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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

Vol. IV.—No. 28.]

HALIFAX.

WEDNESDAY, NOVEMBER 8, 1882. WINNIPEG.

[One Dollar and a Half a Year.]

THE POSITION OF THE ENGLISH CHURCH.

The *Church Times* replying to a charge made in one of the R. C. papers that there was a "fogginess" about the teaching and opinions of Dr. Pusey, uses this illustration:—

"We need not travel beyond the four seas for evidence that the Pope had no such rights twelve hundred years ago as are now claimed for him. The story of St. Augustine's dispute with the native Bishops of Britain is as well known as St. Gregory's famous string of puns about the English youths in the slave market. Augustine had demanded that the native Bishops should surrender their customs as regarded the tonsure and the date of Easter, and should unite with him in preaching the Gospel to the heathen English; but having taken offence at what they conceived to have been his arrogance, they flatly refused to do so. There can be no doubt about the story which has come down to us on the authority of Bede; and it shows that the notion of an Italian prelate possessing any jurisdiction in Britain had never entered the native mind. Nor is this all. After a few years, the Celtic Christians began to evangelize the English invaders, and it is not sufficiently remembered that they really did the bulk of the work. With the exception of East Anglia, the whole of the island north of the Thames and Severn was Christianized by native teachers. At length the two missions confronted each other at the Abbey of Whithy; and when King Oswy, for a curiously inadequate reason—if, indeed, it was not meant as a kind of joke—decided for St. Wilfrid, the champion of the Celtic Churches, Colman refused to submit, and retired with his followers to Ireland. Thus it turns out, after all, that in rejecting the authority of the See of Rome—or rather the inconsiderable relics of it that had survived the Statutes of Provisors and Premunire—King Henry VIII. simply undid what King Oswy had done.

The only possible way in which we can conceive Anglo-Catholics open to the charge of "fogginess" is in respect of their views on the unity of the Church. It may, perhaps, be asked how they can hold that the Church must be one, and yet that it is made up of a number of separated and even contending "branches." The answer is, that there may be a unity of co-ordination, as well as a unity like that of the English army, where the supreme authority of the Queen descends through a series of subordinated officers to the junior lance-corporal. On the theory that there can be no unity except of the latter sort, the break-up of the Kingdom of David is one of the most astounding facts on record. On the face of it, a more glaring case of schism could not be imagined; and yet God declared that it was from Him! But on a little reflection, the mystery will disappear. The unity of Israel depended not upon the predominance of any one tribe, but upon its common origin, covenant, law and worship, so that there was really no more reason why there should not be two independent Kingdoms than twelve autonomous tribes. The offence of the northern Kingdom was not in asserting its independence, but in setting up a new altar and priesthood. If these things happened as ensamples, and were written for our admonition, the inference is plain that there can be no real schism so long as the right faith is maintained and there are valid sacraments. There is thus no ground for

the *Tablet's* sneer at the *Eirenicon*. The true theory of Christian unity holds out a friendly hand to all alike. Of Rome it requires nothing but that she shall leave off making unwarrantable demands. Of Protestantism it asks no more than abstinence from the assumption of priestly functions to which it can lay no claim. It is generally impossible to heal a long standing breach without great concessions on the one side or the other; but the Anglican *Eirenicon* makes the very smallest demands anybody has ever yet suggested as possible, and no religious theory has been devised more straightforward or more intelligible.

PROFESSOR STOKES ON EVOLUTION.

Those of our readers who have been exercised on the question of Evolution and its relation towards revealed truth, will not be sorry to meet with one of the latest and ripest utterances on this subject. Professor G. G. Stokes, F.R.S., of Cambridge, dealt with the matter in his paper read before the Church Congress last week, and the thoughts of this able scientist and exact thinker are worthy of all consideration. Coming, too, after the dreary confession of Mr. Darwin, they will strengthen Christian men in their confidence and make them more sure of their ground. It will be found that Professor Stokes is no ardent believer in Darwinism; on the contrary, he writes of some of the speculations of that confessedly great naturalist with much suspicion. It is important to see how far Dr. Stokes will go, and where he stops. "There is nothing at all atheistic in the belief that great numbers of species were evolved under the operation of laws known or conceivable from some preceding condition of a similar character; in case" he adds, and this is important, "we should find reasonable scientific evidence in favor of an affirmative answer"; but the entire tenor of the paper goes in the direction that such evidence is not at present forthcoming. After showing from the principles of vision that "useful ends are brought about by means," he goes on to argue—

"We should expect *a priori* that, as the wisdom of the designing mind must be immeasurably above our own, so contrivance should as a rule extend far beyond what we can trace. We should expect, therefore, on purely theistic grounds, that the doctrine of evolution, assumed for trial, would be a useful and ordinarily trustworthy guide in our scientific researches; that it might often enable us to go back one step and explain how such or such a result was brought by natural laws from such or such an anterior condition, and so might lead us to extend our knowledge of the operation of natural causes. But this is a very different thing from assuming it as an axiom, the application of which may be extended step by step indefinitely backwards."

As for Mr. Darwin's theory of "ancestral derivation and survival of the fittest," it is one which "from its nature can hardly, if at all, be made a subject of experimental investigation, or even of observation in the records of the past," and therefore must "rest mainly on the estimate which may be formed of its own probability," "though doubtless," Professor Stokes adds, "an underlying feeling that the phenomenon must in some way be explicable by natural causes has contributed not a little towards its propagation." Still the most the writer has to say on behalf of Darwinism is that it

is "highly ingenious as an hypothesis." "I think," he says, "a large number of scientific men would admit that it is very far indeed from being admissible to the rank of a well established theory," and though "true possibly, as accounting for permanent or sub-permanent differences between allied forms, not conceivably bridging over the great gulph, which separates remote forms of life." But it is, after all, with regard to the creation of man we are most concerned about, the truth or otherwise of these Darwinian speculations, and here Professor Stokes' remarks are worthy of the utmost consideration. We shall give his own words:—

"In the account of the creation it is distinctly stated that man was separately created, 'in the image of God,' whatever that may imply. Nor is this a point in which by a wide license in interpretation we might say the language was merely figurative; that we can afford to understand it so, for that Scripture was not given us to teach us science. Our whole ideas respecting the nature of sin and the character of God are, as it seems to me, profoundly affected according as we take the statement of Scripture straightforwardly, which implies that man was created with special powers and privileges, and in a state of innocence from which he fell, or as we suppose that man came to be what he is by degrees, by a vast number of infinitesimal variations from some lower animal, accompanied by a correspondingly continuous variation in his mental and moral condition. On this latter supposition God is made to be responsible for his present moral condition, which is but the natural outgrowth of the mode of his creation. As regards the lower animals, little change would apparently be made from a theological point of view if we were to interpret as figurative the language which seems to assert a succession of creative acts. But the creation of man and his condition at creation are not confined to the account given in Genesis. They are dwelt on at length, in connection with the scheme of redemption, by St. Paul, and are more briefly referred to by our Lord Himself in connection with the institution of marriage."

As against these statements, "so express, so closely bound up with man's highest aspirations," we have nothing more to adduce on the side of science; says Professor Stokes, "than a hypothesis of continuous transmutation incapable of experimental investigation, and making such demands upon our imagination as to stagger at last the uninitiated."

A modified theory of Darwinism as applied to the creation of man is thus dealt with:—

"Some have endeavoured to combine the statements of Scripture with a modified hypothesis of continuous transmutation, by supposing that a certain epoch in the world's history mental and moral powers were conferred by divine interposition on some animal that had been gradually modified in its bodily structure by natural causes till it took the form of man. As special interposition and special creation are here recognized, I do not see that religion has anything to lose by the adoption of this hypothesis, but neither do I see that science has anything to gain. Once admit special divine interposition and science has come to the end of her tether. Those who find the idea helpful can adopt it; but for my own part this combination of the natural and supernatural seems somewhat grotesque, and I prefer resting in the statement of a special creation, without prying into its method."—*Irish Ecclesiastical Gazette*.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

BRIDGETOWN AND BELLEISLE.—The Lord Bishop of the Diocese, on his recent Confirmation tour, reached this parish September 16th. He was met at the station by the Rector and driven to the Rectory, where he rested for the night. The Sunday services commenced at 10.30 a.m., when a large congregation assembled in the parish church and were addressed by His Lordship in his usual forcible and impressive manner, after which eleven persons—4 male and 7 female—received the "Laying On of Hands," all of whom, with one exception, remained to Holy Communion. After dinner the Bishop drove to Belleisle, seven miles distant, and delivered another lengthy address to the people of the district church and confirmed five others. The Bishop's remarks in this part of the parish have already produced a good effect in the formation of a society by the ladies for the purpose of raising funds to improve the interior arrangements of the church.

The annual Harvest Thanksgiving Services were held in this parish on 8th Oct. The morning service was at Belleisle, where the neat church was carefully and tastefully decorated with a combination of flowers, fruit and grain. The altar especially, with its floral altar-cross, had a most striking effect, and the general appearance of the church was very good. The service in the evening was in Bridgetown, where a large congregation attended and manifested their interest by hearty singing and responding. Here also the church was beautifully decorated with flowers, grain and fruit, the western gallery being hung with white banners containing appropriate mottoes and sentences, the central sentence being "Who giveth food to all flesh." On each side of the door were placed baskets of handsome fruit. The font was surrounded with a profusion of flowers, mosses and ferns, and crowned with a white floral cross. The pulpit and desk were panelled in white and green and vested with white silk banners. The effect of the whole, especially when lighted up at night, was exceedingly good. An appropriate sermon was preached by the Rector from the petition in the Litany: "That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them." Beautiful harvest hymns were sung by an excellent choir, and the service closed with the singing of Dykes' beautiful *Te Deum* as a Hymn of Thanksgiving.

The ladies of the parish held a fancy sale and tea on 18th inst. for the purpose of raising funds to pay off the remaining debt, at which the sum of \$87 was raised. The anxious desire of all now seems to be to free the parish from the debts by which it has been so long hampered in order that a fund may be started for the building of a new church so greatly needed.

WEYMOUTH.—On Monday afternoon, the 9th ult., the Bishop of the Diocese arrived at the Church of St. Mary the Virgin, Barton, accompanied by the Rector of Digby. Divine service commenced at 3.30; the Rev. J. Ambrose said the prayers. The Bishop then addressed the large congregation upon topics of local interest, commended improvements made since his last visit, and imparting, as his Lordship ever does, wise counsel and advice. There being but one candidate for Confirmation, the Bishop lamented this, and said that the Confirmation service was framed on the principle of plurality. And this led him to speak with much faithfulness to the parents and all concerned on the great importance of having their children early catechised, and by their own example to train them early in godliness and in the principles of their Church. His address to the single candidate was extremely touching, such indeed as those, who know the Bishop, can form some idea of what his words would be on such an occasion. On the other hand, the decision and piety of the candidate, and the admirable deportment of one of tender years, had an evident effect on all present, evincing how strong was the desire on her part for obtaining in this dedication of her young life to God an increase of grace and spiritual

strength to enable her to go on faithfully in the path of Divine life which she had so happily begun. Before proceeding to Weymouth the Bishop entered the residence of Mr. W. M. Bond, and paid a visit of condolence to the widow of the late Dr. J. B. Bond, who has recently entered into his rest. The following morning the service commenced at 10.30; a congregation filled the Church to overflowing. The Rector bore the emblem of the Bishop's office, and the Rev. John Ambrose occupied the desk and read, as at St. Mary's the previous day, the preface to the Confirmation service. The Bishop then addressed the people, and expressed much gratification at observing several improvements since the day of consecration in November, 1880. He again referred to the beauty of the Church, which his Lord remarked was "unique" in the Diocese, its windows being all filled with stained glass; but he could not but mournfully reflect that the three windows in the chancel, "in memorium of families, had now become memorials of the deceased donors themselves." It had, however, given him pleasure to learn that the debt (\$500) which hung over the Church had recently been cleared off. While commending their liberality he felt in duty bound to set before the members of the Church, the present altered financial condition of the Diocese, the withdrawal of aid from England now amounting to several thousand dollars, and was increasing year by year. He felt persuaded, however, that the members of the Church here would greatly augment their efforts in behalf of Diocesan objects; and firmly believed that those who succeeded the lamented departed ones, would emulate their good deeds, and would in connection with all their fellow Churchmen go on with fresh zeal and liberality in the good work of Church progress. The Bishop's address to the 23 candidates was, as usual, very thorough, and couched in such words as could not only make a most solemn and lasting impression on the minds of the candidates themselves, but also tend to revive and quicken thoughts on the minds of those who, in former years, had received from him their Chief Pastor, the rite of "laying on of hands." He conclusively showed the origin of Confirmation,—that it was not a mere appointment of the Church, but an ordinance which had come down from the days of the Apostles, along the track of ages, to the present time. His Lordship showed the invalidity of the objections frequently urged against it,—that the extraordinary manifestations of the Holy Spirit were not now seen to accompany Confirmation—since these were bestowed for a specific purpose now no longer required. Indeed, his Lordship added, such reasoning proved too much, and could, in the same way, be brought to bear against other means of grace. The extraordinary manifestations which, in apostolic days accompanied "the laying on of hands" as well as other ordinances, have, doubtless, ceased; but will any one venture to affirm that the ordinary gifts have ceased in the Church to which the Great Head promised His presence to the end of the world? After a discourse having reference to the blessed feast which was to follow, between 50 and 60 communicants remained to feed on Him, who is the 'Bread of Life.'

The sermon at St. Mary's on "entering into the heavenly rest" was also very impressive and edifying. The handsome altar-cloth at this church was recently presented by Mrs. Boyd, of St. John, N. B., wife of the Hon. John Boyd, and eldest daughter of the late Cereno P. Jones, Esq. This gentleman takes much interest in the Parish of Weymouth, having not only contributed handsomely to its erection, but he has also lately sent us a donation of \$100 to aid in liquidating the debt, which is now accomplished. The Bishop's visit to us was, much to his own regret and ours, from causes which could not be controlled, short, his Lordship leaving for Yarmouth by the train that afternoon. While waiting for its arrival he inspected the font recently placed in the Church of St. Thomas, Weymouth Bridge, and indicated a suitable spot for placing it. The floors of the church are now covered throughout with cocoanut matting, and a new bell from Meneely's, of 500 lbs. weight, will soon be in position, the former having become defective. The good people of this neighborhood have other improvements in hand.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held at Parrsborough on Thursday, November 30th.

J. A. KAULBACH, Secy.

NEW GLASGOW.—On Sunday, 29th inst., the Rev. Fred. J. J. Smith, successor to the Rev. D. C. Moore during his absence in England, held Divine Service in Stellarton and New Glasgow churches. The attendance was larger than usual, and the members of both churches seemed highly pleased with their new pastor.

