, but which hold that a new creation by faith in the Son of God is the Scriptural mark of His children,—all these would come to an assembly for the promotion of the unity of Christ's Body. The Church of England would call to order and would welcome all as standing upon equal ground—Jesus Christ the Chief Corner Stone. In this, the Church of England would commit no inconsistency, for while she adheres to Episcopacy for herself, nowhere does she deny that those who have it not are true Churches of Christ. In that great struggle which culminated in her separation from Rome, she made repeated acknowledgment of the rights of Reformed Churches which were non-Episcopal.

In that vision of the redeemed above, which the beloved disciple saw were gathered a great multitude, which no man could number, of all peoples, and nations, and kindred, and tongues—a multitude of blessed ones, among whom myriads never heard the names of our present denominational divisions. Yet they gathered as one body on the pavement of gold in God's Court above. What more fitting, what more Heaven-like, than to meet together on earth, in Christ's name, forgetting the nomenclature of our various sects, and, for Christ's sake, striving for charity, union, peace?

Your obedient servant,
ROTHSAY.

SUBSCRIPTIONS RECEIVED.

W. T. Glen, Weldford, Kent Co., N. B.; Rev. W. B. Armstrong, do. do. do.; Mrs. Jno. P. Ford, Coal Branch, do. do.; Ephraim Wheaton, do. do. do.; Phineas Beers, do. do. do.; Rufus Beers, do. do. do.; Vernon Graham, Newcastle, do.; W. J. Williams, do. do.; Thos. Maltby, do. do.; E. Lee Street, do. do.; J. C. Fairry, do. do.; R. McKenzie, do. do.; R. E. Hallow, do. do.; W. Fenn, do. do.; W. J. Miller, do. do.; R. P. Joyce, do. do.; Mrs. Jas. W. Davidson, do. do.; Miss E. McBride, do. do.; Thos. Halloran, do. do.; Wm. Mahoy, do. do.; Thos. Russell, do. do.; J. G. Esthao, do. do.; Mrs. J. Fisher, do. do.; Mrs. W. C. Salter, do. do.; Mrs. Jas. Pat. Douglas, Town, Miramichi, do.; Mrs. A. Wallison, Bay de Vin, Northumberland Co., do.; Jno. E. Williston, do. do.; Wm. Hickson, Chatham, do.; W. B. Howard, do. do.; Mrs. Thos. Kingdon, do. do.; Theophilus Debrisay, do. do.; Miss Maggie Staples, do. do.; Miss A. Cooling, do. do.; Alex. Gulliver, do. do.; R. Carman, do. do.; Mrs. F. E. Danville, do. do.; Sherwood Peck, do. do.; Wm. Fenety, do. do.; Jas. Wilson, do. do.; Jno. Bassett, do. do.; J. R. Goggin, do. do.; Geo. Staples, do. do.; Miss K. M. Williston, do. do.; W. C. Smythe, do. do.; Jas. McLaughlan, do. do.; Geo. Lee, do. do.; Sam'l Harpert, do. do.; Chas. Sargeant, do. do.; Capt. Jno. Brown, do. do.; Thos. Fairheart, do. do.; Daniel Pabwin, do. do.; Estock Trevors, do. do.; Dr. J. B. Benson, do. do.; Thos. Green, do. do.; Jas. F. Scoble, do. do.; F. E. Winslow, do. do.; Wm. Cherry, do. do.; D. G. Smith, do. do.; Chas. Bernard, do. do.; Mrs. Capt. J. Bell, do. do.; Geo. McIntyre, do. do.; Millet Salter, do. do.; Miss Saxsmith, do. do.; Jno. Forrest, do. do.; Jno. Hammond, do. do.; Miss Ann Forrest, do. do.; J. Devereaux, Black Brook, do.; Mrs. Jno. Rice, do. do.; Jno. Sinclair, do. do.; Mrs. J. Underhill, Grindly's P.O., Blackville, do.; Mrs. W. Craig, do. do.; Mrs. E. Robinson, do. do.; Albert Astley, Rema's Bridge, do. do.; Mrs. Wm. C. W. Wilberton, Ferry, do.; W. L. Crocker, do. do.; Allan Saunders, do. do.; Geo. Jas. Carmalt, do. do.; David Betts, do. do.; Jno. Pett, do. do.; Wm. Allison, do. do.; W. H. Crocker (G. E. R.), Upton, Quebec.

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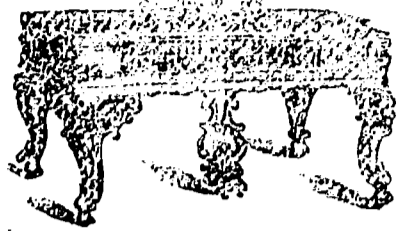
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