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# The Church Guardian.

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

Vol. 3.—No. 18.

THURSDAY, AUGUST 11, 1881.

One Dollar a Year.

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

DR. MULLER, of Geneva, estimates that there are in the world no less than 250,000 different species of plants.

THERE are invested in the flower trade in New York and vicinity \$10,000,000. The spring trade begins about the 1st of April, and continues to the 1st of June, and not less than \$2,000,000 are spent for flowers in New York and Brooklyn during that period.

IN Ireland a religious census prevails, from which we gather the following results: Roman Catholics, 3,951,888; Episcopalians, 635,670; Presbyterians, 485,503; the rest being divided chiefly between Methodists, Baptists and Congregationalists, except 1144, who declined to avow their religious belief.

IRELAND can also name a Lord Chancellor who has been a Sunday-school teacher. Sir Joseph Napier acted as such for many years, and after having been Chancellor gave several courses of lectures on *Bulwer's Analogy* to the Young Men's Christian Association of the Irish Church. It may be added that Mr. Justice Lawson also taught in a Sunday-school for years.

THIS year the emigration from Sweden to America will reach 70,000, which is about one-sixtieth of the entire population. The movement toward the land of liberty and enterprise, under the lead of the Star of Empire, has been general for a year or two all along the line. During the six months ending June 30, the number of emigrants arriving in New York was 241,498.

THE exertions for the settlement of the Greek question have been crowned by a satisfactory solution of the dispute about the frontier. The evacuation of the Turkish territory is to be made gradually, and to be completed in five months. The Hellenic Kingdom receives an accession of 5,000 square miles, which is half as much as its present territory, and two thirds of what was suggested at Berlin.

THE year 1887 will be the Centennial year of the British Colonial Episcopate. In the year 1787 the first Bishop ever consecrated for a Colonial Diocese, Dr. Chas. Inglis, was consecrated Bishop of Nova Scotia. Since then the growth and extension of the Church of England in the Colonies has been very remarkable, there being now no less than 70 Bishops laboring in as many Dioceses in the wide Colonial Empire of Great Britain.

UNDERGROUND telegraph wires in Germany, after five years' use, have cost nothing for repairs, and probably will not for some years to come. There are 8,000 miles of such wires in operation. Seven or more insulated conductors, with a coil of moist hemp, are surrounded by a sheath of iron wire, and this is again covered with a layer of hemp yarn impregnated with a protecting compound; they are laid in trenches three feet deep and covered up.

A JEW, acting on behalf of 6,000 of his persecuted co-religionists in Russia, having applied to the Spanish representative in Constantinople, asking whether protection would be afforded them by Spain, and the question having been referred to Madrid, the Ministers, after consulting with the King, have telegraphed back that all Jews desirous of coming to Spain would find the protection they sought in the country in which dwelt so many of their ancestors.

DEAN HOWSON, of Chester, is authority for the statement, that the revised translation of the New Testament shows that the passage in 1 Timothy iii. 11, does not mean that in the ancient Church the word "Deaconess" signifies merely the wife of a Deacon, but a member of a separate organization of woman Deacons. He thinks that if this passage had been read as it now will be, the English people would not so long have allowed that ancient institution of the Church to remain dormant.

WE see it stated that a son of one of the bishops of the Church, who lost everything in the late war but his manhood, at its expiration, seeing one of his father's servants driving a dray, asked him if he knew where he could get a dray for himself. The servant said he had an old one which he could give him. The bishop was accepted, and, his cavalry horse changed to a draught horse, the bishop's son began to coach wood-walkers and horse-drawers. The old man, who had been a coachman, and was now a wood-walker, does honor to his original *Illustrated Paper*.

THE death is announced of the Duc de Cambacerès, son of Napoleon's general, and himself page to Napoleon. He was wounded at Waterloo, being then seventeen years of age, and was a Senator and Master of the Ceremonies under the Second Empire.

SOME blocks of stone recently uncovered at Elberfeld, in Germany, contained portions of a fossil tree of the Arancarites family. The rock belonged to the upper Devonian, and it proves that there must have been a terrestrial flora long before the bogs were formed which give us our coal seams.

A CORRESPONDENT of the *Herald* declares his belief that there is not in existence any sane human being who is utterly without belief in a Supreme Being. He says that all the nations of the earth have some idea of an omnipotent, invisible being to whom they in some way pay adoration. Col. Ingersoll rages against Christianity, and vehemently declares his infidelity; but he is satisfied that it is not possible for the professed atheist to avoid perceiving in the wonderful things in nature the necessity of a Creator to produce them.

MISS MARGARETTA SCOTT has sailed for Liberia on the bark "Montrovia," for the purpose of having a seminary built there for the education of young girls. Building materials worth \$5,000, which were given by persons in New York, Boston, Philadelphia and Baltimore, were stowed in the vessel. A charter for the institution has been secured from the State of Maryland, and also an annual endowment of \$5,000. The institution will be called All Saint's Hall. The government of Liberia has given two hundred acres of land to the seminary.

A PRIVATE visit was paid to the English Channel tunnel experimental works by Sir Edward Watkin and a large party of scientific and other gentlemen interested in the operations. Satisfactory progress was found to have been made with the boring operations since the last visit, the heading having been advanced to a total length of upwards of half a mile. The tunnel is kept perfectly free from any accumulation of water by the pumps. There is no alteration in the nature of the strata. The work at the new shaft at Shakespeare's cliff promises to be even more successful.

DR. FRANKLIN CARTER, late professor of German in Yale College, in his inaugural address as President of Williams at the last commencement, pleaded earnestly for the study of the Hebrew theocracy in the college course. The great reason for the study of Greek and Latin, he thought, was that through it the student gains possession of the great ideas which shaped the civilization of the Greeks and of the Romans. As the moral ideas of the Hebrews are worth more to the world than the constructive ideas of the Greeks and Romans, so, he argued, are they more worthy of study in our colleges.

BISHOP GREEN, in his recent convention address said:—"Reaching Rolling Fork by way of Vicksburg, I remained three days in sight of the appointed place of worship, but, on account of a continuous rain and an inconceivable depth of mud, neither preacher nor people were able to reach it." On the 5th of the following December, so incessant was the rain that there could be no service in the church at Diamond Place. The same was true on the 7th at Grand Gulf, the church being surrounded by water. Bishop Green is well on to fourscore years, but only desists from abundant labors when urged by imperative necessity.

IN a recent discourse, the Rev. F. J. C. Moran made a statement respecting the work accomplished during the first year of his rectorship of the English Church, Rue d'Aguesseau, Paris. He said:—

"In all our material work we can say progress has been made. Our attendants at the Holy Communion have been in the year 5,521. Our evening service has more than trebled in attendance. Our daily services, 626 in number, have been attended by 3,216 persons; out of the 626 services at which the clergy have attended, 476 services have been held, and on 150 occasions there has been no congregation. Our Mission service at Auteuil has been well attended every Sunday morning. The afternoon service at the Batignolles has been closed, and a new service opened at 58 Rue Madame, in the Luxembourg quarter. At Montmartre the service has been continued as before. Our three Sunday schools are well attended, and in active operation."

GIVING TO GOD IS AN EDUCATION.—It is progressing in Ireland. There is room for improvement nevertheless. From the annual statement of accounts of the comfortable parish of Seagoe, in the Diocese of Drogheda, we gather that two-thirds of families professing to belong to the Church of Ireland do not contribute to any fund by which the public ministrations of the means of grace, the instruction of the young, or the general education of its members are perpetuated. The exact figures are, 250 families who maintain the parish ministrations for the whole 704 families belonging to the Church. These 250 families do their duty very fairly, as we find that the parochial accounts for the year amount to £1,075 13s. 1d.—*Irish Ecclesiastical Gazette*.

THE French Republic has certainly achieved a financial success. The expiring Parliament has remitted over \$55,000,000 annually of taxes, has redeemed \$200,000,000 of national debt, devoted \$300,000,000 to be expended in ten years—to public works, which is \$8,000,000 more than was spent per annum by the "Empire" under Louis Napoleon; and closes up its accounts with a surplus of \$10,000,000. It might have been added to this that it has appropriated \$4,000,000 for the relief of the famine-stricken people. These figures speak volumes for the vitality and resources of the nation, and will do much to attach the people to their present form of government.