DIOCESE OF FREDERICTON.

DERBY.—The Ruri-decanal Chapter of Clatham met in this parish on Tuesday, 17th, and two following days of October ult. 2 Tim. iii. was read in the original with much profit. Rev. Wm. Wilkinson read a paper on Lay Baptism, shewing that it was not valid either according to the rule of God's Word or the consensus of the Church Catholic. A long and animated discussion ensued, in which both sides of the subject were quite fully presented and much information elicited of a very satisfactory character. It was resolved that a portion of the time at future meetings be given to the study of Hebrew, and accordingly the Psalms were selected to form the first course of reading in the sacred tongue. The next meeting was appointed to be held in Baie du Vin on Tuesday, January 30th. The Rector of the parish took advantage of the presence of so many of his brethren to hold harvest thanksgivings in his churches both at Derby and Blackville. The former was held Tuesday evening, and the sermon was by Rev. J. H. S. Sweet, from Ps. cxxxvi. 5, 6, and the latter on the following evening, the preacher being Rev. Wm. J. Wilkinson and the text Ps. lxxv. 1. The usual Deanery service was held on Tuesday evening in St. Peter's, Derby, with sermon by Rev. D. Forsythe from Jeremiah xxiii. 28, 29.

SAINT DAVID'S.—An interesting service was held in the parish church on S.S. Simon and Jude's Day. The church has been thoroughly repaired, reshingled and painted inside and out. A super-altar and reredos surmounted by a cross have been added to the sanctuary, the pulpit has been lowered, the font moved to the west end of the church, and new matting laid down in the aisles. The improvement in the church is very great, and much praise is due to the hardworking Rector and the Ladies' Sewing Society. The day was kept by a service of re-opening after the work of beautifying God's House. The service commenced with Matins by the Rector followed after the second lesson by the baptism of two children, the daughter and nephew of the Rector. The sacred rite of admittance into the Church was performed by the Rev. J. Rushton, of St. Stephen. Then came Holy Communion, the celebrant and preacher being the Rev. A. D. Merkel, Rector of Calais, Maine. The preacher took for his text the words of the Master, "I am the Door," and pointed out the importance of Baptism as admitting the Christian, through Christ, into the fold. He also took occasion to allude to the position of the font, at the door of the church, as symbolical of the meaning and purpose of the Holy Sacrament of Baptism. The service throughout was very hearty. The Rev. J. Rushton presided at the organ; and the offertory for the repair fund amounted to \$5.45. Such services encourage the parish priest in his difficult and arduous duties.

DIOCESE OF MONTREAL.

(From our own correspondents.)

MONTREAL.—The "Coffee House" scheme that was broached and discussed in connection with the Cathedral Band of Hope is now a fact. It has been made a joint stock enterprise, in which the Cathedral Band of Hope is but one shareholder—though a large and deeply interested one. The compliment has been given the Dean of naming it. He has called it the "Hope Coffee House."

The Roman Diocese of Montreal has been laboring under an immense debt (\$800,000), incurred during the active episcopate of Ignace Bourget, now

Archbishop of Marianapolis (Montreal). He now announces that by dint of personal visitation of parishes and religious communities he has managed to get it paid off. It was a mighty task, even tho' Romanists are proverbially liberal in support of their religion, and, considering his advanced years and feeble frame, it does the venerable prelate credit.

A VERY large, influential and enthusiastic meeting was held in the Mechanics' Hall last week to make arrangements concerning the expected meeting of the British Association for the Advancement of Science, to be held in Montreal in 1884. A large committee of the learned and wealthy was formed, and a subscription list opened, which begins with George W. Stephens at \$300, others following at \$200 and \$100.

THE new church in Lacolle is so far advanced that the congregation expect to occupy it early in November.

HUNTINGDON.—The new church here is roofed in.

IRON HILL.—An entertainment in this mission given in October realized over \$100. The money is to be applied to putting in permanent seats.

DIOCESE OF TORONTO.

[From our own correspondent.]

DUNSFORD—*St. John's*.—The annual Harvest Thanksgiving services took place on Tuesday. Dr. Smithett preached an excellent and appropriate sermon, after which tea was served in the Orange Hall. In addition to the attractions of music and refreshments two heavily ornamented cakes were disposed of by lottery. The fortunate winners were Miss Cassan and Mr. Bottum. During the entertainment the Incumbent, Mr. Avant, presided at the organ.

TORONTO—*St. Stephen's*.—On St. Luke's Day the Rector of this Church, Rev. A. J. Broughall, completed his twenty-fifth year in the ministry. The day was celebrated by fitting religious services, the Rev. Canon Dumoulin preaching an eloquent and appropriate sermon in the evening. Mr. Broughall is to be congratulated on the possession of an honourable, useful and blameless record during his lengthened ministry. We hope he may long be spared to labour in the Lord's vineyard.

PERSONAL.—We regret to hear that the Rev. J. P. Lewis, Rector of Grace Church, Toronto, is seriously indisposed. Mr. Hague of the Cathedral officiated at Belleville for Dr. Clarke on Sunday.

TORONTO—*St. Philip's*.—Previous to Mr. Stone's departure for Montreal, a meeting of the congregation took place at which addresses were made by Prof. Goldwin Smith, Revs. Messrs. Sheraton and Sibbald and Mr. G. M. Evans testifying their appreciation of Mr. Stone and their regret at parting from him. This certainly would be all right and proper, but one cannot help wondering what Goldwin Smith, a pronounced and bigoted sectarian and a strong opponent of the Church, had to do with the Incumbent of St. Philip's! Mrs. Stone was presented with a beautiful gold watch and chain by Mr. Canavan on behalf of the congregation. No appointment has been made, and no names are as yet mentioned for the vacant position, though a committee met for the purpose to confer with the Bishop.

TORONTO—*Holy Trinity*.—Steps have been taken to procure a new organ for this church. The estimated cost is about \$2,000. A committee of ladies are now soliciting subscriptions. They have met with good success, some liberal donations having been promised.—The Sunday school children of this Church, held Service on a recent Sunday afternoon. The Rev. J. W. Paterson delivered a very earnest and practical address. The Church was tastefully decorated with fruits and flowers, which were afterwards sent to the Hospital for sick children.

ALGOMA.—It may seem strange to place this heading under the Diocese of Toronto, but I do so in order to refer to a practical suggestion made by the Rev. J. D. Cayley, of St. George's Church, Toronto, the Commissary of the Bishop of Algoma. He suggests that in order to procure the much-needed steam yacht, without which the Bishop cannot possibly do his work efficiently or visit his scattered parishes systematically, missionary boxes be utilized for the purpose. He wishes his parish to take 100 boxes at least. Averaging these at \$2 each would bring in \$200 by next spring, and if twenty-five parishes would do likewise a well equipped steam yacht costing \$5,000, the estimate already made, would be ready for the Bishop when navigation opens. The thing can easily be done. Who will help!

A. I. P.—These cabalistic letters refer to the (Canadian) Association for Intercessory Prayer, which seems growing in numbers and influence. The Rev. O. P. Ford is the chief mover in the Society since the death of Mr. Johnston, of Weston. Manuals are issued by Miss Boulton, the Treasurer, and papers containing intercessions, initials only being inserted, are sent monthly to the Associates. Quarterly services are also held in connection with the Association.

DIOCESE OF ALGOMA.

THE Treasurer of the Diocese of Algoma has much pleasure in acknowledging the receipt of \$40 towards the steam yacht for the Bishop of Algoma from "M. S.," Liverpool, Nova Scotia.

DIOCESE OF QUEBEC.

[From our own Correspondents.]

WILL you allow me a little space in your valuable paper to say a few words about a Mission held by the Rev. J. M. Thompson in East Frampton, which began on Sunday, the 15th inst., and continued until Tuesday, the 25th. The attendance was all that could be desired, and the interest manifested throughout was delightful to behold. The addresses were of such a stirring character that I feel confident great and lasting good will be the result of these gatherings. The Missioner, in person, visited nearly every family in the Mission in their own homes, and helped the people to see more fully the importance of religious things, and offered sincere prayers for the welfare of both parents and children. These labors were productive of much good, and invariably brought the people to church with a view of hearing more. We all, both pastor and people, feel grateful to Almighty God for affording us the privilege of attending these services, and we cannot sufficiently express our gratitude to our Bishop and the gentlemen of Quebec for providing the efforts of one so capable of helping our people to see the necessity of securing the salvation of their souls. Such an institution, if I may be allowed to call a Mission an institution, when ably conducted as Rev. J. M. Thompson is now conducting them, I believe to be a powerful lever in the Church of God to draw souls to Christ. The good results of the Mission here was seen in the fact that our number of communicants was doubled; 51 persons presented themselves at the Lord's Table on Sunday last. We also notice a large increase in the amount of the collections for the Pension and Mission Funds of the Church Society, both of which were taken up during the Mission. The night after the Mission closed a very interesting temperance meeting was held, at which addresses were given by Mr. G. Bagnall, the Rev. Messrs. Debbage and Thompson. There was a large attendance.

QUEBEC.—*St. Matthew's Church*.—*All Saints' Day*.—On the eve of All Saints (Tuesday), at 8 p. m., the anniversary service and sermon for the Association of Lay Helpers was held. On the festival itself (Wednesday), Holy Communion at 8 a. m., Morning Prayer at 10.30 a. m., Evening Prayer at 5 o'clock, and the annual meeting of the Lay Helpers and their friends in St. Matthew's School House at 8 p. m. A very pleasant evening was passed, and a good musical programme gone through, consisting of pianoforte solos, part-songs

and songs. The pianoforte playing of Miss Watson, and Mr. H. Forrest's rendering of the "Lady of the Lea," were the two great treats of the evening, and were loudly applauded. Messrs. Humphrey, Ellis, Bell and Duggan also contributed songs, which were well received, as was also a duet by the Misses Vial and Bignell. The Rev. Charles Hamilton, Rector of St. Matthew's, presided.

DIOCESE OF NIAGARA.

[From our own correspondents.]

HAMILTON.—The Bishop of Saskatchewan preached in the Church of St. Thomas on Sunday, the 29th Oct., at both services, urging with his usual vigor the claims of his Diocese. This vast missionary field, covering an area of 490,000 square miles, and containing 22,000 Indians, most of them heathens, must have made rapid strides since it was opened, eight years ago. Then Bishop McLean had only two missionaries to assist him, now there are twenty-six, with twenty-nine mission-stations. Emmanuel College, the special object of the Bishop's appeal, has already educated eleven native missionaries, six of whom have been ordained, and during the coming winter three tribes, the Cree, the Sioux and the Chippewyan, will be represented among the students. Already \$20,000, his Lordship stated, had been raised for this Institution, but more than three-fourths of the sum had gone toward the erection of the buildings and the remainder to ordinary working expenses, so that the Bishop's present undertaking is the collecting of funds for the permanent foundation of an ample endowment. With this object in view, he is on his way to England.

A RURAL DEAN'S ENQUIRIES.—A very useful circular letter has been issued by a Rural Dean in this Diocese, to the Parishes in his Deanery. The enquiries are:—1. "Is your minister's salary paid?" 2. "Is there any system of co-operation between the congregation and the Churchwardens to render the duties of the latter more pleasant and effectual?" 3. "Is your parish in debt, and if so, does the fact excuse you from going?" These questions are explained, and an urgent appeal is made to the congregations in a short tractate, to fulfil honesty in the sight of God all their religious duties and obligations.

MISSIONARY MEETINGS.—The Revs. C. H. Mockridge and C. E. Whitcombe in the last week of October addressed missionary meetings at Port Dalhousie, Jordan, Thorold, Port Robinson and Chippawa. Some were fairly attended. What has caused the annual meeting to degenerate during the last decade? We think two chief reasons—want of organization on the part of the parish priest and inexcusable violations of appointment by deputations. One breach of promise to be present on the part of the advertised speakers will be remembered keenly by a congregation, and it will take some time to renew their faith. When, year after year, the Chairman has to say, "Mr. So-and-So should have been here, but has written at the last moment to say he cannot be present," it takes years to restore the confidence of the people.

DIOCESE OF ONTARIO.

[From our own correspondent.]

OTTAWA.—The Rev. J. A. Bell, Rector of Banagher, Diocese of Meath, Ireland, preached sermons in behalf of the Irish Society, at Saint George's Cathedral on Sunday morning the 8th October, and at Saint Paul's Church after Evening Prayer. Mr. Bell is a brother of the Rev. Mr. Bell who visited this diocese upon a similar mission last year.

REV. H. B. PATTON, the worthy Incumbent of Billings Bridge and Gloucester Township has sailed for England in the Parisian. His friends amongst the clergy are supplying his place and keeping his church open during his absence.

OTTAWA.—At St. John's newly-acquired school room a meeting was held on Monday, 16th inst., of the clergy and Sunday School teachers of the various churches in the city and suburbs to arrange

about concerted work during the next six months. The meeting was well attended.

BEARHROOK.—The Bishop of the Diocese visited this little village on Wednesday, the 4th October, for the purpose of administering the rite of Confirmation, when the Incumbent of the Mission, the Rev. J. J. Christie, presented the large number of eighty candidates, some of whom came a distance of nine or ten miles, from outlying portions of the Mission, for the purpose.

KINGSTON.—The receipts by the sale of useful and fancy articles in Saint George's Hall, by the ladies of the congregation of Saint George's Cathedral, realized the sum of \$325. This amount has enabled them to pay for the new matting recently laid on the floor of the Synod Hall, leaving a balance in hand of \$175.

MERRICKVILLE AND BURRITT'S RAPIDS.—The Lord Bishop of the Diocese visited this parish for the purpose of holding Confirmation Services on the 25th and 26th October. At Trinity Church, Merrickville, 57 candidates presented themselves for the Apostolic Rite of Laying On of Hands, and at Christ's Church, Burritts Rapids, 30—making the total number confirmed in the parish 87. The number of communicants at these services was 212—120 at Merrickville and 92 at Burritts Rapids. The Bishop, as usual during his addresses, kept the attention of the large congregations riveted upon him. A new and powerful organ from the well known firm of W. Bell & Co., Guelph, Ont., has been placed in Christ Church. Matting has been laid down in the aisles and new chandeliers hung, making this one of the neatest churches in the Diocese. Funds are also being raised for the purpose of renovating Trinity Church, Merrickville, the coming season. When this work is completed the next duty will be to take steps towards the erection of a new parsonage, the present one not being by any means a credit to the parish.