IT is believed in well informed quarters, says the *Record*, that at a late meeting of the bishops, the subject of the Revised Version of the New Testament came somewhat fully before them, with the result that certainly no encouragement was given to a departure from the authorized version of the Holy Scriptures in public worship. It is also said that a legal opinion has been taken informally by the Bishop of London, which seemed, like that contained in the Lord Chancellor's published letter to the Bishop of Lincoln, to show that the law is against any departure from the use of the authorized version in the public services of the Church of England.

M. MASPERO, the new Director of the Boulaq Museum, will publish the texts of the five recently opened pyramids of the Fifth and Sixth Dynasties. These texts may "revolutionize" many preconceived ideas on the ancient Egyptian religion. By means of pyramids opened last April at Saqqara, M. Maspero has found that not only pyramids, but groups of pyramids, in the vast field of Saqqara, Dashur and Ghizeh, are placed at certain mathematically determined relative positions and distances apart. "The pyramid fields represent a vast historical map of Egypt chronologically arranged. This symmetrical arrangement enables the student at once to determine the dynasty or any pyramid as soon as its position is known. The latter is of great importance, for it is often impossible to distinguish some of the other pyramids from mere mastaba, or from natural irregularities or undulations of the desert. If M. Maspero wishes to find a pyramid of a dynasty, he has only to take a donkey ride with a prismatic compass and the key to the system which has been disclosed by the newly opened pyramids. Next winter will probably mark an epoch in Egyptology, for M. Maspero intends to open as quickly as possible all the pyramids at Saqqara, some 60 in number, and publish their texts."

## FOREIGN MISSIONS.

WE have seen lately in the newspapers a good deal about Burma, and may wish to know something about that country, and the work of the Society for the Propagation of the Gospel there. Burma lies to the east of India, beyond Calcutta, the wide Bay of Bengal, separating it from the peninsula. The country along the coast and for about 200 miles inland, called British Burma, belongs to the English, but the interior is ruled over by a Burmese king, Theebaw, who has lately succeeded his father, and been so terribly cruel and bloodthirsty to his own people that it was feared he might attack the English possessions in India. Burma has its own special difficulties, some of which come from the fact that several of the races of people living there, speaking different languages, following different religions, and each having its own ways and customs. First there are the Burmese, who inhabit the coast and more civilized parts of the country along the great river. The king is one of these, so are the courtiers and the soldiers, and all

the merchants and gentry. They are a good-tempered, clever people, always full of fun, not very industrious, being fond of a "pau," or drama acted in the open air, which often goes on for hours on moonlight nights, than of work. They seem affectionate to each other and to all who are kind to them, and they pay great respect to those who have been at any time their teachers. Their clothing and houses are comfortable for that hot climate, and they have grand pagodas in which they honour their great teacher Buddha, whom they call Guadama.

AFTER these come the Karen tribes, who live in the hills by cultivating the ground. They are a much wilder race, and do not even know how to make the most of their good soil. Their way of working is to burn down the trees and grass in a part of the forest, so as to make it clearing; then, without removing the stumps, they scratch rather than plough the ground, sow their seed, and reap a harvest. This goes on for three years, then the goodness of the soil is exhausted, and all the people of the village who cultivated it, move on to a fresh place. The missionaries try to help them in their everyday life, teaching them how to make the best of the fine country God has given them. The Karens are not so clever or pleasant as the Burmese, and they have great faults, especially drunkenness, but they seem to have a good deal more firmness, and when they have made up their minds that a thing is right, they hold to it. Their religion was a worship of devils, but a good many of them are Christians now; they were first taught by Dr. and Mrs. Mason, from America, and after a time they begged the Society for the Propagation of the Gospel to take charge of them and oversee their native teachers. For several years the Karens had to wait, and some of them in despair, went to the Roman Catholic Missionaries for help. But for the last three years teachers have been found for them by the Society for the Propagation of the Gospel, and five Karens have been ordained.

BESIDES these two races and a number of Indians in the towns, there are a great many Chinese in Burma, who come from their own country to do the work that the indolent Burmese neglect. Some of them have lately become Christians, and the Bishop is trying to get a Chinese teacher for them.

ALL these people have to be taught by persons who can speak their languages, and at the same time the English residents must not be neglected. There are four English and eight or nine native Clergy supported by the S. P. G., besides Chaplains for the English. The Bishop superintends the whole, and under them work Catechists and Schoolmasters, as well as several ladies supported by the Ladies' Association, and native female teachers helping them to train the women and girls. When we think of the thousands of miles over which these few workers are scattered, it does indeed seem as if we could expect very little to be done; and the Bishop says in one of his letters that the sight of the country through which he travels makes his heart sink. In one district containing 11,000 square miles, covered with large towns, there is not a single Missionary. Still something is doing. Several young Burmese are being trained under the Bishop to be Clergymen, and some have been lately ordained. A few months ago forty-two Chinese came forward asking for Baptism, and when they had been thoroughly tried their request was granted, and they were all baptized on two following Sundays. The Bishop says that when he goes to the stations far up the country he finds numbers of Christians waiting for Confirmation. One day at Rangoon, the principal seaport town, he confirmed twenty-seven Chinese, twenty-seven Burmese and fifteen Eurasians; that is, children of an English father and Burmese mother. Chinese Burmese and English were used in the service, the Bishop giving the blessing in English, after which it was translated into the language that each candidate knew best.

OF course the struggles of the young king of Burma make the missionary party very anxious. Mr. Colbeck, who is stationed at Mandalay, the king's capital, and the church and mission buildings are in a good deal of danger. The church was built by the father of the present king, and is said to be very pretty inside, and is ornamented with carved wood in the Burmese style. Let us hope they will not be destroyed. But whatever may happen to them, we know that the work taught in them cannot perish, for truth comes from God himself, and he has told us that his seed can't die, the truth will abide and grow up in us, and bear fruit after many days. If we keep up our courage then, and help the Burmese Mission, it will live through these dark days, and prosper in the future.

THE SERMON.

(Concluded from page 5.)

Such a man will think a great deal about the First Table of God's Law—his duty to his God; and he will also surely bear in mind the equally important Second Table, his duty to his neighbor. He will know that, unless he loves his brother, his love of God must be a sham. And he will bless God that He has set up His Church and kingdom upon earth, into which He has (of His free grace,) called all the brotherhood of man, that all may be bound to each other, and to God, in the holy and everlasting bonds of fellowship, and unity, and love. If men would think more of this, if they were less selfish, and larger hearted, and more loving and brotherly in their religion, there would be fewer schisms and divisions in our midst. What a wonderful verse is that we read, of that zealous Apostle of the Church, St. Paul, which shows us how he loved and longed for the conversion of his "brethren and companions." "I could wish myself accursed," he says, "separated from Christ, for my brethren, my kinsmen according to the flesh." In a sudden outburst of intense affection, he would even almost sacrifice his very hopes eternal, if only he could thus achieve the conversion of his brother Jews, and forward the evangelization of the world at large. That surely rebukes the modern notion of religion, as a mere individual matter between a sinner and his God! That surely substitutes the Church idea of a catholic or universal brotherhood in Christ, with the grand, Godlike object of bringing to Christ all people and all nations of the Earth!

Then, shall we not take such words as these of David's, and make them really ours? Shall we not pray, not merely read as a Church form his Psalms, — pray from our hearts, not say with our lips alone, but from our inmost hearts pray God—"O be favourable and gracious unto Zion; build Thou the walls of Jerusalem?"

The Psalmist wrote indeed of ancient Zion, the material temple and the actual city of the Jews; but can we, can any of us,—who have received the Gospel of Christ Jesus,—study the prophets and repeat the Psalms, and yet fail to perceive that we are reading of something greater far and infinitely more glorious than the mere historic places of which they tell us in such enthusiastic terms? Yes, greater far; for they tell us of a spiritual Zion, a "Church of the Living God, the pillar and ground of His truth" in this world, into open communion and visible fellowship with which all who will receive the truth are called. Yes, infinitely more glorious too; for the inspired words flow on into the further and never-ending future, and find their fullest and complete fulfilment in the mightier membership and the goodlier fellowship of the heavenly Zion,—of Jerusalem which is above, and of the "temple" which "is the Lord God Almighty and the Lamb."

My brethren, membership in Christ's Church on earth means membership also in His Church above, if only members will make their calling and election sure. St. Paul makes that most clear in his letter to the Hebrew converts. "Ye are come," he says (he does not even say ye shall come), "ye are come," as Christians, members of Christ's Body,—"ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."

Here in earth, God's "Zion" is lying low in her humiliation; her hedges are broken down; her bulwarks are assaulted, and her walls endangered. Yet, let us hope, for we have reason; let us cultivate our three great graces of Faith, Hope, and Love. Believe and hope, for God's promises are sure and very gracious to His Church; and, thinking less about ourselves, let us endeavour to draw all others, with the cords of love, into "the household of the Faith." And in the spirit of a living Faith and Charity, that hopeth as well as patiently endureth all things, let us pray for the Divine assistance.

What, if this prayer of David's should become one general shout to Heaven,—"O, be favourable and gracious unto Zion; build Thou the walls of Jerusalem?" And what if other inspired words of the same sort were added—"Arise, O Lord, and have mercy upon Zion, for it is time that Thou have mercy upon her, yea, the time is come?" and many more like words which were written, surely, to be used, and which all sections of a divided Christendom might surely and very fitly use. What, if such words as these—"Behold, how good and joyful a thing it is, brethren, to dwell together in unity," were accepted as God's truth, instead of being merely listened to as very lovely poetry? It is not a very extravagant proposition, a very unreasonable suggestion. And yet, so gracious is our God, and such an author of peace and lover of concord is our Saviour, that I verily believe, in that case, Ezekiel's prophecy of the dry bones would be at once fulfilled. Ezek. xxxi. 7. There would be such a shaking among them that they would come together, bone to bone, section to section. The voice of blessing would be heard from Heaven—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." The breath from the four winds of heaven would breathe upon the bones so that they might once more live, and they would (as Ezek. says) "stand up upon their feet an exceeding great army."—as the Church of the Redeemer should be. "Son of man" (said Ezekiel, explaining the vision,) "these bones are the whole house of Israel; and that we know to be the figure of the whole Church of Christ.

Will you, dear brethren of the laity, who are here this evening bear with me for a moment longer, while I say a word to you, founded on that figure of Ezekiel's of the "exceeding great army." It shall explain, (or, if need be, apologize for) my selection of a subject for my sermon. We parsons are asked sometimes why we refer so often to the Church.

This is the answer. Because our Lord and His apostles always did so. Do you suppose you are set here, simply to work out your own souls' salvation? It were a selfish and unworthy error. It were the most unevangelical mistake that ever misrepresented truth or misled seekers for it; that would make religion a mere isolated idea, in every individual heart; a matter only for each man's personal consideration. No, you are set here, each one of you, within the Church, one soldier in the mighty army of the Saviour, whose battle is to win the world for God. Sins run together, merge into each other, and become a mighty aggregate of evil. To resist evil, in collective form, collective strength of Holiness must be arrayed. Each soldier doing his duty, in the ranks, helps in a mighty work, and wins a great reward. What would each man achieve, fighting in his own way, and fighting only for himself? What worthy soldier fights merely for individual glory, or personal reward? These shall be his indeed, if he be worthy, and they are promised him. But the grand objects of his warfare are,—the welfare of his country and the glory of his king. Therefore, our Lord called His Gospel, "the Gospel of the Kingdom." Therefore, He sent out His Apostles to preach the things "concerning the kingdom of God." Therefore, He taught His followers to pray (in a prayer absolutely perfect, which yet contains no word of direct personal religion,) "Thy kingdom come."

If men would study the Gospel, as it is written, there would be less selfishness, less frequent self-reference in their religion. "Like a mighty army," they would know "the Church of God"; and they would learn that just as individual bravery makes a whole army glorious, and its country great, so individual holiness shall sanctify and glorify the Church, which is the army of the Lord, so that "His way (of holiness) must become known upon earth, His saving health among all nations." When Nelson's famous signal, flying from every ship, called on each individual "man to do his duty," it stirred to fiery zeal that entire fleet, as though it were one soul.

The British Fleet fought, as a unit, fixed by the one idea of "Duty." And that is the true Church idea. The Cross, the signal of our Captain,—signed on each one of us,—has called us, "every man" of us, laity and clergy too, to do our duty. And we have owned the pledge, and taken up the Cross. And not only singly are we to bear our arms, but shoulder to shoulder, as an army should. One coward soldier shall disgrace a troop. One skulking sneak, a whole ship's company. One recreant Christian shall degrade a Church. The eye cannot say to the hand, I have no need of thee, and whether one member suffer, \* \* \* or be honoured, all other members suffer or rejoice as well. Such is the Christianity of which the Gospel tells us. Read, mark, learn, and rise to the responsibilities to which the Gospel calls you. You are indeed "members in particular," but, as surely as there is life in you, "ye are the Body of Christ."

Well, brethren, God prosper and preserve the Body! God build the walls of our Jerusalem! Men make a terrible Babel of it, when they try to build them in their own various ways. That's the one truth I want you all to see. "Pray for the peace of Jerusalem,"—because Christ said, "Peace I leave with you, My peace I give unto you." Wish her prosperity, and work for her prosperity, "for your brethren and companions' sakes." And for your own sakes,—as a matter of personal piety,—love her, because of her Founder, your Saviour;—and because of the promise,—the promise of David His Prophet—"They shall prosper that love her." Amen.

THE RIGHTEOUS JUDGMENT.

Two farmers of the Canton of Schweitz had a difference about a piece of meadow which they could not settle. One day Franz came to Gaspard and said—

"I have got the judges to meet here to-morrow, and decide between us. Be ready to go before them with me, and present your side of the case."

"Well, Franz," said Gaspard, "I have mowed all this hay, you see. I must get it in to-morrow. I cannot possibly leave it. You go before the judges to-morrow, and tell them both your reasons and mine, and then there'll be no need of my going."

Franz actually did so, and pleaded faithfully both for himself and against himself—and lost his case. Returning to Gaspard, he said—

"The meadow is yours. I am glad the affair is finished."

And the two men were friends ever afterwards.

"Influence is a slower acting force than authority. It seems weaker, but in the long run it often effects more. It always does better than mere force and authority without its gentle modifying power."

He who learns and makes no use of his learning is a beast of burden with a load of books. Comprehendeth the ass whether he carries on his back a library or a bundle of fagots?—Saadi.

News from the Home Field.

DIOCESE OF FREDERICTON.

PERSONALS.—The Rev. J. H. S. Sweet, having removed from Dalhousie to the Rectory, Newcastle, desires all postal communications to be addressed accordingly.

The Rev. J. E. Flewelling has removed from Florenceville to Centreville, Carleton Co., N. B., and requests all communications to be addressed accordingly.

DALHOUSIE.—Rev. Ernest P. Flewelling, missionary at Bay du Vin, has been elected to the charge of this Parish.

CARLETON.—Rev. T. E. Dowling returned last Sunday from a short vacation. Mr. Dowling completes this year the tenth year as Rector of St. George's Church, Carleton. Before this, he was ten years Rector of Douglas, York County. He came to Carleton at a very critical period in the history of the Parish, and after a series of unfortunate troubles. His work, amid many discouragements, has been a most successful one. He has served a faithful ten years, and we wish him a long continuance of successful work. Mr. Dowling has proved a very warm and faithful supporter of the Church Guardian and Church Work, and we trust he has felt the benefit of our publications in his Parish. Church Work is circulated more largely in Carleton than in any Parish in the Dominion.

MOVEMENTS OF THE BISHOP COADJUTOR.—The Rt. Rev. Bishop Kingdon will be at Shediac on Sunday, Sept. 4th, to induct Rev. H. H. Barber and hold Confirmation. He will also Confirm at Sackville and Moncton during that week.

CHATHAM.—The Metropolitan will be at Chatham on the 14th, and preach at the opening of St. Mary's, after the refitting of the nave of the Church. He will be at Dalhousie for a short time, and we believe, will Confirm on his return at Bay du Vin and Chatham.

CENTREVILLE.—Will you allow me, through the columns of the CHURCH GUARDIAN, to heartily thank the ladies and gentlemen who worked so diligently in saving most of my furniture, &c., while my house was burning on 14th ult. Mr. Wm. Balloch, of East Florenceville, broke open the door—kicked it open. The Rev. Joseph Harvey, Baptist minister, worked hard in saving my books. I am pleased to state that nearly all were saved. I have succeeded in securing a house for 9 months at Centreville, a more central station than Florenceville. My loss, which will be felt severely, will be about \$200. The barn and outbuildings, as well as house, were burned. I lost, among many other things, ½ ton of hay, 30 bush. of oats, 7 cords of wood, all split and piled in shed ready for use, 2 forks and a shovel, \$10 worth of tinware and dishes, \$20 clothing, and an iron bedstead, &c. My books and furniture, &c., are, of course, somewhat damaged. Unfortunately I had no insurance on household effects. My loss is pretty severe, but I trust my appeal, the first one for aid, will bring me in many dollars. A gentleman, occupying a prominent position in this Diocese, resident in St. John, has forwarded me \$10. for which I return thanks, and also to the friend in King's Co., who sent a like amount. By giving this insertion you will oblige.