On Sunday, 22nd ult., a special service was held at Trinity Church, Archville, as a thanksgiving for the abundant harvest which has been so graciously vouchsafed to us this year. The decorations were by Miss Lowe and Miss Pierce, and were the subject of general admiration, and certainly never were decorations more tastefully arranged. The congregation, although not as large as could be wished for, joined heartily in the service. Mr. W. Carter, the honorary organist and choir-master, deserves a word for the excellent musical service rendered on the occasion. The choir is smaller than it properly should be, but with what material he had he did well. The Rev. E. W. Beaven, M.A., delivered a very telling sermon from the words, "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn when Thou hast so provided for it" (Psalm lxx. 9), being one of the Psalms specially appointed for the day.

On Sunday morning, the 8th ult., the Rev. F. W. Kirkpatrick officiated at St. Mark's Church, Barriefield. After Morning Prayer he read a letter to the congregation, announcing the resignation of the Incumbent, the Rev. R. Garrett. It stated that owing to infirmities the Incumbent was unable to perform the duties of the Mission; therefore he had placed his resignation in the hands of the Bishop. Mr. Garrett intended to preach a farewell sermon, but having met with a slight accident he was unable to do so. He intends (D.V.) preaching it in the course of a few weeks. There was no service on Sunday last, pending the appointment of a successor to Mr. Garrett. The Bishop is, it is understood, prepared to present a name to the Vestry. The Mission will remain a separate one.

DIOCESE OF HURON.

[From our own Correspondent.]

LONDON SOUTH.—Rev. Evans Davis, the popular Rector of St. James' Church, was recently presented with a purse containing \$325 as a token of the esteem in which he is held by his congregation. The presentation took place in the School-house in the presence of a numerous company,

and was made on behalf of the parishioners by Mr. Hungerford, Church Warden. Mr. Davis feelingly replied to the address with which the purse was accompanied. The occasion of this demonstration was the marriage of their Rector, which is about to take place.

It has hitherto been the custom in this Diocese to observe as a day of thanksgiving some Sunday named by the Bishop, and as a result the day appointed by the Government was but little observed. It was felt that this was a wrong position for the Church to take, and that she should set an example of obedience to the powers that be. At the late session of Synod the subject was discussed and the following resolution adopted:—

"Resolved, That the Lord Bishop be respectfully requested to appoint as a Day of Thanksgiving for the blessing of harvest the day set apart by the civil authorities, and as a day of intercession for Foreign Missions the day recommended by the Archbishop of Canterbury, and that His Lordship be requested to appoint, as heretofore, two Sundays on which collections may be made for 'Algoma' and 'Foreign Missions' respectively."

INDIAN RESERVE.—A small but neat church has, through the zealous exertions of Rev. R. F. Dixon, been recently erected on the Moravian Indian Reserve. It was opened on the last Sunday in September, when the church was crowded with a mixed congregation of Indians and white settlers. As there is a debt on the church the Incumbent, Mr. Dixon, will be thankful for any aid that may be sent to him.

The indefatigable Missionary Agent, Rev. W. F. Campbell, is now holding the annual missionary meetings throughout the Diocese. As he is present at nearly every meeting held in this extensive Diocese he is busily employed for nine months of the year in this important but arduous duty. Mr. Campbell reports that the attendance at the meetings is large, and that the collections are in advance of any previous year.

KINCARDINE.—For two years past it has been the practice in this parish to have a thanksgiving service in the ante-room on a week day, followed by a Harvest Supper in the Town Hall. This year it was thought best to have the service on a Sunday and to dispense with the supper. The Rector asked the congregation to place their thanksgiving offerings in the alms-plates as the proper and scriptural mode of giving to God. In fact the annual thanksgiving supper has been the only departure from this principle during the past three years. Bazaars and festivals and tea meetings given are thoroughly eschewed as unworthy methods of raising money in the Church of God. The thanksgiving services were held on Sunday, September 24th. The worship was plain but hearty. The decorations were confined to the chancel, font and desks, and were almost exclusively floral. The sermons were preached by the Rector. The offertory at the two services amounted to over \$76, and this from a congregation of 172 in the morning and 169 in the evening. No wonder the Rev. Mr. Starr speaks in glowing terms of the unity and zeal and liberality of his parishioners. No appeal is ever made in vain, and the response—no matter what the object in view or the form which it is to assume—is uniformly cheerful and satisfactory. Such a state of things is mutually gratifying to pastor and people and must be well-pleasing to the great Head of the Church.

LONDON.—The Bishop of Saskatchewan has preached in several of the city churches on behalf of his Diocese, and has obtained liberal subscriptions from many friends and well-wishers. The energy and ability with which this Missionary Bishop has urged the claims of his Diocese on the liberality of Churchmen in England and this country may be realized by the fact that he has raised \$50,000 as an endowment of the See and \$20,000 for Emanuel College. The needs of the Sabrovois Mission and of the Irish Church Missions have also been presented here by Rev. J. Roy and Rev. James A. Bell respectively, and have met with a liberal response.

Province of Rupert's Land.

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

DIOCESE OF RUPERT'S LAND.

[Editorial Correspondence.]

REGINA.—Appointment of Rev. Alfred Osborne of Charlottetown, P. E. I.—The Ven. Archdeacon Pinkham visited Regina on Sunday, the 22nd Oct., and held the first Church of England services there, morning and evening, in the Royal Hotel. As so well known, Regina is selected as the capital of the new Province. It is about 400 miles from Winnipeg on the Wascana River. On the 20th August there was one solitary tent, on the 20th October there was a population of 800, with two doctors, six lawyers, eight hotels, five lumberyards, one jeweller and a large number of other stores. Streets 100 feet wide are laid out. Lieut.-Governor Dewdney is having a handsome residence built, and the headquarters of the Mounted Police is in the town. Next year several thousand people will be settled there. The Archdeacon explained at the morning service the arrangements and work of the Diocese, and in the evening preached to a large room full. Much interest was excited, and after the service \$500 was at once offered for the first year towards a clergyman. A school building will be started at once. The Lieut.-Governor is a Churchman, and we have a good representation of Church people. At the meeting of the Mission Board on the following Tuesday, Rev. Alfred Osborne of Charlottetown was recommended to the Bishop for appointment. Mr. Osborne will have a remarkable field. Brandon has grown in two years from nothing to be self-supporting and gives \$1500 a year. Regina will grow even faster. The Board in view of the importance of the place gave their full grant of \$600 for one year, so that the salary will be \$1100. We do not hesitate to say that if Mr. Osborne accepts, which there is every reason to believe he will, that in less than two years there will be a large and flourishing Church. Regina is destined soon to be not only the capital of a Province but the seat of a bishopric. The first collection ever taken was for Home Missions and amounted to \$10.96.

MINNEDOSA.—On the recommendation of the Mission Board, Rev. Mark Jukes of High Bluff has been appointed to Minnedosa.

WINNIPEG.—Meeting of the Mission Board.—The Diocesan Mission Board met on the 25th. Present—The Most Rev. the Metropolitan, in the Chair; Ven. Archdeacon Pinkham, Secretary; Ven. Archdeacon Cowley, Revs. Canon O'Meara and Matheson, Rev. Rural Deans Fortin and Young, Rev. A. E. Cowley, Rev. E. S. W. Pentreath, and Messrs. C. J. Brydges, W. Leggo, and A. H. Whitcher. Appointments were recommended of Rev. Alfred Osborne to Regina, Rev. M. Jukes to Minnedosa, and Rev. A. Sturden to Morris, as noted above. The Bishop read a letter from Rev. F. E. Wigram, Secretary of the C. M. S., stating that Rev. Mr. Gollmer had accepted work in the Diocese of Huron before the announcement of his appointment to Minnedosa had been received. Archdeacon Pinkham read a report of his visit to Regina, the substance of which is contained above. A letter was read from Major Bolton, of Shell River, stating that there was a Rev. Mr. Ross who had a homestead near there who was willing to take duty, and asking that Shell River be separated from Birtle, the people being willing to give \$400 and Mr. Ross being willing to accept that amount. The matter was referred to the Bishop. Gladstone applied for a clergyman. There is no grant, but occasional services will be furnished as soon as practicable. Rat Portage is also in need of a resident minister, but the way was not clear to give more than fortnightly services, supplied from Winnipeg. A quarterly statement of the Home Mission Fund was ordered to be prepared. The meeting then adjourned at 6 p.m. The subject of the Building Fund is to be taken up at another meeting to be called shortly.

Paragraphic.

The English Church Congress is to be held next year at Reading.

The Archbishop of Canterbury is making satisfactory progress towards recovery.

Bishop Wilkinson (formerly Bishop of Zululand) has become curate of Canon Holland at Quebec Chapel.

The Rev. the Earl of Mulgrave intends, it is said, to resign the vicarage of Worsley next year, and go out as a missionary to British Columbia.

The Mayor of Derby, though a Dissenter, has given £50 towards the Southwall Bishopric Fund, and in recognition of the visit of the Church Congress during his mayoralty.

Bishop Crowther sailed in Messrs. Elder & Dempston's steamship "Lualaba" for his Diocese on the Niger. His lordship takes out with him a quantity of printing materials, which he hopes to turn to good account.

The *Christian World* is responsible for the following statements:—"A union of all Presbyterian bodies in America is advocated, whose form of government would be Episcopopresbyterianism. The 'Church of Thessalonica' is to be resuscitated under the auspices of the American Presbyterians!"

The Bishop of Michigan held an ordination in St. Paul's Church, Detroit, on the Festival of St. Luke, and admitted Mr. Joseph St. John, a graduate of the Jesuit's College, Montreal, into the Order of Deacons. The number of ex-Roman Ecclesiastics in our Ministry is large and constantly increasing.

At Rothertham station recently a porter promptly offered the Bishop of Sodor and Man all possible assistance with his luggage. "How many articles, your lordship?" "Thirty-nine," said the Bishop, with a sly twinkle in his eye. "That's too many, I'm afraid," replied the man, in good faith. "Ah!" said the Bishop, "I perceive you are a Dissenter."

The Bishop of Peterborough, speaking at a Visitation at Leicester, recently, said no doubt sensationalism in religion drew crowds at first, and it was equally certain to carry the seeds of its own decay. Sensational attractions would in time become old forms. Brass bands and tambourines would one day pall on the public interest as much as organs.

It is interesting to note that Dr. Pusey was the first to introduce the surplice into the Channel Islands, where he passed several months during his three years' suspension—1843 to 1846—from the University pulpit. Previously the black Geneva gown was universally worn both in pulpit and at the lectern. Dr. Pusey's surplice is still preserved in Sark as a relic.

The forty-third annual meeting of the "Congregational Union of England and Wales" was held at Bristol last week. A sign of the times was the President's remarks in his opening address, advocating the uniformity and adoption of an authorized liturgy. He also remarked that "the word priest could be most fittingly applied to a Christian minister at the time when he offered to God, on his congregation's and his own behalf, the heartfelt sacrifice of praise and prayer."

The subscriptions to Truro Cathedral amount to £54,000. The sum spent on work accomplished and ordered is £57,000; and Mr. Pearson advises that the building of the north transept shall be at once proceeded with. This will entail an additional outlay of more than £5,000.

A Southern religious journal tells of a colored Methodist preacher at Charlotte, N. C., who some time since took for his text 1 Cor. iv. 9—"We are made a spectacle to the world," and adds, "he expounded the passage as meaning that worldly people use Christian people as spectacles, through which they look at God and religion, and warned his hearers to shun the faults and sins which would lead others to a false judgment respecting the Bible and its truths."

In one month (Nov. 12th to Dec. 12th, 1879) there were buried in a parish in Wiltshire 12 persons. Of these the united ages of 10 amounted to 784, average 78½; 8 out of the 10, 652, average 81½; 5 out of the 8, 436, average 87½; 3 out of the 5, 278, average 92½; 2 out of the 3, 192, average 96. One woman was certified by the Register to be 101. These facts are vouched for by a clergyman who himself buried all but two or three of the persons referred to above.

An important addition has been made to the choir at Canterbury Cathedral by the filling in of four open spaces with designs in mosaic. The subjects are four angels, taken from the celebrated painting of Fra Angelico, the originals of which are now treasured at Venice. The background of each is of rich gold, on which the delicately and artistically traced figures present a striking picture when seen in a favourable light. The mosaics are the gift of Canon George Pearson.

Two farmers, while riding along together, encountered a large number of clergymen, and one of them said to the other, "Where be all these parsons coming from?" To this his friend replied, "They've been at a visitation." The other, no wiser than before said, "What's a visitation?" And the answer he received was, "Why, it's where all the parsons go once a year and swop their sermons." His friend on being thus enlightened, quietly remarked, "Dang it, but our chap mun got the worst on it every time!"

Canon Wilberforce, in his sermon at the consecration of his brother as Bishop of Newcastle, said: "The Church of England, as the Church of the nation, is not merely a preaching ministry, but a social and leavening ministry, providing a guide, philosopher and friend for the souls of men at every turn and opportunity of their lives; (added the Canon with much earnestness) God forbid that she should ever lull the world to slumber with stately ritual, gorgeous ceremonial, perfunctory piety, the form of Godliness without the power, as Delilah soothed Samson to his death."

It has escaped the attention of the Church papers (says the London correspondent of the *Western Morning News*) that one of the most devout attendants at the Derby Church Congress was Mr. J. L. Toole. He joined in the services, and followed the speeches with a hearty interest which showed that Church and Stage Guilds were not needful for him. And he rebuked some of the flippant clergy around him severely. When a young

clergyman raised his voice, his brethren began to exclaim upon his youth. Mr. Toole's sympathetic soul was roused: "Well, he can't help that, can he?" he exclaimed, and the clergy were silenced.

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 . 18 3mos

Notes of the Week.

We have already referred to the special lessons and duties of Thanksgiving Day. We trust our readers will bear a prominent part, not only in relieving the necessities of the poor, but also in contributing liberally to the cause of Missions. God has greatly blessed us as individuals and as a nation during the year, let us not forget His Church and His poor, for he who neglects or refuses to hear such calls shows an ungrateful and selfish spirit. The spiritually destitute places in the Missionary Diocese of Algoma, and in the North-West, as well as in the out-of-the-way parts of our older Dioceses, call for recognition at this time particularly. Let us help them all we can, and thus display a grateful heart.