J. E. FLEWELLING.

GAGETOWN.—At the conclusion of the Mission held here by the Rev. Canon Partridge, of which I sent you some account in February last, a Guild was founded at the suggestion of our Missioner, "for the purpose of uniting the members of the Parish more closely in earnest and systematic effort to promote the glory of God, and the welfare of the Church." One of the first cares of this Guild was to provide a building in which to hold Guild meetings, Bible Classes and Sunday School. A member of the Guild, Mrs. Eth. Scott, gave the frame, others hauled the lumber, stones for foundation, &c. A good foundation has been built, and the frame put up; the member for the county has given us boards to enclose it, and we are now raising funds wherewith to finish it. The ladies of our sewing circle propose having a sale early next month, from which they hope to realize a considerable sum; and a committee of the Guild has arranged a course of lectures on subjects of general interest, some of which have been already delivered, and on Thursday last our esteemed friend Canon Partridge addressed a large and highly gratified audience, in the Temperance Hall, on "Rights and Wrongs;" and we hope that others will follow in due course. Many of us, sensible of the great spiritual benefits which we received from his ministrations here during the mission, greatly desired to listen once more to his earnest teachings, and upon our application he kindly consented to remain till after Sunday, to address us in the Lord's house, and our souls were stirred and refreshed by his warm and loving appeals in the cause of our Saviour Christ. On Friday he took for his text the 6 verse of the 51st Psalm, insisting on the necessity of Christian sincerity if we would taste the joy of God's chosen; on Sunday morning, amidst many cautions, he called on us to draw near to Christ, and with full purpose of heart to touch if it were but the hem of His gar-

ment. On Sunday evening, to one of the largest congregations we have ever seen here, he opened the Word of Life, and from Phil. iii. 13, lifted us to higher conceptions of our duties and privileges, and to warmer aspirations after a more spiritual life here, till we enter Christ's immediate presence and partake of His heavenly glory. Between the morning and evening services, our Missioner met the Sunday scholars, and expressly exhorted them to "keep innocence, and take heed unto the thing that is right"; and we pray God that the good seed which he has again sown in this field, may have fallen on honest and good hearts, and produce a plentiful harvest to the glory of God our Saviour, and our soul's good.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE.—The Rev. Geo. W. Hodgson, A.M., has made arrangements to visit the following places for the purpose of advocating the cause of King's College and University, and obtaining funds toward its Endowment:—

Pictou, Monday, 15th August, and 16th, morning. Albion Mines, 16th, evening, and 17th, morning. Truro, 17th, evening, and 18th. Lunenburg, Sunday 21st, 22d, and 23d, morning. Bridgewater, 23d, evening, and 24th, morning. Mahone Bay, 24th, evening, and 25th. Amherst, Sunday 28th, 29th, and 30th, morning. Londonderry, 30th, evening, and 31st.

RIVER PHILIP.—We regret to learn of the serious illness of John Bragg, Esq., of Wyndham Hill, Cumberland Co. No more worthy son of the Church can be found in the Diocese. Amid adverse surroundings; indeed, with almost the whole of the River given up into the hands of Christians of other names, he has been true and faithful to the Church of his fathers, and of his own best love, and has contributed very largely in bringing about the better feeling which is now being shown towards the Church in that part of Cumberland County. A man thoroughly reliable in every way, his word has been always accepted by those who know him with perfect confidence in his integrity and Christian manliness. No man in Cumberland Co. is more respected and honored than Squire Bragg; and, knowing well his worth, we join his many friends in praying God that he may be spared yet a while longer to the Church Militant.

LIVERPOOL.—The Rector has the sympathy of the whole community in the loss of his aged mother, who died on Monday week at the advanced age of eighty-five years. Mrs. Nicholls has been ill for quite a long time, and her death has been a happy release from pain and suffering.

LOUISBURG.—The Deacon in charge of Mission of Louisburg acknowledges, with thanks, the receipt of the following sums in aid of the churches in the Mission:—Messrs. Clayton & Sons, \$5.00; Messrs. N. Sarre & Sons, \$2.00; Messrs. Mahon Bros., \$2.00; Mr. Willoughby Anderson, \$2.00.

MAITLAND.—The Lord Bishop visited this Parish on Sunday, the 24th ult., for the purpose of Consecrating the new Church at Nine Mile River, and the Burial-ground at Maitland. He also kindly consented to hold a special Confirmation for those who had recently been anxious to receive that holy rite. The Consecration Service was appointed to take place at 10 a. m., but it was found necessary to defer it until 10.30, in order that extra seats might be provided to accommodate the great number of people who were unable to procure sittings in the regular seats. By some process or other, a Church calculated to seat something over 200, received within its walls about 400 worshippers. About 50 who could not get nearer than the outside door of the porch, found a resting place in the old Church hard by, whilst several groups, found at the open ventilators a place where they might get a glimpse of the interior of the Church, and catch a sentence or two of the Bishop's Address. At 10.30, the Consecration Service began with the reading of the petition at the porch door, after which, the Wardens, Rector, and Bishop, the Rector carrying the Pastoral Staff, proceeded up the aisle, and into the chancel, the choir chanting the 24th Psalm. After an interesting, instructive, soul-stirring Address from his Lordship, in which he highly commended the congregation for the great care they had shown for the house of their God, and congratulated them upon the completion of so well proportioned and handsome a Church, the result of their untiring zeal, the usual prayers followed, and the Church was formally made over to God by the reading and signing of the Deed of Consecration. Next in order came Matins, and then the Rite of "Laying On of Hands" was administered to 23 persons. Taking into account the fact that in the latter part of October last the Bishop Confirmed 34 in the Parish, the present number was unusually large for the country, making in all 57 Confirmed in less than a year. The Holy Communion was then celebrated, and it was truly delightful to see the numbers from all parts of the Parish who came to strengthen and refresh their souls in the most blessed sacrament. A goodly proportion of the newly Confirmed came for the first time, and with the Bishop and Rector, no less than eighty communicated. The Consecration of the Burial-ground at Maitland took place at 4.30 p. m. Quite a large congregation assembled to witness and take part in this most interesting service.

The Bishop's Address at the Service was particularly beautiful, and it is difficult for one to imagine how any who witnessed the Service and listened attentively to his Lordship's words, can ever again enter those gates without having some thoughts taken possession of them suggested by what they heard. At 7.30, Evensong was held in Trinity Church, when the Bishop preached one of his powerful and argumentative sermons to an appreciative congregation.

HALIFAX—*St. Mark's*—This Church, which only a few months ago, was raised to the dignity of a Parish Church, has lately undergone a regular transformation. A new porch in strict keeping with the rest of the building, and bearing a double lancet window, has been erected at the north-end of the sacred edifice. This arrangement is not only in itself a wonderful improvement to the Church and a convenience, but also gives additional seating capacity, which was greatly needed. The old porch on the side has been turned into a vestry, while on the other hand, the old vestry is now used as an organ chamber, an arch having been constructed in the wall of the chancel for the reception of the instrument. The chancel itself is greatly improved by the introduction of good substantial choir stalls, lectern, and prayer desk, correctly arranged; a handsome octagon pulpit of ash, with open Gothic-arches of the decorated period, has been placed in the nave. This work of art, the gift of two individuals, is generally admired, and is considered by some to be the prettiest pulpit in the city. It was designed by Mr. Crocker, of the *Church Guardian* office, and executed at the workshop of Mr. Foster, Allen street, on whom it reflects great credit. The young ladies of the congregation are now collecting money to purchase a new carpet for the chancel and sanctuary; and when this is done, the internal arrangements of *St. Mark's* will be complete and most satisfactory. We are glad to observe that the foundations of the Church, piers, walls, etc., have been thoroughly repaired, and the ventilation attended to. The old iron bell which has done duty for many years in dismal tones, has been replaced by a new bell of three hundred pounds weight, from the establishment of Macdonald & Co., Lockman street. The clear sweet tones rang out from the turret for the first time last Sunday—a pleasant surprise to many. It is to be hoped that subscriptions will flow in towards defraying the cost of the new bell, as such a decided improvement must commend itself to all who live at the north-end of the city. It is a pleasure to state, that through the liberality of friends, and the proceeds of a strawberry festival so willingly and energetically undertaken by the ladies of the parish, the greater part of the necessary money towards wiping off the debt has been raised, and we hope the difference will soon be forthcoming.