The news from England with reference to Egypt shows that the Government is not disposed to let slip its opportunity to dictate the future management of Egyptian affairs. Gladstone, in answer to questions in the House of Commons, declared that as the result of the war England must continue to occupy the country; and also that the Government thought a contribution should be demanded from Egypt for the expense of British occupation. . . . It appears to be the settled policy of England to thoroughly master Egyptian affairs, and for that purpose Lord Dufferin has been ordered to Cairo. This action on the part of England has quite excited the Porte, who, no doubt, dreads the substitution of the suzerainty of England for his own, and he is considering the advisability of dispatching a High Commissioner to Cairo. There certainly seems no reason why Turkey should longer continue to exercise a protectorate over that country and receive an enormous annual tribute for services never rendered and now no longer wanted.

England having secured the road to India in the direct route through Egypt, may soon have to encounter a more subtle and powerful rival who is making advances towards that country in another direction. A cable despatch of recent date says that Russia is preparing to subjugate the Saryk Turkomans, and that the first cavalry have already passed Old Saryk, one hundred miles south of Merv. If the report be true, the Russian cavalry are now within striking distance of the city of Herat, which is the key of Afghanistan, and if Afghanistan were to come under the domination of Russia, England may have before many years to fight for her Indian possession with her powerful northern rival. There is no doubt, Russia has long cast lustful eyes upon the rich Indian dependencies of England, and has had before her a steady purpose to secure an interest sooner or later in them. She will meet, however, with a warm reception whenever the time arrives, for England would not hesitate to sacrifice her best blood, and spend fabulous wealth, rather than lose her hold upon the country.

It has always been much easier to obtain from the Porte promises of reform in the treatment of its Christian subjects than to secure their fulfilment. By the treaty of Berlin, Turkey agreed to certain measures of reform in Armenia, but up to the present time nothing has been accomplished in the direction named. Now, however, following on his diplomatic victories in matters connected with Egypt, recent telegrams state that Lord Dufferin has been pressing the subject upon the attention of the Sultan. The condition of these Armenian subjects of the Porte is truly deplorable, and calls for prompt redress; and if our Ambassador's representations prove availing, he will have added another to the list of diplomatic successes which are making his career an eminently distinguished one.

The announcement elsewhere made that the Reverend the Earl of Mulgrave intends resigning his work in England and coming out to our North-West will, if true, prove most important news to all who are interested in the growth of our Church in that rapidly growing section of Canada. The Earl is known to be one of the most earnest and successful clergymen in the Home Church, and possesses qualities which cannot fail to make him a

power in this country. An able preacher, a good organizer, a great worker, a most humble and self-sacrificing priest, his influence will be felt far and near, and will prove of immense advantage to the future of the Church in the Dominion. He is not a stranger to Canada, indeed he is strongly attached to it, having spent a number of years of his early life in Halifax when his father, the Marquis of Normanby, was Governor of Nova Scotia. His presence on this side the water will be warmly welcomed.

There can be no question as to the wisdom of the Montreal French paper *La Patrie's* advice to its readers to acquire a knowledge of the English language. It says truly that as English is the language of commerce all over the continent, if the French race desires to hold their own on this continent they must speak the language that is spoken by over fifty millions of people in America to-day. And if from a French standpoint it is desirable, how much more is it for the benefit of the whole country that there should be a population capable of thinking and feeling and working together for a common purpose—that of developing and upholding a great and growing Dominion. With two languages separating the people, small hopes can be entertained that our country, now enjoying otherwise the most favorable conditions for expanding, will become more and more knit together by common ties and unity of interests and purposes.

It will give unbounded satisfaction not only to all who earnestly desire the peace of the Church but also to the many who, independently of their Church feelings, have felt it to be a reproach upon the boasted religious liberty of the nineteenth century that a clergyman for conscience sake should have been kept for over a year in durance vile, to know from a London despatch that the unconditional release of the imprisoned Ritualist, Rev. Mr. Green, Vicar of Miles Platting, has been ordered. Without any reference either to Mr. Green's ritualistic position or to the jurisdiction of Lord Penzance's Court, the Archbishops and Bishops, without a single exception, have regretted his imprisonment and asked for his release, and we venture to say a similar scandal will not be allowed to occur again.

The President of the Bank of Montreal has uttered words of warning which it will be only ordinary wisdom on the part of our merchants to heed. He pointed out in June last that the enormous discounts of the banks and the great inflation of trade would lead to serious disaster unless precautions were taken to prevent it; and now he repeats his warning and speaks in even stronger terms, declaring that the total loans and discounts of banks are swelling still higher, and that the imports are heavier than ever, being largely in excess of the exports. So long as the balance of trade is largely against us, and a certain recklessness prevails among business men, it will be difficult to prevent periodical financial crises, although our magnificent crops this year may save us from the one now impending.

We have not learned exactly what was the object of a deputation of the Toronto Licensed Victuallers' Association which waited on Sir John Macdonald the past week, but we hope it will not lead to any important changes in existing laws which may lead to the increase of drunkenness. How far Prohibition may curtail the liberty of the subject, we have not the legal knowledge to deal with, and whether heads of families should be deprived of what they feel disposed to keep in their cellars and place upon their dinner tables, we scarcely are competent to discuss; but there can be but one view held with regard to the unhappy being whose appetite leads him into excessive drinking, and that is that every restriction should be placed upon the public sale of liquors, and if nothing else will suffice, Prohibition must be made the law of the land. Better, far better, to lessen the revenue than to destroy the best men of a nation.

Mr. Goldwin Smith has entered upon a work which will ensure him a larger share of popularity than he has hitherto enjoyed in this country. He has founded in Toronto a Children's Day Home, with the object of caring for the children of women

who are obliged to go out by the day. A nominal charge of two cents a day will be made. These institutions have been established for some time in the principal cities of England and the United States, fostered by the Church in both countries, and have not only proved successful, but a boon to the class indicated, enabling those who otherwise would have to appeal to the charitable to be self-dependent, and at the same time enabling housekeepers and others in want of help to secure the services of competent workwomen. We hope Mr. Smith's example will be followed in other cities of the Dominion.

The whole Anglican Commission will rejoice to know that the Archbishop of Canterbury is making satisfactory progress towards recovery. His Grace will be confined to his bed for some little time yet, but his restoration to health is, under God, now assured. The prayer of millions have been ascending to the Great Head of the Church that his valuable life might be spared.

Our associate editor elsewhere refers to the new capital of the North West, and speaks of its truly marvellous growth. A little while over two months ago it was a dreary waste without a single inhabitant, to day it has a population of probably 1000, with quite a large number of Hotels and other places of business, etc. Such an evidence of the development of our country may well make us anxious about our Church work, and the religious improvement of the people. Regina or, as the place will be hereafter known, Wascana, will doubtless continue to increase with great rapidity until it assumes the position of a city. And it is said other places will spring up in the same way all along the line of the Canadian Pacific Railway. Truly we live in an age when everything is carried on with railroad speed, and the Church's work must keep pace with the world's advance in other things.

Exceptional measures are admittedly a necessity in certain extreme and difficult cases, and all must have felt that the repeated and systematic attempts of the Irish party in the English House of Commons to harass and annoy the Speaker to the almost complete stoppage of the business of the country, comes under the designation above. At the same time, the passage of the "Closure" bill will be, if not the introduction of an entirely new method, at least a revolution in the ordinary rules which govern deliberative bodies. It is to be hoped that it will always be kept under control, and prove simply a useful weapon of defence. No doubt it could be made a dangerous power in the hands of a Speaker disposed to be arbitrary, but such we believe Speakers of the English Commons in recent times have not proved themselves to be.

That a better knowledge of the capabilities of the Dominion in England is gaining ground, we may conclude from the language of certain of the English papers which have been able to rise superior to the jealousies which have made papers like the *Mark Lane Express* hostile to us. The *London Evening News*, a prominent evening paper, in reviewing the last annual report of the Dominion Minister of Agriculture, says:—"The question of the future of wheat-growing and stock-raising is approached by the Canadian from an entirely opposite point from that on which it has been recently considered by our Agricultural Commissioners. The prospect which the British farmer regards with so much anxiety is to the Canadian one of unmingled satisfaction. Among the competitors in the English produce market, whoever may lose, the Canadian must gain. The advantages possessed by Canada for the raising of all kinds of cereal produce, as well as live stock, are such as no other country in the world can offer; and if her capabilities in this way are alarming to those who look only to the immediate future, they ought to be satisfactory to the statesman of true Imperial mind, who is able to see in Canada the granary of England, and in her wealth our abundant riches."

And comparing Canada with the United States, it says: "There is no advantage which the American agricultural States of the North-West possess which is not now, or speedily will be, possessed by the great wheat-growing district in the Canadian interior.

Our New Brunswick editor writes: "I am sorry you do not seem to have received a report of the Metropolitan's opening address, which I sent on the evening of the day it was delivered, viz.: Tuesday, October 24th. I wish you would mention in your next how it has happened that nothing was said about it, as it seems like a slight to the weighty and instructive words with which our dear old Bishop inaugurated our venture of faith."

The Week.
DOMINION.

The Spring Hill Mines are turning out 750 tons of coal daily.

It is stated that the machinery of the "Charybdis" will be sent to England in a transport, and that the hull will be converted into a coal hulk.

A new electric light company has been started in Montreal with \$100,000 capital. Two hundred contracts are said to have been entered into for illuminating stores and offices.

An Order-in-Council has been issued disallowing the Manitoba Tramway Co. Act, Emerson North-West Railway Act, and an Act to encourage the building of railways in Manitoba.

The Minister of Militia is now in Montreal on a trip of inspection. It is rumored that his visit is with a view to the proposed improvement of several fortresses in the Province of Quebec.

The Rev. Mr. Rainsford, of St. James' Cathedral, Toronto, has received a call to St. George's Church, New York. This is the third call from the same church, and will probably be accepted.

The following is a comparative statement of revenue for October last, and for October, 1881:

OCTOBER, 1882.	
Customs	\$2,128,782.61
Excise	\$ 613,662.76
Other sources	\$ 566,651.20
Total.....	\$3,309,096.57
Total, Oct. 1881.....	\$2,714,037.25
Increase for Oct. 1882....	\$ 595,059.32
Revenue, July to Oct. '82.....	\$13,487,761.14
Revenue, July to Oct. '81.....	\$12,943,998.12
Increase	\$1,543,763.02

The British Government is taking active steps to give effect to the emigration clauses of the arrears of rent act by publishing regulations under which impoverished unions can borrow money to supplement government grants. Emigrants to North America will be landed at New York, Boston, Quebec or Halifax. A male and female agent will be appointed at each of those ports to keep the authorities advised as to the prospects for the employment of emigrants.

A tremendous conflagration in Hull, opposite Ottawa, on Thursday night destroyed E. B. Eddy's saw mills, factories, engine works, sash, blind and door factories, pail and woodenware factories, and a part of his great match factory. The loss is estimated at over half a million dollars; insurance two hundred thousand. Capt. Albert, of the Union Fire Company, fell from a window and was carried home seriously injured. Over two hundred poor families will be left without means of support by the fire. It is the greatest disaster that has ever befallen the section.

ENGLISH AND FOREIGN.

The enrollment of black troops for service against the False Prophet is progressing satisfactorily.

A violent earthquake has occurred in the vicinity of Aintah, North Syria. Several villages were destroyed.

The *News* believes that the Cabinet on Friday agreed upon instructions, which were forwarded to Lord Dufferin.

The Egyptian Ministry have decided to employ English counsel to act for the Government in the trial of the rebel leaders.

The death of Marquis Antinori, leader Equatorial Geography Expedition, is announced. No details of his death were received.

Anthony Trollope, the novelist, while at dinner on Friday, was seized with some kind of a fit which largely overpowered his mental faculties.

The *News*' Berlin agent telegraphs that Russia is making great exertions to influence France to unite with Russia in a policy unfriendly to England.

A fresh discovery was made of documents important to Arabi's defense. It is stated that they implicate the Sultan in connivance with the rebellion.

Telegrams from Helsingford, Finland, Saturday, states that a fire is raging at Uleaborg, and 22 houses have been destroyed up to time despatch was sent.

Excesses against the Jews at Pressburg, Hungary, have recommenced. Drunken rioters have plundered their shops and killed a woman. Ten rioters have been arrested.

The three richest widows in New York are Mrs. A. T. Stewart, Mrs. Cornelius Vanderbilt and Mrs. Marshall O. Roberts, and the last named and least wealthy is believed to be worth six millions of dollars.

Imperial tribunal has upheld the appeal of public prosecution against the late acquittal of Prof. Mommson, on the charge of slandering Bismarck. The case has been referred to the Berlin Court of first instance.

An association has been incorporated at Boston for the purpose of colonizing Palestine with Christians, who will restore it to its original grandeur and wealth. The association are negotiating for vessels to organize a regular packet line from Boston to the Holy Land.

Revolutionary manifestoes posted in Paris and Marseilles on Friday night were printed on red paper; two hundred of them were posted near the Louvre, the Palace of the Luxembourg, and the Jardin Desplantes. They express deepest hate for the Bourgeoisies, and declare war to the death against them. Explosive materials has been discovered in coal depot and telegraph office at St. Pourdain.

It is not improbable that serious difficulties will arise to prevent Sir Garnet Wolseley's promotion to the rank of general. His services, in a military sense, have not been greater than those of Sir Frederick Roberts in Afghanistan, and it is well known that the reason that promotion was not given to the last named officer was to prevent his coming into competition with the Duke of Connaught for the commandship of the forces when the Duke of Cambridge retires. The same reason will operate against Sir Garnet.

A "Scotch Tory" writes to the *Liverpool Courier* showing that 50 Scotchmen were killed and 170 wounded at Tel-el-Kebir, while of the English, Irish, and Indian contingents only 14 were killed and 165 wounded. Scotland has only one-tenth the population of the United Kingdom, he says, and nine-tenths the glory. The chief complaint which he makes is, that the General in command "has studiously refrained from making any mention in his despatches of the Scotch or their General." The public gather their idea of great events now from newspaper reports and not from the despatches of general officers; and in the newspaper reports the praises of the Highland brigade have been justly sounded. It is quite possible that General Wolseley dealt with the army as a British army without regard to the different nationalities.

Marriages.

DAUPHNEE—HARNISH—On the 2nd, by the Rev. the Rector of Hubbard's Cove, John Peter Dauphnee, of French Village, to Sophia Harnish, of Hubbard's Cove.

SCOTT—MATHEWS—At Cape Canso, Oct. 25th, 1882, by Rev. W. J. Arnold, at the residence of the bride's father, John Mathews, Esq., J. P., George F. Scott, to Sarah B. Mathews.

Deaths.

SANDERSON—On the 29th ult., at Barton, the residence of her son Richard Sanderson, Esq., Mrs. Sanderson, aged 90 years. The remains of the deceased lady were interred in the Weymouth churchyard on the 31st.

NEWCOMBE—On October 2nd, at the head of Jeddore, Catherine the beloved wife of William B. Newcombe, in her 64th year, leaving a husband and five daughters to mourn their loss.

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BEAR IN MIND WHEN REMITTING THAT THE PRICE OF
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ABOUT PREACHING.

THE ambassador for Christ has a commission to preach. The parish priest may, upon occasion, conceive the propriety of delivering a discourse, but his normal office is that of a preacher rather than an essayist. To proclaim the everlasting Gospel—the old, old story—is the one great office of the ordained preacher. The clergy are not priests in virtue of their call to preach, but rather are preachers in virtue of their call to the sacred ministry. We heartily wish that there may yet be revived in the Church of England an order of preachers not necessarily called to the functions of the priesthood. Protected by the Catholic rule, "Do nothing without the Bishop and the presbyters," such an order might "with the world for their parish" give themselves to glorious evangelistic work for Christ and His Church. The revival of the diaconate and the use of the zeal of educated and wealthy laymen, now so happily proceeding, point to a consummation in the near future of this much needed organization. In the meantime, the parish priest, old or young, must depend solely upon himself as the preacher of his parish. To-day, as ever, the power of the pulpit is a talent of immense value committed to our keeping. If we would reclaim the erring thousands, preaching must be a well handled instrument of conversion. It is very silly of the moth to fly into the candle-light—but such is his nature. Men always were attracted by the eloquence, even when quite superficial, of their fellows. The eloquence of the pulpit must cope with that of the forum or the hustings. We must bid against the world for the hearts and minds of the people. If we cultivate the heaven-sent gift of preaching, we shall be victors in the competition, for "God is with us." Every clergyman must study to preach. That many, otherwise faithful men of God, have in a long lifetime failed as preachers, is true. Let us lay down a few principles of preaching. First, successful preaching must be Catholic—touching the whole circle of Christian doctrine, and addressed to every phase of human life. Many preachers address their sermon to the absent. To illustrate what we mean, let us take any ordinary congregation assembled on the Lord's Day. In the morning the congregation is usually composed

of more or less instructed communicants. To such it is very suitable to preach an Eucharistic sermon from the text "not discerning the Lord's body." In the evening the Church is crowded, attracted by a bright service, with "all sorts and conditions of men"—the sermon of the morning would probably be quite above their heads. To a congregation of devout and pious Christians, an elaborate apology for doctrine, from a carefully written manuscript, in well turned, elegant diction, might be very effectual. To a congregation of the uninstructed, a good "talking to" is advisable. Again, no man can preach, or ought to presume so far, as to preach without preparation. We do not mean that, called upon in a sudden emergency, a man cannot there and then deliver a telling sermon. A man prepared can preach anywhere, at any time. We understand by preparation, not merely the hours devoted to the composition of a particular sermon, but the daily exercise of prayer, meditation and study. Given a "reading" clergyman, and we have a man whose mind is stored with treasures both old and new. All will understand how applicable is this to the prime study—that of the written Word. Many a man who has in his young days given great promise as a preacher, before long has been lost sight of in the ruck of drones. It has been that he has neglected to keep up his reading. To attract—and it should be the constant prayer and endeavor to attract—preachers must preach, not read. All cannot probably attain to what is called *extempore* preaching. Every man who can read what he has written, can acquire the art of preaching what he has written. By all means let the preacher, especially the young man, carefully commit his sermon to writing. If, having written and corrected and recorrected, with prayer and care, his manuscript, he dare not leave it at home when he goes to the pulpit—at least he may attain to this. He can so have studied it, that though he take it into the pulpit, he can carry with one glance of the eye, a sentence, or a page, and raising his glance from his copy, may *speak* those sentences to his hearers. Catholicity of subject and address—preparation by "keeping up his reading"—speech to the people—these things carefully cultivated, would, by the grace of God, on honest endeavor, make the preacher a true, faithful and effectual dispenser of the Word of God.

OUR FORM FOR THE SOLEMNIZATION OF MATRIMONY.

Any one reading this form through, and especially the exhortation with which it concludes, cannot but be impressed with its Scriptural tone as well as Scriptural accord. And it very distinctly and forcibly bears the impression, that it is supposed the Apostolic advice, or precept, that "believers be not unequally yoked with unbelievers" is being in each case heeded. Not in the sense, it is true, that sectarians put upon it, namely, that converted (in their sense of conversion) and unconverted should not marry together, but in the Historical Church use of the term "believer," namely, a baptized Christian; that such an one should not marry an unbaptized person, a heathen, infidel, or unbelieving Jew. And while the Service is compiled and phrased in its every part with this interpretation in view, it is of course implied that no priest of the Church will solemnize a marriage between an unbeliever in Christ, whether Gentile or Jew, or any person who, however much he may chime in with Christianity, has not received

ed Holy Baptism. The Service is for those, and those only, who are sacramentally in Christ; however far they may be personally living indifferent or insensible to their involved responsibilities. And when we make this statement, one which we can hardly fancy being gainsayed for a moment, does it not occur to us that there are priests of the Church who will hasten to perform the Marriage Service, asking, if there seems to be ground therefor, the necessary questions as to age and kinship that the Civil Law requires, but never having a thought to put the question—"Are you Baptized?" Of course in a land, as in Mother England for example, where Infant Baptism was and is the rule, and not the exception, as it is in many places in America generally, it was not necessary to put this question. But will any one doubt its need among us, at least in some country parts, where the officiating priest knows full well that a large proportion are unbaptized? But what shall be said of any priest who knowingly marries a couple, where one or both of the parties are unbaptized? And what of him who will marry an infidel, or Deist to a Christian, one perhaps who ridicules Christianity and who only submits to the performance of a religious, or Christian rite, out of deference to the wishes of the other party? Are such married in the Lord? We know the Archbishop of Canterbury did it, in the case of Lord Roseberry and Miss Rothschild. Every one knows too how it was regarded by Churchmen as a scandal. While it may seem as if one was "speaking evil of dignities" we make bold to say that it was felt that the Archbishop's example was not one that should be followed.

WEDDINGS.

OUR Niagara correspondent, after speaking of a recent wedding, appropriately and pointedly makes the following valuable comments:—"Apropos of weddings, when will our clergy instruct our Church people in the full and beautiful ritual of the Solemnization of Holy Matrimony. There is much teaching in the Church's rubrical directions, that the marriage be solemnized in the body of the Church, and that when the parties have made their mutual solemn obligations, that *they* and *they alone* with the Minister should approach the Lord's Table, and there kneeling, invoke solemnly the blessing of God upon the married life. Need we add a word about the solemn advice of the Church that the new-married persons should receive the Holy Communion at the time of their marriage. What more solemn hour is there in man's or woman's life? What time when man or woman needs more earnestly to plead before God for strength to consecrate themselves to His service. The world does not know the beauty and sublimity of the Church's service, only because so seldom are her services celebrated in accordance with her directions.

MISCELLANEA.

WHEN the great question of Synod or no Synod was being debated some five and twenty years ago, a strong argument of the Anti-Synodites was that such a body as it was proposed to form would be a mere tool of the Bishop, fearful to express opinions contrary to his and powerless to resist his will. Experience has certainly not proved this opinion sound; probably Bishops hear more plain-spoken truths in Synods than anywhere else. But there must be an exception to every rule, and the Synod of the Diocese of Huron is earnestly striving to

make itself the remarkable exception. It seems difficult to believe that any body of men with common sense and the least grain of independence would consent to put themselves in the position that the Huron clergy will be in should the canon now on its way through the Synod ever get through. Not merely crime and false doctrine are to be punishable offences, but in the long list are to be found "writing anything urgently reflecting on constituted authorities," disrespectful conduct towards the Bishop, introducing novelties into the performance of Divine Worship, and last and most wonderful, if the clergyman's "usefulness in any parish APPEARS to be gone." I am copying from the CHURCH GUARDIAN's report, but can hardly help thinking it is a huge hoax.

There is such an astonishing vagueness about so many of the charges. As the "constituted authorities" will be largely represented on the Committee of Discipline it is easy to guess that "urgently" will be a term very widely interpreted. If an unfortunate clergyman were to come to a parish where an organ or a chant had never been heard, or a week-day service or prayer-meeting never held, to introduce these "novelties" would be a crime. The Bishop is so exalted above his fellow-priests (St. Paul did not forget that he was a Presbyter) that they must speak with bated breath lest they should conduct themselves "disrespectfully" towards His Lordship. Then how is an anonymous writer to be discovered? Are all the clergy to take an oath of purgation, or is a suspected culprit to be put upon the rack and treated to the thumb-screw? or will an editor be imprisoned until he divulges the secrets of his sanctum? And then the crowning absurdity of trying a man because his usefulness *appears* (this wonderful canon does not say to whom these appearances are to reveal themselves) to have ceased.

Of course the reason of the whole thing is apparent. Given a Bishop of strong will, decided opinions, and yet over-sensitive (from no very recondite causes) to honest criticism; given a body of clergy anxious to keep the Diocese a close corporation for men of one set of opinions, and given a body of laity of a strong party bias, willing to vote any amount of regulations *for the clergy*, and such a canon is a natural outcome and a *reductio ad absurdum* of the whole system. Some of the clergy have been enticed West by the flesh-pets of Huron, but they had better have thought twice before they went. Even those who are *en rapport* with the dominant party would do well to bethink themselves. Dr. Guillotin's own head fell beneath the beautiful and scientific instrument which he invented, and history is full of examples of men hoisted with their own petard, or as the Psalmist has it, "He hath graven and digged up a pit and is fallen himself into the destruction that he made for others."

I see there has been a "Clerical Conference" in St. John, which will no doubt in time be followed by a "Conference" not confined to the clergy alone. There is one subject that ought to be thoroughly discussed in Synods, Conferences, Deanery Meetings and every occasion on which Church people come together. Why is it that in Nova Scotia, and to a still greater degree in Fredericton, the increase of the Church population has been so far below the ratio of the increase of the whole population? The last census plainly disclosed this fact—a most unpleasant one to us. It is worse than folly to close our eyes to it or to be silent about it. There

must be a fault somewhere. Either the Church cannot meet the spiritual needs of this country or her claims are not fairly presented. No Churchman will accept the former alternative,—is there any other but the latter left? And if this is so, where is the fault, and whose is it? It must be discovered; when discovered it can be amended. But Synods and other gatherings seem to have fought shy of the whole question. It is a bad thing for a sick man if he will not consider the state of his health; bad for a man whose business is going wrong if he will not examine the state of his affairs; it will be as bad for a Church which is losing ground if it will not look to its ways.

OTIS.

Correspondence.

IS IT A SMALL THING?

[To the Editor of the Church Guardian.]

SIR,—There still exists, as much among ourselves as elsewhere, not a small band of clergy who, while acknowledging all reverence and care to be due to God's House, Service, and Sacraments, yet consider it not worth their while to pay attention to matters that concern the right or wrong way of doing things in the sanctuary. Like one of Walter Scott's characters, "they canna' be fashed," *i. e.*, they can't be bothered. Not only so, but they go farther and say that attention to small matters in ritual, or even to great matters where ritual merely seems to be the question, is an indication of a small mind. As has often been pointed out, if they had the creation of the world in their hands they would not have paid much attention to small matters. They forget, seemingly, that while God has made the great things of the universe He has not overlooked small things. The small are as perfect in their way as the great; indeed, to us the smaller seems to show more beauty and perfection than the large. They forget that nothing in act, as in word or thought, is small in God's sight, that is done having His honor and service in view; and these small things, some of which I shall presently mention, are not small seeing their ultimate object is the promotion of reverence, decorousness and harmony in God's service; and when these are attended to the people are edified and carry the effects with them to their own homes. Minute acts in the service of God, if they relate to Him and tend to godliness as acts of homage, their smallness is no indication of worthlessness, and, moreover, they tend to proper habits in the priest's self, and though at first he may feel as if he was doing something trivial or unusual he will find that it will be performed by him in a very short time as a habit which he will in a way unconsciously perform. He will do it without thinking of the "how," but only of the "what for."

But it is somewhat worthy of notice that these self-same men "who can't be bothered" are the very men who do give strict and minute attention to details of social ritual. They are particular as to how they shall dress for dinner; the cut of their coat, its quality and fit has cost them thought, time and money. But their dress in the sanctuary? Ah! that's another thing! Oh, it does not matter whether the surplice is too long or too short, whether it fits or looks like a bed-gown, or whether the stole is shaped or unshaped, whether it is large enough to lose all resemblance to a stole and to be more a doctor's scarf, or whether it is of poor stuff, frayed and fluff! They can consider it a matter of importance whether their dinner-table is duly set out—fine linen and proper appointments, all things in their place, and smoothness and facility in the attendants, and that they know whether to go to the right hand or the left; but at the altar they consider it a small matter whether the Lord's Holy Table is adorned or unadorned, whether its vessels are pewter or silver, the right shape, adapted to the Church's use or more fit for a love feast among the Methodists. It is a small thing with them whether the assistant clergy know their duties and are able to perform them smoothly without prompting, but not a small thing whether the waiter at the table in the parsonage goes to his right or left! It is a small thing to teach their

communicants to take the Eucharist in the palm of the right hand crossed over the left, but a great thing, a necessary thing, to teach every child they shake hands with to give them the right instead of the left! It is a small thing with them to teach candidates for Confirmation and first Communion how to dress for such an important event, but by no means a small thing to see that the members of their families going out into society are properly dressed and trained! It is a small thing with them whether their own attitudes in prayer and praise, and their gestures in benediction, are the most becoming and edifying, but a very important thing whether they themselves and their families carry themselves becomingly and impressively when out at receptions, etc.

And so one might go on showing how in many other cases where clergymen who should think of God's House and its services first, who should make then his study, follows the world and makes more important the things that pertain to the flesh and the world than the things that "pertain unto God." Surely if it is no indication of a small mind to pay attention to matters of social life it should be no indication of a small mind to pay attention to the manner of performing Divine Service and knowing how to behave in the House of God.

And before I close there are a few things in which there might be a decided improvement in many cases if the clergy whom it concerns would only give them thought. And I think the reasonableness of what I bring forward will be apparent on the surface.

1st. When the clergyman at Matins or Evensong says the "Dearly Beloved" why not turn to the people? And why not say it without book? The opening sentences are not necessarily addressed to the people. They are but key notes to the service.

2ndly. When saying "the Lord be with you" why not extend the hands towards the people as the manner of the ancients was, both among Jews as among Christians? It seems so absurd to hear a man say those words, as if spoken only to those across the chancel and as if he was merely bidding them "good day."

3rdly. Why not pray the prayers without holding the book, or lolling over it with elbows askew as if afraid it would fly away?