Family Department.

GOD'S MERCY.

There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in His justice,  
Which is more than liberty.  
There's a welcome for the sinner,  
And more graces for the good;  
There is mercy with the Saviour;  
There is healing in His blood.

There is no place where earth's sorrows  
Are more felt than up in Heaven;  
There is no place where earth's failings  
Have such kindly judgment given.  
There is plentiful redemption  
In the blood that has been shed;  
There is joy for all the members  
In the sorrows of the Head.

For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is more wonderfully kind.  
If our love were but more simple,  
We should take Him at His word;  
And our lives would be all sunshine  
In the sweetness of our Lord.—*Faber.*

A FEW WORDS TO SUNDAY SCHOOL TEACHERS.

No. II.

In the last number the motive for undertaking the duties of Sunday School Teacher occupied our attention, and the two golden precepts—regularity and punctuality. Another important point is the teaching itself, as regards *manner* and *matter*.

The work must be done in a spirit of love, for love alone can give *patience*—that great quality in a teacher. In school we meet with a variety of characters: some children are naturally sharp, others dull; some fiery, others sullen; some open, others reserved; some timid and deceitful, others brave and true. Each will require a different mode of treatment. We must try to draw out the good and help them to overcome what is bad in their several dispositions. To do this, we must gain their confidence. We must ever watch our own tempers, for an impatient word or act destroys confidence.

Patience produces trust. Let us, if we have to correct the children, do it with gentleness, remembering that each is an immortal soul, and is being trained for eternity.

In our teaching we should be *definite*. Children cannot grasp what is colourless and abstract. Tell them of a Personal Creator, of a Personal Redeemer, of a Personal Sanctifier, and they will understand you. Lead them step by step to the knowledge and love of the Saviour, and to those means by which, in his Church, He applies to them the Merits of His Passion. Teach them to hate all sin, and to love virtue.

For such teaching, there must be due preparation. We should try to master our appointed subject, else an artless question from some child may baffle us. Pray before you begin to teach.

Besides teaching in school, there are duties in church. Inculcate *reverence*. We must show that we ourselves feel the sacredness and awe of that Presence into which we are brought. Reverence in postures, responses, &c., will lead the children to feel the reality of the *worship*. Again, another point of great moment is, that of the Sunday School Teacher be a regular Communicant, or about to become one. The spiritual cannot grow or be sustained without spiritual food. And if we would lead our scholars to become regular worshippers at the Altar, we must be examples to them in this respect. We would remember their names spiritually before God. The habit, too, of intercessory prayer, will produce sympathy and sincerity in intercourse with them.

Let us pass to a few duties out of school. A visit to the homes of the children is never thrown away. We thus may learn something of their home-life, and evince to their parents our desire not indeed to do their duty for them, but to help them in doing it.

A difficulty which almost all teachers experience is—how are we to retain the elder scholars, more especially the boys? These latter, as they grow up, slip away from us. The formation of Guilds seems to be one of the best ways for holding them fast. The elder scholars will pass from the Sunday School to the Boys' or Girls' Guild, and thus be looked after at the age when care is most needed. A short simple rule of life will aid them; and stated times for meeting will be arranged for instruction, mutual sympathy, and enjoyment. Further, we should throw ourselves, as much as possible, into their amusements and recreations. If unable to join in the game—cricket, football, swing, &c.—let us, by our occasional presence, show that we are interested in their pleasures and enjoyments. By sympathy with what is in itself innocent, we may keep the young from manifold temptations.

Lastly, let me urge the importance of *perseverance*. We may expect from our own experience, that our scholars will be liable to falls, and sometimes they will greatly disappoint us. We must not, however, relax our efforts, or give way to despair; but the weaker they are, and the worse they are, the more we must strive to strengthen and raise them. "Cast thy bread upon the waters, and thou shalt find it after many days," will be verified in the case of many a Sunday School lesson. It may be, that the results of our labour will not be known till teacher and taught confront one another in the light of another and better world!

CATHOLICISM NOT ROMANISM.

*Synopsis of a Lecture by the Bishop of Springfield, Reported for the Living Church.*

The Rt. Rev. Geo. F. Seymour, D. D., I. L. D., recently delivered a lecture on "The Distinction between Catholicism and Roman-Catholicism." An hour and a half was consumed in the discussion, which was carried on from step to step in a most masterly and scholarly manner; and though singularly forcible, was temperate, and never stooped to personalities. It would be impossible to re-produce the whole lecture, but we give, in substance, some of the points upon which the Bishop dwelt.

He sketched briefly the history of the Church of God—Patriarchal, Jewish, and Christian—showing that the Church was God's creation, and was vindicated as such by miracles. The Jewish Church was prepared by Almighty God to receive His oracles, which were added in succession until the prophecy of Malachi closed the canon of the Old Testament. The Christian Church had its origin on the day of Pentecost, and was in like manner vindicated by miracles, years before one word of the New Testament was written.

The Jewish Church was exclusive, limited, national, belonging to one land and one people. The Christian Church is for all mankind alike, "Go ye into all the world," said the Lord to His assembled apostles, just before He ascended, "and preach the Gospel to every creature." This is her character of Catholicity. The Catholic Church is for all in every land alike. She has her home in every land as much as in any other, so that she cannot be said to belong to one country more than to another.

Romanism contradicts the idea of Catholicity as given by Christ, and Holy Scripture, and the early ages of the Christian Church. Romanism is a reproduction of Judaism in being a local religion, exclusive, confined to one land—Italy—as Judaism was to Palestine. The theory of the Roman Church is that its head is here on earth; and that head is Bishop of Rome. He is inherently the only Bishop, and all the world is his own diocese. This makes Romanism a foreign usurpation in every land

except Italy, and is the fruitful source of the many errors which this false system produces. Modern Romanism, or the system of papal supremacy, is refuted by Rome herself in her primitive and pure condition, when she was the bulwark against heresy, and resisted in the person of Gregory I, the assumption of supreme power by the patriarch of Constantinople.

It is not difficult to account for the development of the papal power, and the astounding spectacle of the assumption it now presents. First: Rome was the greatest city in the world, and it naturally imparted to its Bishop the greatness which belonged to itself. All people naturally looked to him as the first among his fellows. Second: Rome, for the most part, remained orthodox during the three centuries when the great heresies preyed upon the Church. This fact naturally gave her Bishop a great prestige. Third: Of the five patriarchates into which Christendom was divided, four fell under the power of Mohammedanism, leaving Rome the sole survivor, untrammelled by the control of the infidel. Thus she could speak and act while all the others were powerless. Fourth:—During the ages of barbarism, anarchy and misrule, Rome was the only power that could speak, and could make its voice heard and obeyed for right against wrong, for innocence against outrage, and hence Rome was welcomed by the helpless nations of the West, to protect them against the cruel and ruthless warriors and robbers that were preying upon society. Fifth:—Rome was asked by every disaffected Bishop to interfere in his behalf against his metropolitan. So she intruded herself into foreign lands, until at last she claimed as a right what was at first sought as a favor.

From these causes, and others that might be named, Romanism assumed the position which it at present holds. And this position has been irrevocably fixed upon her by the Vatican decrees of 1870. These decrees make the dicta of Gregory VII, and the monstrous claims of Boniface VIII, and the monstrous assumptions of Pious IV, with the dogma of Infallibility added, as *de fide*, so that no one can be a member of the Church of Rome to-day without accepting this entire system. With this system we are at war. It is contrary to Scripture and ecclesiastical history, and we can never accept it until the Bible is a different book, and ecclesiastical history is made up of different facts.

It is a remarkable fact that the great mass of those who most loudly denounce Rome are those who least understand her position; and they concede in word all that she claims to-day, by calling her Catholic, her priests Catholic, her Church Catholic, her people Catholics; and so help her all they can, by word, in conversation, and newspaper paragraph, and even in well considered books that issue from their press, while no intelligent and well-instructed Churchman ever calls a Romanist, in this country, a Catholic, for that would be disloyal to Christ and to the world. No intelligent and well-instructed Churchman is in danger of falling a prey to the wiles of Rome. His true Catholicity protects him against her false pretensions.

F U E L .

No. 4

Just as Miss Murray was in the worst state of vexation at all her difficulty about what the Church was, a little event happened which increased it tenfold. A "Fair" was being held about a couple of miles away, and she, looking better than ever, was going off as happy as could be, when she saw some distance before her the tall, strong figure of Harry Huntley. She instantly thought, he is going to the fair, and I will overtake him; then a thought of conceit passed over her, and she said to herself, perhaps he will think me ignorant and be disappointed in me. Harry had seen Miss Murray, too, and was walking slowly, hoping to accompany her; but when next he looked back she was not there, and he felt as though she thought he was not good enough for her. Mary arrived rather late, having gone a little out of her way, and on reaching the tent of ladies she soon spied Harry's tall, handsome figure above the crowd, but to her vexation he was laughing and talking with Miss Murdock, the school teacher, and actually walked home again with her. Mary felt like refusing to notice him at all, but happily she was prevented from this silly folly by his meeting her eye from the opposite side of a wide table, and though he could not speak, still he bowed to her. They were both disappointed, and were evidently thinking more of each other than of the fair; and Mrs. Murray came to the conclusion there could not have been much to see or Mary would have had more to say about it. One good result of the whole day's disappointment was that the next time Mary met Harry she managed to tell him she really could not say what the Church was, and if ever he found out she would so like to know. This lowering of herself, and asking him, raised her more in his estimation than any explanation she might have given him, and they both went home happier than before. However much Harry might have thought of her, if she had been able to answer his question at the first, she had now taken the best possible way to insure his interest and make him feel he was admired and looked up to. Harry felt that evening as if he had a partner of his thoughts, and used the first opportunity that occurred to get the information they were seeking.

THE WAY TO FLEECE A PARSON.—  
DEACON JONES WANTS  
SPIRITUAL FOOD.

"The deacon, he's uncommon godly-given. I ain't agoin' to say he's the piouesest man in the town, but I do say there hain't many pioueser, and he is troubled in his mind because our gospel privileges is so poor. We hain't never had no meet'n'-house nor no stated supply. Well, you see one time he said that if the town would give the use of the school-house and keep it hot and lighted for preachin', and pay Elder Loomis one-half, he'd give a piece of land for a buryin'-ground. The town, they took him up, and we had Elder Loomis for six months and it didn't cost neither the town nor the sersity a great sight, for deacon Jones, he had the Elder take off so much for every stormy Sunday, and for two or three times that he was hoarse and all the folks couldn't hear him,—he was terrible kind o' consumed,—and for one Sunday that he didn't git there till more'n an hour late, owin' to his little boy dyin',—he broke down too in the middle of his sermon that mornin', so the deacon, he thought it ought to be called clear loss. And when he went away, the deacon, he made him take off one-third of the whole amount that they'd agreed to give him because he hadn't got up no revival. Folks sot under him, and sot under him, and terrible few seemed to be fetched under conviction, and them few didn't seem to have no tussle to speak of, and Deacon Jones, he thought Elder Loomis was for lettin' 'em into the church too easy. He wa'n't what you could call a stirrin' preacher, and folks thought that he had too much to say about bein' honest, and denyin' yourself and living for others, and them things that hain't got nothin' to do with religion. Deacon Jones, he's too piou to put up with that. He said it wa'n't them dry husks of morality but spiritual food that we wanted. The deacon, he's an all-fired smart talker; he can talk the shingles off 'a meet'n'-house when he gits agoin'. But some o' the folks, they said the deacon didn't like to hear so much about honesty, because 't was a tender pint. Most folks run of an idee that it's jest as well to have your eye-teeth cut if you're agoin' to have dealin's with the deacon. But when it comes to religion there hain't nothin' to be said agin him.

Some folks, they tried to get him back in spite of the deacon, but he didn't seem to care a great sight about comin' back. Folks never could make out why."

LENGTH OF THE MISSISSIPPI.

Mark Twain mourns over the diminished length of the Mississippi in this strain: Therefore, the Mississippi between Cairo and New Orleans was 1,215 miles long 176 years ago. It was 1,180 after the cut off, 1722. It was 1,040 after the American Bend cut off some years ago. It has lost 67 miles since. Consequently; its length is only 973 miles at present. Now, if I wanted to be one of those ponderous scientific people, and to prove what has occurred in the long past by what has occurred in a given time in the recent past; or what will occur in the far future by what has occurred in late years, what an opportunity is here. Geology never had such a chance, nor such exact data to argue from. Nor development of species, either. Glacial epochs are great things but they are vague—vague. Please observe. In the space of 126 years the lower Mississippi has shortened itself 342 miles. That is an average of a trifle over one mile and a third per year.

Therefore, any calm person, who is not blind or idiotic, can see in the old Oolitic Silurian period, just 1,000,000 years ago, next November, the lower Mississippi river was upward of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing rod. And by the same token, any person can see that 742 years from now, the Mississippi will be only a mile and a quarter long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single mayor and mutual board of aldermen. There is something fascinating about science. One gets such wholesale returns of conjecture out of such a trifling investment of fact.

MINISTRY AND MINISTERS.

We do not humble ourselves by disparaging our ministry, nor exalt ourselves by magnifying it. If it be true that the Fathers of our Church believed themselves to be ordained in an unbroken line of succession from the Apostles themselves; can we doubt that they felt their inferiority to their great forerunners, for the same reason for which the Jews wept over the building of the second Temple? If it be true that they believed the Sacraments to be means of grace ordained by Christ Himself; can we doubt that they felt their own unfitness to minister such holy mysteries ordained for the strengthening and refreshing of mankind?

It is surely a false humility to lower our opinion of such truths as these, lest we should seem to take too much upon ourselves. . . . The highest view of every ordinance of God is the surest argument for our own self-abasement.

This, then, is the summary of our practical duty: to glorify God in His Son, in His Church, and in His Sacraments; and, as we exalt these things which are Divine, to learn, in the like proportion, to abase ourselves.

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CHURCH PAPERS AND GRATUITIES.

A CLERGYMAN of the Church in the United States, in response to a bill from the *Living Church* of Chicago for advertising, refuses to pay, as he says Church papers ought to do such work for nothing. Our contemporary, who, like ourselves, feels always delighted when able to help along a struggling Parish or Mission, or when able to assist a worthy brother, enters into an explanation of his position, and shows that, his paper being a private venture, it is no more his duty to bear the expenses of others than that of any other private individual; and that although most willing, he is not in a position to do so. He says:—

"If this paper were the official organ of the Church, its expenses being paid out of a general fund, it would, of course, be bound to publish, without charge, all appeals, acknowledgements, etc., and to advertise, gratuitously, every recognized Church institution of learning or charity. This paper is not, however, the official organ of the Church or of any part of it. It is a private enterprise, as is, we believe, every other weekly paper published. The proprietor of this paper stands in the same relation to parishes, missions, hospitals, and institutions of learning, that other Churchmen do. There is no more reason that he should bear their expenses in raising money, than that any other private individual should. A demand upon him to do this is unreasonable."

"The idea prevails, to some extent, that Church papers are greatly indebted to the Church for patronage and support, and that in consideration for this they are bound to depart from business principles in their dealings with their constituency. The fact is, however, that Church papers are not sustained by way of favor. There is not, probably, a successful weekly paper in the land, of any name or denomination, that has not involved a small fortune in its establishment. In nearly every case it is lost, for lack of sympathy and active co-operation on the part of the people in whose interests the paper was conducted."

"No paper can afford to give to all the worthy objects that claim a place in its columns. What it does gratuitously by way of such notices, it does as a gift and not as an obligation."

"One fact should be noticed, in this connection, that this paper as all other Church papers of which the writer has any knowledge, gives a large amount of aid, without charge, to every kind of Church work. Its columns are filled with reports of progress and needs, and the Church is kept informed, through its corps of correspondents, of the condition of our missionary, charitable, and educational work in all parts of the world."

We refer to this subject, because we find a feeling exists among some people in these Provinces that we make a handsome thing out of the Church, when, in fact, we do a very large amount of gratuitous work, in some cases pleading for Clergymen and Parishes who show us but little sympathy. But a paper must have money to exist, and the *Living Church*—always practical and sensible—puts the case in this way:—

"The publishers of Church newspapers have a duty to the Church as well as to themselves. It is to be hoped that they undertake the work with a motive of serving the Church. But no one can be found who will continue long in such work under the constant discouragement of loss. A paper that has succeeded in supplying a want, that has secured a large circle of readers, that has been made a welcome visitor in many homes, and has become the medium of communica-

tion between all parts of the Church, cannot suspend publication without inflicting great disappointment and injury. A publisher is bound to administer the affairs of such a paper with all possible prudence, and to avoid an imprudent policy that would be almost certain to leave him with a deficit every year, and finally compel him to abandon the work and to leave a general feeling of annoyance and distrust."