4thly. Why not in the benediction of the water in Baptism, use some gesture at the words "Sanctify this water?" I have seen the prayer said when "this water" was not indicated because too far off. It should in that case have been "that water." I have heard of water being added to water already in the font. Whether it meant then the water in the pitcher, or that added, or that already there, or all together, was left in mystery. A simple extension of the hand over the water would have been less troublesome, more scriptural, ecclesiastical and intelligible.

5thly. Why not at the ascription at the end of the sermon turn from the people, seeing you are done addressing them? I won't say turn to the altar, although that would be the proper thing; but turn somewhere, if merely to show that you are not addressing man but the Great Unseen.

6thly. Why not when you call upon the people in the ascription to give praise to God, give them something to say in response? Let them sing the Doxology, as is now frequently done, or the Gloria Patri as in Trinity Church, New York, where the Ascription of Praise after the sermon is most thrilling.

Lastly, when giving the final Benediction, or indeed any Benediction, why not do it with uplifted and outspread hand, whether with all the fingers extended or only three I would not have controversy.

There are some other points, but these are a few where in men of all shades of opinion can see the propriety and can easily adopt, to the silent edification of their flock, adding suggestiveness to impressive parts of the service.

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If the clergy would read the "hints" in Master's "Churchman's Calendar," or in the "Living Church Annual" published for 25 cents at the Living Church office, Chicago, (a wonderful mass of information in small compass) they will do well.

SIR,—I have just read in your last issue, a letter from "G. J. L.," under the heading of "The Montreal Cathedral." Surely, no truly Christian mind can admire the uncharitableness which characterizes it throughout, or appreciate the wicked designs that the writer has had in its preparation.

I shall not undertake at present to refute the base slanders which are here put forth, though I should find little difficulty in setting before your readers many, many facts to prove that the work which is now and has been for the past few years carried on in Christ Church Cathedral has been very signally blessed of God, and resulted in an extraordinary degree to the advancement of our Church in Montreal, and the promotion of the truth and Spiritual life both there and elsewhere.

"G. J. L.," in a spirit most unbecoming to a minister of Christ, harshly denounces a little pamphlet published by Dean Baldwin, entitled "A Break in the Ocean Cable," a work setting forth the Gospel plan with wonderful power and clearness. But no wonder, "G. J. L." is one of those heterodox clergymen, if I mistake not, who holds and teaches that dangerous doctrine known as Conditional Immortality, popularly termed *Annihilationism*, and of course feels sorely grieved that the Gospel truth concerning sin and its remedy, as set forth in the above named tract, should obtain such wide circulation in his parish at Carlton Place.

Where "G. J. L." finds one sound Churchman objecting to the simple Scriptural story contained in "A Break in the Ocean Cable" which he so severely condemns, he will find hundreds stoutly protesting against the pernicious works of Messrs. White, Constable, Minton and Warleigh, which he so heartily approves of. R.

DIocese of Fredericton.

CLERICAL CONFERENCE. — (Continued.) — The Chairman then briefly addressed the Conference. He said, in illustration of the previous speaker's remark that we were not strong in details, that he himself had very recently learnt a lesson in detail from a layman from a remote country district. He always showed his interest in the Fredericton Sunday School, and strengthened the Rector's hands by conducting the closing service. A layman from the country, who happened on one occasion to be present, asked him if the children always jumped up the moment the last word of prayer was said, as in his Sunday School they were taught to remain quietly on their knees a little while after prayers, and to rise quietly from them. His suggestion was at once adopted, and found a very great improvement. As to what had been said about music, of course we can't expect all to do the same. What was good and feasible in a town might be impossible in the country. But certainly much might be done, by Guilds and otherwise, to educate the laity both to respond and sing with heartiness. This morning it seemed as if all the clergy sang out heartily. It ought to be the same with the laity. He regarded the anthem as the highest service of the best music, the offering to God of the very best effort of praise that we could make. As to decorations, we must not misunderstand Canon Brigstocke's words as if he disapproved of them or would discourage them, for he had just read an account of the decorations in his church for the recent harvest festival as most elaborate and beautiful.

The Rev. Canon Ketchum said that though anthems could only be had in some places, yet their effect when well rendered was highly devotional. He well remembered some that he had heard in Fredericton long years ago, and a visitor from the United States had spoken to him of sacred words impressed on him by an anthem in the Cathedral in a way that could never be forgotten. As to congregational worship, his own experience was that there was a great and growing desire on the part of people brought up outside the Church to take advantage of the Church's teaching. He gave illustrations from his own pastoral visiting.

The Rev. G. M. Armstrong said that their attention had been strongly drawn to two sources from which to derive out model of congregational worship. One was the worship under the Levitical dispensation, the other was the worship of heaven. As to the former, he held that it had been fulfilled

in Christ, and utterly superseded; as to the latter, which was set forth in the Apocalypse, he held that it was entirely typical and symbolical, not literal, and therefore he did not look to that as the model of our worship. Yet he would thankfully see our services carried out in full accordance with the Prayer Book. He would give prominence to the Lord's Day as the time of public worship, and, above all, to the object of worship, the Lord God Almighty. The minister was needed to see that all was done decently and in order, and especially to preach God's Word. He thought perhaps that too little stress had been laid on this in the papers and speeches they had heard. He regarded preaching as a most important part and prominent ordinance of public worship. The manner of reading God's Word was also most important, as he illustrated by the experience of a brother clergyman. He gladly bore testimony to the greatly increased reverence shown in Church both by clergy and laity. He well remembered when there had been great lack of it. As to singing, though he could not sing very much himself he found great benefit from listening to anthems and *Te Deums*. He had the *Te Deum* read once a month, so that all might join in it audibly, but the singing of it came home to the heart and stirred up the devotional feelings. He agreed with Canon Brigstocke as to changes.

The Rev. F. R. Murray, of Halifax, said what had been already said shewed the great importance of the subject. One point he would strongly urge, viz.: that we fail to teach our people sufficiently to realize the presence of God. They think of God as a Being far away, not feeling that He is among them, close to them, listening to their prayers. When they realize that congregations will truly worship; when they make confession of their sins they will know that God is there listening to them with the ear of pity and of love; when they hear the absolution from God's minister they know that God is there to forgive them at once. If we fail to realize this Presence our hearts are not truly lifted up in worship. We need to teach our children this. They are often afraid of the dark; the unseen and the spiritual fills them with dread. Instead, we should teach them by faith to realize the unseen—to feel as to those, for example, who have gone to their rest before us, that even in Paradise they are still alive, still one with us, still our own, and not to be forgotten or uncared for by us, still uniting with us in the worship of the Heavenly Father. Details had been spoken of, and he would briefly refer to one or two. We must keep our feet when we go into the house of God, and talking to our people in church of secular matters before or after service is a great mistake. He would suggest that the table in the vestry be spread with a white cloth and the sacred vessels and all things preparatory to the celebration of the Holy Communion be there cared for by the clergy themselves both before and after the celebration. He spoke of the irreverent uses sometimes made of water left in the font after Baptisms. As to preaching, he did not regard it as worship, though it was an adjunct of worship as intended to teach people to worship, to teach them to bow their knees humbly before the Triune God, to bring them to the Lord Jesus in Holy Communion.

Canon Maynard was the next speaker. As to what had been said about decorations of the House of God, he thought we should make it our duty to explain to our people just what we want and what we mean. If we would only draw nearer together he knew that the people would be glad to second all honest efforts of their clergyman to make the worship of God more reverent and devout. Every day the Church is advancing in love and unity, and we are drawing nearer to each other. This comes from the Spirit of God. It was well worth his while to come a long distance to hear the earnest, spiritual words of his dear old friend, Mr. Armstrong. Yet there was a marked difference in their opinion as to the model of our Christian worship. When he recalled the strict command to Moses to follow exactly the pattern shewn him in the Mount, and recalled also the glowing description in the Apocalypse, which so evidently answers to the former, it seemed strange and incredible to him that God should be so particular about the details of external worship in His Ancient Church, and the Holy Ghost so particular in recording

those in the Heavenly Church, and yet that there should be no ritual beauty in the intermediate stage. The Church of Christ is advancing day by day, and preparing for we know not what—probably for a great conflict with the powers of evil. Christ, our Divine Head, is drawing us all nearer to each other, and thus making us ready for it.

The Rev. Ranald E. Smith felt that it was good for us to be here. He gave his own highly satisfactory experience as to the change from pews to free seats in his old Parish Church, which he has lately renovated and made more churchly. The congregations had since increased more than two-fold, and the offertories three-fold. He urged the value of extemporaneous preaching, and would be glad to hear that question taken up. As to the suggestion that children in Sunday School should remain a little while silently on their knees at the end of the prayers, he would urge the same upon all congregations. The silent prayer at the end of service is most impressive.

Rev. J. M. Davenport said that several important truths had been impressed upon them. No one who had listened to the first paper could go away with any vague or hazy notion but that the Holy Eucharist is the great central service of our worship, from which all other services gain efficiency and acceptance. Every time we say "through Jesus Christ our Lord" at the end of a prayer we mean the same as pleading the commemorative sacrifice of Christ. He illustrated the faith of the Primitive Church as to the Holy Eucharist from a very ancient Mosaic at Ravenna, representing Jesus Christ as the Great High Priest after the order of Melchisedek with the offering of Bread and Wine, and setting forth sacrifice as the one appointed way for sinners to approach their God. The New Testament is a sealed book to us unless we see in it everywhere the Lamb slain from the foundation of the world, and look to Him and join with Him in all our worship, as He presents and pleads before God continually His one Atoning Sacrifice. The memorial of this Sacrifice pleaded by the Church with her Divine Head before the Throne of Heaven is ever represented as the central act of worship, of which the prophet spoke when he said, "In every place incense shall be offered unto My name, and a pure offering" (the *Minchah*); and concerning which our Lord said, "This do in remembrance of Me," which means "Make this memorial sacrifice of Me." Are we teaching our people thus to value the Holy Eucharist by celebrating with all care and solemnity and reverence, and urging them to come with humble and believing hearts, and to worship the Lord in the beauty of holiness?

Rev. J. Roy Campbell said the two papers on Congregational Worship together, gave the ideal and the practical, what to believe and what to do. To have the hints given carried out, it would be necessary to preach about the matter frequently and plainly. He often did so. Both younger and older members of our congregations are impressible from this point of view. They are much helped by having clearly explained to them the general principles on which the whole public worship of the Church is planned, the ritual construction of all the Services. He had never met with any such neglected Vestries as had been referred to, but if they existed, they needed prompt reform. He considered it an excellent plan to dismiss a choir, after practice, with the Benediction. He hoped soon to be in the past tense as to pews.

The Venerable Archdeacon Read said that we are here as the teachers of God's people, and ought not to fail to hear what the Church teaches. We ought to teach the people that the Prayer Book is taken from the Bible, and *prove* it. If we go through the Service without life, it is dry and empty. The Holy Spirit is the great factor in our Public Worship. We must make the people feel that we take a deep interest in the welfare of their souls, that we realize that our commission is only for to-day, that we are ministering to those whose time passeth away like a shadow, and therefore that we must make our ministry bear on individuals, must not preach the Church, but the Great Head of the Church, and the great scheme of redeeming love, and must impress the importance of our office, and its bearing on time and eternity. In his opinion, the only sacrifice which the Church teaches is the sacrifice of prayer and praise.

Family Department.

THE PENNY YE MEANT TO GIVE.

There's a funny tale of a stingy man

Who was none too good, but might have been worse
Who went to his Church on a Sunday night,
And carried along his well-filled purse.

When the sexton came with his begging plate,
The Church was but dim with the candles' light;
The stingy man fumbled all through his purse,
And chose a coin by touch and not sight.

It's an odd thing now that guineas should be
So like unto pennies in shape and size.
"I'll give a penny," the stingy man said,
"The poor must not gifts of pennies despise."

The penny fell down with a clatter and ring!
And back in his seat leaned the stingy man.
"The world is so full of poor," he thought,
"I can't help them all—I give what I can."

Ha, Ha! how the sexton smiled, to be sure,
To see the gold guinea fall in his plate!
Ha, Ha! how the stingy man's heart was wrung,
Perceiving his blunder, but just too late!

"No matter," he said, "in the Lord's account,
That guinea of gold is set down to me;
They lend to Him, who give to the poor,
It will not so bad an investment be."

"Na, na, mon," the chuckling sexton cried out,
"The Lord is na cheated—He kens thee well;
He knew it was only by accident
That out o' thy fingers the guinea fell!

He keeps an account, no doubt, for the pair;
But in that account He'll set down to thee,
Na maiz o' that golden guinea, my mon,
Than the one bare penny ye meant to gie."

There's a comfort, too, in this little tale—
A serious side as well as a joke;
A comfort for all the generous poor,
In the comical words the sexton spoke.

A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in His account
For all the pennies we long "to gie."

"NOT MY WAY."

A TALE.

(Written for the Church Guardian.)

By T. M. B.