"The frequent failure of Church papers is, and for a long time has been, among the most serious obstacles to the success of similar enterprises. People have been disappointed and deceived so often, by promises and pretenses in Church journalism, that they have no confidence in anything that may be offered. Hence it comes that in thousands of our Church families are to be found papers that are really hostile to the Church, while they pretend to be conducted on the principles of 'our common Christianity,' and to treat all denominations alike. But they are managed on business principles, and give a great deal of interesting reading for the money, and go on from year to year without any suspicion of failure."

There is no doubt great truth in what our contemporary here says, and we, with him, mean to prevent, if possible, another addition to the list of failures. We have so far succeeded to an extent beyond what was anticipated, even by our most sanguine friends, and we have reached a condition of prosperity very far beyond what has hitherto been the lot of Church papers in Canada. But it has not been an easy thing. We have had a great deal of anxiety, and have worked very hard. We thank God, and we thank our many warm friends, among both the clergy and laity, who have cheered and encouraged us by their kind wishes and their hearty support. Our expenses are very large, while the price of the paper is very small, and so we must be paid promptly; and the clergy, we trust, will see not only that their people subscribe for the paper, but also that the money has been paid. It rests altogether with the Churchmen of these Provinces whether the *GUARDIAN* shall become, to a still greater extent, a power for good in the Dominion. Help us all you can and we promise to do all in our power to make it so. Our subscription list, we hope, will one day reach ten thousand. We are about making a new effort to enlarge it, and we ask the assistance of all who believe our existence is of value to the Church.

## THE CHURCH AND TEMPERANCE.

We are glad to see the Temperance movement making such rapid headway in the Church in the United States. Thirty-two of the Bishops are now actively identified with the Church Temperance Society. Some of them speak out very strongly in the matter. The Bishop of Massachusetts says:—"Our consciences are drowsy, if not drugged, about this question. Any honest effort is safer than sleep while such countless souls are being lost, such untold misery inflicted, such snares and pitfalls laid for our sons and daughters—yea, for our very ministers of Christ." The Bishop of Nebraska says that "organization for the purpose is as proper as organization for the conduct of missions." One prominent Bishop says that "drunkenness is the *bet noir* of his administration." The Bishop of North Carolina says:—"Intemperance is blighting the growth of the Church in all directions." So we might go on, quoting Bishop after Bishop. As the Apostolic Bishop of Minnesota says, "we dare not be silent." Once more we call on Churchmen and Churchwomen to give their united influence, in some organized way, against this evil. In some way let them endeavour to lessen the evils of the traffic. It costs more than all our charities, schools and churches. As Bishop Whipple truly says, "no age, no sex, no position is safe from its deadly curse. The child whom loving parents brought to the font and the priest at God's Altar have been dragged by it to dishonoured graves." The Church has suffered from it in these Dioceses in untold ways. The C. of E. Temperance Society, properly worked, would be a great help to us, and we do not despair yet of seeing this agency approved of, as it now is by our American brethren. They have apparently just awaked to the wisdom and the value of the Society. The Bishop of Mississippi says that for seventy years he has held aloof from the "misused temperance society" of the day, but he thinks that "we have now hit the mark." We rejoice at these signs of progress; and we trust that our brethren here will follow the example set them in England and the United States.

## DISTINCTIVE PRINCIPLES.

The Rev. Professor Broadus recently preached a sermon before the Baptist Publication Society in Indianapolis on "The Duty of Baptists to teach their Distinctive Views," which contains some good

points. We commend the two following quotations to weak-kneed Churchmen who are continually apologizing for their Church and lamenting our standing aloof from Christians of other names:—

"It is a duty we owe to ourselves. We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians in separate organizations, from Christians whom we warmly love and delight to work with; we have no right thus to stand apart unless the matters of difference have real importance; and if they are really important, we certainly ought to teach them. We sometimes venture to say to our brethren of some other persuasions, that if points of denominational difference among evangelical Christians were so utterly trifling as they continually tell us, then they have no excuse for standing apart from each other, and no right to require us to stand apart from them unless we will abjure, or practically disregard our distinctive views. But all this will apply to us likewise, unless we regard the points of difference as having a substantial value and practical importance, as a part of what Christ commanded, and in this case they are a part of what he requires us to teach."

This is exactly what we maintain about ourselves. Further on, he remarks:—

"And it is not necessarily an arrogant and presumptuous thing in us if we strive to bring honored fellow Christians to views which we honestly believe to be more Scriptural and therefore more wholesome. Apollon was an eloquent man and mighty in Scriptures, and Aquila and Priscilla were lowly people, who doubtless admired him; yet they taught him the way of the Lord more perfectly, and no doubt greatly rejoiced that he was willing to learn. He who tries to win people from other denominations to his own distinctive views may be a sectarian bigot; but he may also be a humble and loving Christian."

To teach Church principles is entirely consistent with Christian courtesy and hearty acknowledgment of all the good that others are doing.

We know that not only for ourselves, but on behalf of our readers, we can thank Mr. Shreve for his very interesting and admirable articles "Something of the Literary History of the English Bible," which are completed this week. They have been full of information accessible only to the few, and have therefore been fresh and instructive to the great mass of our readers. We shall always be glad to hear from the "Curate of Yarmouth," who bears an honored family name, and represents one of the most important Parishes in Nova Scotia.

## "A FUNNY TYPOGRAPHICAL ERROR."

UNDER the above caption the *Acadian Recorder* has the following:—

"The CHURCH GUARDIAN (Episcopal) of last week, referring to a resolution passed by the U. S. Baptist Association, remarked:

"We have lately had occasion to refer several times to the efforts made by this Body to impress on their people the necessity of propagating their DESTRUCTIVE principles."

"Of course he meant 'distinctive' principles. But nevertheless the printer's error might involve him in a wordy sectarian contest."

We thank our contemporary for directing our attention to the above; and we regret very much that the blunder should have occurred. It was certainly not intentional.

## THE HOLY EASTERN CHURCH.

No. V.

BY REV. H. H. BARBER, S.A.C.

As in the West, so in the East, there is no connected history of the Church herself during these first ages, only a few events stand out with prominence, as rays of light, to relieve the obscurity; but these are such as to show with what undaunted courage, what unwavering faith the heroes of that age opposed those who sought to annihilate the doctrines of Christ, and bear undoubted testimony to the manliness of the Christianity inculcated. The martyrdoms of Ignatius, of Marinus, and of Polycarp teach their own lesson with far greater force than any I can lend them. In the case of each we see not a shrinking from suffering, but a glorying in being thought worthy to suffer for Christ's sake. We well know what the influence of these examples would be upon the Church; for a time some hearts might be intimidated, but only for a time; then the zeal of the Church would rise superior to every check, and her light would shine forth with the greater brilliancy for the shadow which had rested upon her, for ever "the blood of the martyrs is the seed of the Church."

Here I must go aside from my main subject, the Eastern Church, to briefly trace from her the origin of our Anglican Church. It is the undoubted decision of all fair and unprejudiced modern ecclesiastical historians of any eminence that the Anglican

Church was founded from the East, through the instrumentality of the Gallican Church, and not through the Roman. When Augustine landed in Britain with his band of monks he certainly had a great influence upon the British Church; but it can scarcely be said that he introduced Christianity into the country, when we take into account that he found an already existing Church possessing a line of Bishops in unbroken succession from the Apostles. In the South of Gaul, the towns of Vienne, a Roman Colony, and Lyons, were situated at the juncture of the great rivers, which were then the commercial highways of the continent: on these some merchants from Asia Minor pitched, as being the most desirable towns from which they might carry on a large trade with the world. Here they settled, bringing with them a small colony of Eastern Christians. To these the Ephesian Church very shortly sent out a mission, with Pothinus at its head as Bishop. Irenaeus, one of the great lights of the Church, succeeded Pothinus, who had been martyred in the Aurelian persecution. It is from this Church, founded by Pothinus and Irenaeus, we have our succession of Bishops, and through it we have our liturgy, founded upon the Ephesian Liturgy of S. John.

Of the history of the Eastern Church from this time to the accession of Constantine, I need say but little. Indeed it may be comprehended in saying that the Church passed through a series of persecutions and lulls. Before, however, passing on to the reign of this first Christian King, it will be necessary to glance at the great catechetical school of Alexandria.