[Continued]

SYBIL, sitting shrouded from pitying eyes in her heavy crape veil, looked up involuntarily. She had dreaded this first service, and it had cost her a great effort to take her accustomed place, where from her earliest recollection she had listened to the tones of her father's voice and seen his beloved form. It was a relief to her to find that Mr. Ray was in every respect unlike her father; it was less painful to see a type of man altogether different than it would have been to discover points of resemblance which would have constantly suggested comparisons. The beauty and solemnity of the Service had never touched Sybil more deeply; the sermon, simple in language, breathing intense devotion and fervour, veiled by a quietude of manner, and with perfect unconsciousness of self, was full of comfort to her, and raised her thoughts above her sorrow,—the brief but most touching mention of the late Rector satisfied even those the least disposed to "take to" his successor. When the service was concluded, Sybil lingered to introduce herself to Mr. Ray. She felt the wish to thank him for his allusion to her father. It was some time before he came out into the porch where Sybil sat on the ancient stone seat which was let into the wall; a ray of sunlight fell on the pale up-turned face, from which she had thrown back her heavy veil. Mr. Ray held out his hand almost before she could say that she was Sybil Barrington, and smiled so kindly and pityingly upon her that the young girl's heart went out to him. "My dear Miss Barrington, this is good and kind of you," he said, "your mother and yourself have been much in my thoughts. I was

coming to see you to-morrow, trusting that you would not look upon my visit as an intrusion." Sybil assured him that her mother would be very glad to see him. "She did not feel equal to coming to Church this morning, and you will understand that I dreaded it myself," she said, with a little tremble in her voice, "I am so glad now that I did come, it has been a comfort to me, and I want to thank you for what you said about my father." Walking through the churchyard together, Stephen Ray followed Sybil's eyes as they turned towards her father's grave. "May I go with you there?" he asked, and Sybil without speaking led the way to the newly-turfed mound with its cross of flowers. A plain Latin cross of granite had been placed at the head, with a brief inscription at its base below the words, "He bringeth them into the haven where they would be." A tender pity filled the heart of Stephen Ray, accustomed as he had long been to the sight of human sorrow and suffering, compared to which this gentle, chastened grief was almost happiness. They stood quite silent for a while, and then he said softly and looking upward, "May we too be brought into that haven! What a sweet spot this is," he added as they turned away, "a lovely peaceful place for the shepherd to rest where he had fed his flock so long." "Yes," said Sybil, looking round with a wistful tenderness, "he loved it." They parted at the churchyard gate; Sybil had but to cross the road to the rectory grounds; Mr. Ray had taken rooms at what was called "the Yews," an old and most picturesque farm-house below in the valley, and which took its name from a group of very ancient yew-trees, which for generation after generation had been kept clipped in curious and fantastic shapes. Between them, leading up to the deep porch, was a broad, flagged path, bordered with sweet old-fashioned flowers, marigold and London pride, and the majestic holly-hock with its rich blossoms. The broad low windows were framed in dark, fine-leaved ivy, and altogether the place had won the heart of Stephen Ray, as well it might, in contrast to the home which had been his for the last ten years—a dingy, dismal, breathless place in the heart of one of the great manufacturing cities in the north of England. And yet, dismal and dingy as it was, the leaving it had been one of the great trials of his life. He had thrown himself with every power which he possessed of mind and body into the work of christianizing the rough and terribly ignorant people, imbruted by a life of treadmill toil, varied only by the low gratifications of their appetites, which they called pleasures. It was impossible but that such a life as this man lived among them must tell, impossible but that such patient love in the face of distrust, ridicule, even enmity, must in the long run influence those among whom it was displayed. Stephen Ray was beginning to see the fruits of his labours in the softened faces of men and women, in the loving looks of children, in happy and decent homes, above all in the religious feeling growing with a steady growth where for years the soil had seemed hopelessly barren. He was beginning to rejoice with deep humility in the success of his work, when he became physically incapable of continuing it. The strain had been too great on a frame never robust; symptoms which at first he refused to recognize grew daily more serious, until driven to consult a physician, were it but to know the extent of the mischief, he was told that his remaining in London was no matter of choice. "I give you three months more at your work here," said the doctor, "and then there will be no need for you to think of any elsewhere; you will be past work of any kind." The missionary priest of St. Cuthbert's was not a man to fight against the inevitable. The great thing was to find some one to carry on the work which he must lay down, and in this, to his great thankfulness, he was successful; then after a farewell service which his people never forgot, he turned his face southward. It was not long afterwards that he had applied to the Bishop of the Diocese in which Longmoor was situated for work. It must be, as he acknowledged to himself, light work, at least as compared to what his *had* been, but he could not live without work of some kind, and the milder air and the rest which he had taken had already benefited him, though his health would never again be thoroughly established. The Bishop, as it had happened, had but a few days previously received

Squire Carruthers' letter with reference to Longmoor, and gladly proposed to Stephen Ray that he should assume the charge of the parish. The man and his past work were not unknown.

Thus by the following Sunday the vacant place had been supplied.

(To be continued.)

THOUGHTS FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

XXIII.

"Then saith He unto them, 'Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's.'"

Our Lord said also: "NO MAN CAN SERVE TWO MASTERS." Do the two sayings seem incompatible? To render unto Caesar the things which be Caesar's must mean, in St. Peter's words, that we are to submit ourselves to every ordinance of man for the Lord's sake, whether to the king as supreme or unto governors as unto them that are sent by Him. Nay he says further, "Honour all men." We are then called on cheerfully to submit ourselves to the duties which human society imposes and which surround us on all sides, and the Church teaches us to order ourselves lowly and reverently to all our betters. Is not all this doing service, as it were, to the world? Yes, but for the Lord's sake. Not two masters, but one, the King of Kings and Lord of Lords must we serve, and all else must be subservient to this, must be, as the Apostle says, "for the Lord's sake." Christ Himself says that the Christian must be servant of all, but this humility is in fact exalted to the highest freedom, it is but a badge of that liberty wherewith Christ has made us free. To Caesar—to the world around us the service due, but to "God who ruleth over all from the beginning," the fealty of an unswerving heart—that is the ideal of the Christian life. Holding fast to our allegiance to our Creator and Father we shall be untrammelled by the world, while serving it—and our duties to God and man will never clash.

"Master," said the emissaries of the Pharisees "we know that Thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. Tell us therefore what thinkest thou? Is it lawful to give tribute to Caesar or not?"

Though uttered by the lips of malice and with the intent to destroy Him, it was a glorious truth that they expressed, for all human souls are of equal value in the sight of God—the poorest outcasts as the great ones of the earth, but how utterly were these schemers foiled in their miserable attempt to catch him in their snare, while they drew forth the teaching which was to be for all time.

He who is the author not of confusion but of peace points to the symbol of authority which they themselves acknowledged. Order and harmony in human affairs, the fulfilment of our duties to our fellow-man, obedience to human law, to those who bear rule over us—this is obedience also to the law of Christ.

How abashed and confounded must they have stood before Him. Unfit to receive His teaching they could but marvel at his answer, and they "left Him and went their way."

CONSCIENCE is usually heard most distinctly by the sinner in his youth. As he grows older its voice is apt to be heard less and less distinctly every time he repeats a sin. And yet how many young persons turn a deaf ear to its reproving voice, thinking that they will give heed to its admonitions at some future time.

ALL life is consecrated now because God himself has passed through it. Even the human body henceforth is called a temple because the Son of God has dwelt in it. For this reason, how ought men to honor themselves, honor even their bodies. If some traveller in Judea should prove to us that he had discovered the very house in which Jesus used to live, how men would flock to it. It would become a shrine for all the Christian world. If

the presence of Christ has so hallowed rocks, and hills, and streets, and walls, how much more has He hallowed the human body in which His divinity dwelt? How is human life exalted in Christ? In Christ we see that men may act and feel along the same lines in which God himself is acting and feeling.—*Rev. William Durant.*

SUSPICION.

The safest and shortest way to ruin a character is by creating a suspicion. "Suspicious," in Bacon's words, "are like bats amongst birds, they ever fly by twilight." If your neighbor in business or social life be the object of your dislike, let it be carefully whispered that his affairs are not quite as safely managed as they might be, or his habits a little questionable. If a woman hate her fair rival, a well aimed word will as surely as the touch of an infected hand, blacken her beauty and leave her helpless. Who does not know the power of such insinuation? Who does not meet every day the victims of these unseen wrongs? But it is not necessary for this style of slander to use articulate words at all; nay, the most inarticulate language is best for its ends. A whisper dropped carelessly in some corner among the combustibles—a look, a shrug of the shoulder, a sneer, a laugh, may serve the purpose. There is not a sadder feature of human nature, than the readiness with which men accept such insinuations, and the rarity with which they have the manhood to repel them. Rumor with most minds is presumptive evidence, and they will say with a knowing air, "There must be some fire in so much smoke."—*Washburn.*

THE SON OF MAN.

Nothing could better illustrate His perfect manhood than His identifying himself with the humble incidents of private life. He had grown up under the common ordinances of human experiences as a child, a son, a brother, a friend, and a neighbor. As a Jew He had shared in the social, civil and religious life of His nation. His presence at this marriage (of Cana) showed that He continued the same familiar relations to His fellow-men after His consecration as before it. Neither His nationality, nor education, nor mental characteristics, nor natural temperament narrowed His sympathies.

A COMMANDMENT WITH PROMISE.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine." (Prov. iii. 9, 10.)

Bishop Beveridge's famous saying on the subject of giving was:—"Always observe this rule: even to proportion your charity to your estates, lest otherwise God should partly proportion your estates to your charity; and if ye do not give as much as ye are able, make you able to give no more than ye do."

While it is our bounden duty to give freely to the support of the Gospel, we must be careful also not to omit to minister constantly, as far as we are able, to the wants of the poor, and especially to those who are of the household of faith. He that giveth to the poor lendeth to the Lord.

How many Christians are there whose righteousness equals that of the Pharisees? They gave to the Lord's service tithes of all they possessed, and they were commended by our Lord for doing so. But they neglected "judgment, mercy and faith." Is it possible for Christians to perform judgment, mercy and faith, and at the same time refuse to bring God's tithes into His storehouse? And yet we are warned by our Saviour Himself that unless our righteousness shall exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdom of Heaven (Matt. v. 20).—*Register, St. Luke's Parish, Salisbury.*

OUT OF SORTS.

Dr. John Todd says:—"Some people are always 'out of sorts.' The weather is always just what they don't want. I met one of these men awhile ago, a farmer who raised all manner of crops. It

was a wet day, and I said: "Mr. N., this weather will be fine for your grass crop."

"Yes, perhaps; but it's bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said: "Fine sun for your corn, sir."

"Yes, pretty fair; but it is awful for the rye. Rye wants cold weather."

Again on a cold morning I met my neighbor, and said: "This must be capital for your rye, Mr. N."

"Yes; but is the very worst weather for the corn and grass. They want the heat to bring them forward."

The world is full of such complainers. They keep society in a ferment. Every one that comes in contact with them is made unhappy. Their faces are long, their spirit is sour, their words are doleful. With such people everything is "out of sorts." Whether the weather is hot or cold, dry or wet, whether the sun shines or is obscured by the clouds, under all circumstances, there is the same gloomy outcry. If the weather is good for the wheat, it is bad for the rye; if it is good for the corn, it is bad for the wheat. Thus they drag through their lot of complaining, and nothing that God can do for them, nor the whole realm of His providence, renders them at all comfortable.—*Church Light.*

MANNISHNESS AND MANLINESS.

As soon as a boy begins to be a boy he begins to imitate the men around him. And that is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it.

Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man, and dress like a man, and even this would not be so bad, but many boys have a dreadful propensity for copying the frivolities and vices of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obscene in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called mannishness.

Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring great physical pain, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man, and be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and in short, to copy everything from men that is noble and useful. And this is what is called manliness.

And, oh! what a difference there is between the fruits of mannishness and manliness in boys. The mannish boy develops very soon into a fop, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will be promoted in business, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed.

Various means of preventing mannishness may be recommended to boys. Among others, let them keep as much as possible in the company of their own fathers, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And, above all things, let them studiously avoid the company of mannish boys. Mannishness is very contagious, and every manly boy should avoid a mannish boy as he would the pest.—*Church and Home.*

A BEAUTIFUL PRAYER.

In a little book by Francis R. Havergal she tells us about her dying mother's words to her when she was only a child. She said:

"Fanny, dear, pray to God to prepare you for all that He is preparing for you."

The words were spoken very feebly, but out of the depths of a great heart of love, and as she went away they seemed to sound over again as if she could never forget them.

"I wonder what He is preparing for me?" she thought. "O I do hope He is preparing one of the many mansions for me! How I wish to know whether He is. But I don't think He is preparing me for it, else I would not feel naughty so often."

These words from her mother's trembling lips never ceased to repeat themselves in her thoughts. Nearly twenty years afterward, when she was a busy woman, she wrote:

"I have just been praying words from my own mamma's lips when I was a little girl: 'Prepare me for all that Thou art preparing for me.'"

Then, thirty years afterward, she said that the little prayer her own mother taught her—"O Lord, prepare me for all that Thou art preparing for me"—had been her life-prayer. Again, only a little while before she died, she said:

"The words mamma taught me in 1848 have been a life-prayer with me. This preparing goes on; it is as when, gaining one horizon, another and another spreads before you."

This one single sentence spoken by her precious mother just before she went to God was not only remembered along all her busy years and amid all her many sorrows and sufferings, but it helped to shape all her own life. What a beautiful sentence it was! I am sure it would be a very sweet prayer for every child to learn and to make every day:

"Lord prepare me for all that Thou art preparing for me."

You cannot tell what God is preparing for you. It may be a deep sorrow. He was preparing sorrow for *this* dear child. In a little while her mother lay very still and cold in death, and the rest of her years she was motherless. You do not know what grief or loss may be preparing for you. God knows. Ask Him to prepare you for it if it is coming.

Then you do not know what important *duties* He is preparing for you. Perhaps you have a great mission to fulfil. Sometimes ships are sent out in war times with sealed orders which are not to be opened till they reach a certain place. All of us go out into life with sealed orders; until we come to the place where the duty is to be performed we do not know what our mission is. You may have to stand in a very important place and do a great work. Ask God every day to prepare you for the work He is preparing for you.

Then there is another way to think of this prayer. Jesus said He was going to His Father's house to prepare mansions for His disciples. Think of that every day—He is preparing a *mansion* for you. It is a very beautiful and holy place. It is where Jesus Himself is. Surely we need a great deal of preparation before we shall be ready for that place. Our prayer every day ought then to be that God would prepare us for the home that our Master is preparing for us. Let us ask Him to make us new hearts—hearts to love Him and love one another—to make us like Christ Himself. That is the way we need to be prepared for the heavenly mansions.

A little boy was gazing very intently up into the skies one summer evening, and his mother asked him what he was thinking about.

"I was thinking," he replied, "how far away heaven is, and how hard it must be to get there."

His mother replied:

"Heaven must first come down to you, my child. Heaven must come into your heart."

Her words were very wise and true. We can never get into heaven until we get heaven into our hearts—that is, we must be made holy and pure and good by Christ's grace. No one with a bad heart can ever enter heaven.

Will you not pray every day, "Lord, prepare me for the mansion in glory which Thou art preparing for me?"—*S. S. Visitor.*

News and Notes.

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

KAIHOKA, Mo., Feb. 9, 1880.

I purchased five bottles of your Hop Bitters of Bishop & Co., last fall, for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. McCLURE.

The above is from a very reliable farmer whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in the country. We have a large sale, and they are making remarkable cures. W. H. BISHOP & CO.

In the neighbourhood of Poitiers an entire Gallo-Roman town has been unearthed. It contains a temple 114 yards in length by 70 yards in breadth, baths, a theatre, the stage of which alone measures ninety yards, streets, houses, and other buildings. The excavations are being continued with further success, disclosing more edifices, sculpture, and a quantity of iron, bronze, and earthen articles. M. Lisch, the inspector of historic monuments, declares that the town is "a little Pompeii in the centre of France."

TO CONSUMPTIVES.—"Golden Medical Discovery" is a concentrated, potent alterative, blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimple, blotch, or eruption, to the formidable scrofulous swelling, or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of this God-given remedy. See article on consumption and its treatment in Part III of the world's Dispensary Dime Series of pamphlets, costs two stamps, post-paid. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A despatch from Lima, dated October 6, reports that the Italian Consul has been captured by Montoneros, who demand a ransom for his release.

Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10 cts.

A weekly journal, entitled *Separation of Church and State*, has been started in Paris under the direction of M. Charles Boysset, President of the "League" for the purpose.

WHAT'S SAVED IS GAINED.—Workmen will economize by employing Dr. Pierce's Medicine. His "Pleasant Purgative Pellets" and *Golden Medical Discovery* cleanse the blood and system thus preventing fevers and other serious diseases, and curing all scrofulous and other humors. Sold by druggists.

The alleged danger caused by electricity escaping from underground wires has caused much comment of late in New York and a fire which occurred in a suburban church is attributed to this cause. These rumours have prevented in some degree the adoption of the system.

THE YEARS ROLL ON.—Months, days and moments slowly but surely sink into the abyss of eternity. 'Tis only human misery that notes the slow decay of time. Anything that positively relieves human suffering is worthy of attention. PUTNAM'S PAINLESS CORN EXTRACTOR does this. It positively extracts corns, bunions, caluses, lumps, promptly, painlessly and with certainty. Beware of dangerous substitutes. N. C. POLSON & Co., Proprietors. Sold every-where.

The Council of the Army Guild of the Holy Standard made up the last package of books and newspapers for our soldiers in Egypt on Saturday, 7th October. The council beg to return their warmest thanks for the numerous contributions they have received, which have enabled them to send out over sixteen thousand publications since 1st September.

WHY! Putner's Syrup of Hypophosphites is the most reliable preparation for Coughs, Bronchitis, Asthma, Influenza, Chronic Catarrh, Consumption, Loss of Vigor, Want of Energy, Wasting, Scrofula, and Diseases of Women and Children, is because its effect is produced in a shorter period, and becomes more permanent, and not like many other medicines, that you require to continue them to keep up their effects. Ask your Druggist for PUTNER'S SYRUP. It is not an Emulsion, and contains no Oil. Price Fifty Cents.

Hop Bitters are the Purest and Best Bitters Ever Made.

They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world and contain all the best and most curative properties of all other remedies, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used, so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by so doing. \$500 will be paid for a case they will not cure or help.

Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

7 PER CENT ET

Security Three to Six Times the Loan Without the Buildings. Interest semi-annual. Nothing ever been lost. 26th year of residence, and 8th in the business. Best of references. Send for particulars if you have money to loan. N. B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure.

D. S. B. JOHNSON & SON, Negotiators of Mortgage Loans, St. PAUL, MINN. (Mention this paper.)

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)



Mrs. Editors—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily comes in upon her, each bearing its special burden of suffering, or joy at relief from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian troubles, inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1.00 per bottle or six for \$5.00, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

Philadelphia, Pa. Mrs. A. M. D. Factory at Stanstead, P. Q. Trade supplied by Wholesale Druggists.

Get a week in your own town. Terms and \$50.00 outfit free. Address H. HALLERT & Co., Portland, Maine.

CROCKERYWARE.

Honest Competition is the Life of Trade.

I have much pleasure in stating to the public that my

Immense Stock of Crockeryware, China, Glass and Earthenware, Lamps and Lamp Fixtures, Cut Glassware, Bohemian Ware, &c.

is now complete, both in the WHOLESALE AND RETAIL DEPARTMENTS, and I will offer it at prices to

Compete with any City in the Dominion.

Kindly soliciting your inspection of the same.

H. C. PREEDY, Manager.

J. E. IRISH, Proprietor

90 and 92 UPPER WATER STREET, HALIFAX, N. S.

THE REPRESENTATIVE MUSIC HOUSE

In the Maritime Provinces.

The Manufacturers we represent have received the supreme awards at the Worlds Expositions where exhibited. We were awarded all the prizes at the Dominion Exhibition 1881 for both Pianos and Organs. This with our exhibit fully established our claims in the minds of the public. Our large purchases from the best manufacturers enable us to sell for from 10 to 20 per cent. less than the average dealer. Your own interest should induce you to write for prices. Please state whether you wish to purchase for cash or on the installment plan.

W. H. JOHNSON,

123 HOLLIS STREET,

HALIFAX, N. S.

(Name this paper.)

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

I. & F. Burpee & Co. IRON, STEEL, TINPLATE AND General Metal MERCHANTS, ST. JOHN, N. B.

McSHANE BELL FOUNDRY Manufacture those Celebrated CHIMES AND BELLS for CHURCHES, ACADEMIES, &c. Price-list and Circulars sent free. HENRY McSHANE & CO., 717 Baltimore, Md., U. S. A.

M. A. DAVIDSON, CUSTOM TAILOR, —IMPORTER OF— West of England Broad Cloths, Coatings and Trouserings, Scotch & Canadian Tweed Suitings, 139 HOLLIS ST., HALIFAX. (2d door north Sackville St.)

Orders from strangers visiting the city will receive special attention, and good work guaranteed, by A. McKAY, former partner with McIlreith & Co. 17-2

New Rich Blood!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take a pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, or sent by mail for eight letter stamps. Z. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me.

News and Notes.

JOSH BILLINGS HEARD FROM.

NEWPORT, R. I., Aug. 11, 1880. Dear Bitters—I am here trying to breathe in all the salt air of the ocean, and having been a sufferer for more than a year with a refractory liver, I was induced to mix Hop Bitters with the sea gale, and have found the tincture a glorious result. * * * I have been greatly helped by the Bitters, and am not afraid to say so. Yours without a struggle, JOSH BILLINGS.

The highest point reached by any railroad is 16,646 feet over the Andes. 853 gross of Esterbrook's Bank pens would stretch the distance.

A New York telegram of Wednesday says. A workman, who was repairing a lofty Brush light here, received the electric current which was supplying forty lights. It passed through the man, who fell dead, the body dangling among the telegraph wires below. The hands were seared, and the face bore the expression of intense agony.

* * * "Men condemn in others what they practice themselves." Those who practice the use of Kidney-Wort never condemn its use by others, but condemn it to all affected with piles, dyspepsia, constipation and all other diseases resulting from a disordered state of kidneys, liver or bowels.

Horse and cattle powders if unadulterated are of immense advantage, but the large packs now sold are trash, only one kind known in this country are absolutely pure and those are Sheridan's.

The Roman Catholics are making determined efforts to convert the people of Central Africa to their faith. Already more than fifty missionaries have gone from Algeria to Equatorial Africa, and the Pope is urging great efforts.

FROM N. PLUMMER, M. D., AUBURN, N. H.—"Although averse to countenancing patent medicines, I cheerfully make an exception of your very excellent lung preparation—DR. WISTAR'S BALSAM OF WILD CHERRY. This preparation I have used in my practice for more than ten years past, and have always found it to be more effectual service than anything within my knowledge. I recommend it with the greatest confidence to those subject to coughs and pulmonary complaints."

50 cents and \$1 a bottle. Sold by all druggists. Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys and aids digestion.

A troublesome question between Russia and China has been settled by the death of the leader of the rebellion against the Chinese in Kashgar, Mohamed Eyoob Bey Iman. Since he took refuge on Russian soil, the Chinese authorities had more than once solicited his extradition and imprisonment.

A LADY WANTS TO KNOW the latest Parisian style of dress and bonnet: a new way to arrange the hair. Millions are artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, it can be dispensed with. It will overcome those diseases peculiar to females. By druggists.

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

Dr. Langell's Asthma & Catarrh Remedy

Rev. J. B. Howard, Dundas, Ontario, Canada, writes: Your ASTHMA and CATARRH REMEDY has been an unspeakable blessing to me. I wish all Asthmatic Sufferers to send for it: warranted to relieve instantly so the patient can lie down and sleep comfortably. Sent by mail on receipt of price, \$1.00. one trial package FREE OF CHARGE. Address, D. LANGELL, Wooster, O., U. S.

NEW GOODS.

- Hanquar Knit Gloves. Heather " " Berlin " " Kid Gloves, Fur Tops. Buck, Lined and unlined. Dent's Driving Cape, 1 & 2 buttons, faced and unfaced. Boy's Fancy Knit, all sizes.

AT J. LEPINES, 199 Hollis Street, Opp. Old Province Building.

KIDNEY-WORT HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES. Does a lame back or disordered urino indicate that you are a victim? PLEASE DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action. Ladies. For complaints peculiar to your sex, such as pain and weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely. Either Sex. Incontinence, retention of urine, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power. IS SOLD BY ALL DRUGGISTS. Price \$1. Acts at the same time on Kidney, Liver and Bowels.

ANOTHER GREAT VICTORY

EAGAR'S Phospholeine!

Below is another certificate from a grateful patient who has been rescued from that dread disease,

CONSUMPTION.

M. F. EAGAR, ESQ.: DEAR SIR,—My wife, Laura A. Truson, was taken ill early this year, and suffered severely with a bad cough, accompanied by expectoration of mucus containing blood, and great weakness of the chest, general prostration and clammy night sweats, and continued to grow worse until I was recommended to procure for her some bottles of your Phospholeine and Wine of Rennet. This I did, and after using about five bottles of the Phospholeine, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your Wine of Rennet, she became thoroughly well, her improvement commenced after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health.

WALTER R. FINSON, Vancleboro', Maine, U.S.

The statement of facts contained in the above certificate is in all respects accurate. I feel assured that I owe my cure to your medicines.

LAURA A. FINSON.

September, 1882.

St. Margaret's Hall.

College and Preparatory School for Young Ladies.

HALIFAX, N. S.

Full Collegiate Course of Study, with Academic or Preparatory Department. Superior facilities for Instrumental and Vocal Music, and for French and German. Situation unsurpassed for healthiness. Combines extended and thorough instruction with the essentials of a refined Christian home. Only a limited number of Pupils received. Reduction for Clergymen's daughters, or where two or three are sent from one family, and for children under 13.

REV. J. PADFIELD, M. A., Principal.

Reference may be made to parents of past and present pupils, among whom are the Hon. L. E. Baker, Yarmouth, N. S.; W. H. Moody, Esq., Yarmouth, N. S.; Hon. N. W. White, Shelburne, N. S.; A. Brown, Esq., John Bell, Esq., Charlottetown, P. E. I.; R. H. Brown, Esq., Sydney Mines, C. Dwyer, Esq., Pictou; R. Simpson, Esq., Drummond Mines, Westfield, N. S.; Blair Botsford, Esq., Hon. D. L. Harrington, Dorchester, N. B.; Rev. J. Ambrose, M.A., Digby, N. S.

SEASONABLE.

Chamois! Chamois Jackets!! Chest Protectors! Respirators!!

A large assortment of these useful and seasonable Goods are now offered by us.

BROWN, BROS. & CO. Family Chemists.

The Great Secret OF THE UNIVERSAL SUCCESS OF

PUTTNER'S SYRUP HYPOPHOSPHITES

is, 1st. THAT it is prepared upon thoroughly SCIENTIFIC and CHEMICAL principles, and by a competent and experienced Chemist.

2ndly. IT is endorsed by the leading members of the Medical Profession both in this and the Old Country, and has been found the only reliable remedy for

CONSUMPTION, WASTING, & DISEASES OF WOMEN & CHILDREN.

Read this as another proof of its Merits.

C. E. PUTTNER, PH. M.

Halifax, Sept. 1882.

My Dear Sir,—It affords me much pleasure in recording my testimony in favour of your SYRUP HYPOPHOSPHITES, having suffered for some time with weak Lungs, which produced great weakness, General Debility and Loss of Flesh, and having seen the great benefit it has produced on patients in the Hospital who were similarly afflicted, I gave it a trial by advice of my physician, and glad to say I found a great change for the better after the first bottle, and after continuing it for a short time, it made a new man of me, my appetite improved, the soreness of Lung disappeared, and I increased in flesh. I once thought that your Emulsion was the best medicine, but your Syrup only requires a trial to prove that its effects in every way far exceed it. I have also given your Syrup to my child, and it is acting like a charm.

Yours truly, J. ANDERSON.

3dly. PUTTNER'S SYRUP is quite palatable, and Delicate Women and Children need no longer complain.

ASK YOUR DRUGGIST FOR

PUTTNER'S SYRUP HYPOPHOSPHITES.

CONTAINS NO OIL.

Price Fifty Cents.

MACDONALD & CO.

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Steam and Hot Water Engineers,

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

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings * * * Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

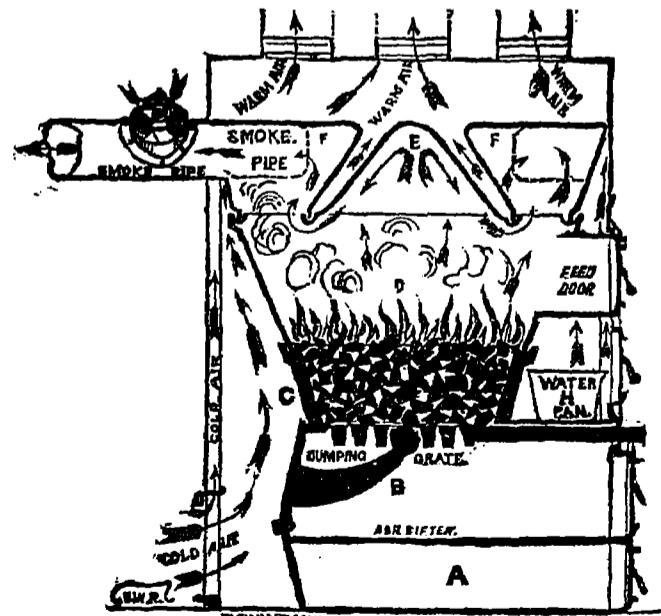
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Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX

NEW VENTILATION! CHEAPEST! BEST!

Now is the time to prepare to put in a WALKER WARM AIR FURNACE so as to use SOFT COAL.

Everybody likes it.



No Dust or Ashes through the House.

22. Samples to be seen and information given by GEO. RENT & J. E. WILSON, Agents, Halifax. A. ROBB & SON, Amherst, N.S. Please send for our Book on Ventilation.

GEORGE W. BAILLIE & CO.

Book and Job Printers, 161 HOLLIS STREET. HALIFAX, N. S.

MACGREGOR & KNIGHT'S CHURCH OF ENGLAND BOOK DEPARTMENT.

The Rector of St. Bardsolphs, or Superannuated, by R. C. Shelton 1 35 Conscience ad Clerum, by Bishop Littlejohn, 1 65 Studies in the History of the Prayer Book, by H. M. Luckock, D. D., 1 66