Alexandria appears to have held much the same place with respect to Eastern Christendom as that which Rome held to the Western Church. Founded by Alexander the Great, and colonized by him, its inhabitants claimed to be Macedonians, their language and civilization were Greek, and under the patronage of an enlightened dynasty the city had become one of the great centres of learning and philosophy. Christianity is said to have been planted here in very early days by S. Peter, who left S. Mark as the first Bishop. In such a community it was impossible but that the Church should receive much of that philosophical character which was predominant around it; indeed its professors scrupled not to adopt from philosophy all that could be harmonized with revealed truth. A famous school of Christian learning quickly sprang into existence; and with such men as Pantaenus, Clement, of Alexander, and Origen as its successive masters, it could not fail to make its influence felt throughout the whole of Eastern Christendom, laying the foundation of that fundamental difference which is to be seen in a careful comparison of the two Churches—East and West. As Dean Stanley points out, the Latin Divine succeeding the Roman advocate made Western theology essentially logical in form and based on law; while the Eastern is rhetorical and based on philosophy, plaining, evidencing the influence of the Grecian sophist. Says he, "out of the logical and legal elements in the West have grown up all that is peculiar in the scholastic theology of the middle ages and of the Calvinistic theology of the Reformation." To one or both of these causes of difference may be reduced many of the divergencies which students of theology will trace in regard to dogmatic statements or to interpretation of Scripture. "The abstract doctrines of the Godhead in the Alexandrian Creed took that place in the minds of theological students which in the schools of philosophy had been occupied by the abstract ideas of the Platonic system." Thus the subtleties of Roman law as applied to the relations of God and man, and which are seen so distinctly in S. Thomas Aquinas, are almost unknown to the East.

To the same cause also the speculative philosophical tendency of the East in contrast with the practical life of the West, may be traced the difference, not only in the theological, but also in the ecclesiastical and monastic system of oriental Christendom. The monastic life originated in the East: the very words which describe the state are all either Greek or Syriac: Hermit, monk, anchorite, monastery, coenobite, ascetic, abbot and abbey, not one of them is Latin. Anthony, the Coptic hermit and Athanasius, his disciple, are the fathers of that vast community which has extended itself throughout the world. And not only was monasticism born in the East, it has also thriven there with unrivalled intensity—thriven in places where we should least have expected it; in the midst of sandy deserts and on sandy rocks, not in most

dells, beside flowing rivulets, but where all the surroundings remind the recluse that he has left the world and all its fascination behind him for ever.

SOMETHING OF THE LITERARY HISTORY OF THE ENGLISH BIBLE.

No. III.—(Concluded.)

Compiled by the Curate of Yarmouth.

Their first meeting was held on the 25th of the month, when they adopted resolutions for their future guidance and divided themselves into two (2) companies—one for the Old and one for New Testament Revision.

So that I may present an uninterrupted account, let me add that after these Committees had been some little time at work it was thought desirable that Biblical scholars on both sides of the Atlantic should combine to carry out so great a task.

Old Testament, 11.

New Testament, 15.

The truth is that the religious convictions of devout Anglicans, and members of the P. E. Church were grossly outraged at the very outset before the English Committee had really begun their work.

On June 2nd there was a celebration of the Holy Communion in Henry VII's Chapel, Westminster Abbey, when members of the two companies, although not in communion with the Church—nay, even scorning her discipline, and denying her teaching as being contrary to that very Word of God which they were then about to translate, were yet invited to be participants of the highest honor the Church on earth can bestow.

But lest I should be deemed guilty of presumption in thus speaking of the conduct of men of high authority and great attainments, I will stand aside, and one will address you who, in office, was equal to the highest among them, and who had few, if any, superiors there in point of scholarship—John, Lord Bishop of Fredericton, and Metropolitan of Canada.—(See Charge 1871, pp. 14-20 incl.)

Our little papers must not close without some reference to the divisions by which we now quote the Scriptures of chapters and verses. The whole subject would make a full paper by itself, and therefore we must but select at discretion.

In the same way the MSS. of the New Testament "were originally written in one continued series without any blank spaces between the words, but for purposes of ready reference it was soon found necessary to have such divisions as would facilitate study.

(stichoi) accommodated to the sense, but *rellum* was too costly to allow of its general adoption, as the system took up too much space. Other divisions, used for regulating the public lessons of the Church, have been in use almost from the times of the Apostles, and are the foundation of our present Prayer Book divisions of Epistles and Gospels.

In his "Forest of Arden," p. 15, chap. 1., Mr. Gresley makes Latimer in the year 1535 announce the text of a rather racy sermon to the people of Kenilworth, preached from the steps of the house, — as from the Gospel by St. Matthew, "the 7th chapter and the 20th verse."

The most notorious instances of bad divisions which occur to me just now are *St. John 7 and 8*, where the touching contrast is lost, unless the 1st verse of the 8th is read with the 7th chapter.

It was called the *Biblia Pauperum*, and consisted of rude plates, representing Scripture figures and incidents, with a few explanatory Latin sentences.

But it is time we should close. If I have in any way interested you by what has been said, I am thankful. There is an old comparison that as every river finds its way ultimately into the great ocean, so the Bible in its every part points up to Christ.

Nor can we withhold one more quotation from Horne: "The fairest flowers of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragency; but these unfading planets of Paradise become, as we are accustomed to them, more and more beautiful, their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them.

He who tasted their excellences will desire to taste them yet again, and he who tastes them oftenest will relish them the most."—(Prof. Comment Psalms.)

Often and often from the earliest days till now has the Bible been attacked, but it has stood alike the assaults of enemies and the ravages of time. "Men's works," says Sir Thomas Brown, "have an age like themselves, and though they outlive their authors, yet have they a stint and a period to their duration. This only is a work too hard for the teeth of time, and cannot perish but in the general flames, when all things shall confess their ashes."

(To the Editors of the Church Guardian.)

Sirs,—At the May meeting of the Ruri decanal Chapter of West Simcoe, Diocese of Toronto, it was unanimously resolved that the preacher, Rev. W. R. Forster, R. D., be requested to furnish the Secretary with a copy of his sermon for publication in the CHURCH GUARDIAN of Halifax, in accordance with a desire recently expressed in that paper to publish occasionally sermons recently preached by some of the Canadian clergy.

The copy has just reached me, and I hasten to send it you, hoping that the teaching of the sermon (so thoroughly in accordance with the teaching of God's Church and God's Word) may be profitable to your many readers.

W. W. BATES,

Secretary.

The Parsonage, Ivy, St. Swithun's Day, 1881.

THE SERMON.

"O be favourable and gracious unto Zion; build Thou the walls of Jerusalem."—Ps. li. 18.

Beautiful words of a well known and beautiful psalm. The pious prayer of David's contrite heart for the Divine favour upon his contemplated work of raising a glorious temple to God's honour, and the entire and meek and humble committal of all the glory of the work to God—"Build Thou the walls." Oh, what a prayer that is for the religious world, for Christendom, to offer now continually before the Throne of Grace—Build Thou the walls.

God builds the walls, and "Jerusalem is built as a city that is at unity in itself." Man builds the walls, and the result is, Babel or confusion. Man's folly saps the foundation of the city of God's peace, and not one stone of it is left to stand upon another. Christ sets His Kingdom up, appoints it unto us, and in its place is seen the Kingdom divided against itself; the abortive attempt of man to build a tower to heaven; the jangling war of rival and discordant sects, whose saddest but truest record might, perhaps, now be written (in the words of Moses about Babel) that "they left off to build the city" (Gen. xi. 8.)—not left off trying in their own poor way, for indeed we can't say that, and one is patching up a bit of wall, while another daubs it with untempered mortar, and the old seductive voice is to be heard of "Peace, Peace," where there is no real peace in Zion; but I mean that they have left off really building it, in the only enduring way, which is God's way of union and concord—united action and concordant Faith.

The discordant and divided system of religion now so common and so universally accepted is as the slight and temporary patchwork wall. Not in such sort does God build Zion's walls. "Mark well her buttresses"—the chiefest of them all is Unity. "Be of one mind," "Speak the same thing," God says, "that the world may believe"; for then (and not till then) the people will believe you. We must sometimes protest against divisions and the whole anti-scriptural system of divided sects and separate bodies of religionists. Unpopular the protest may be, uncharitable even, it may, perhaps, by ignorance or mistake, be deemed; but we must make it, for all that, from time to time. And why? Because we hope to remedy the evil? Nay, we can only "labour for peace" and cry (with David) to our God, "O be favourable and gracious unto Zion; build Thou the walls of Jerusalem"; and thus, labouring and praying, patiently abide His time. But, in the meantime, we, in all love, must enter protest against the modern system of divisions, because God's Word forbids them; because He says, "Mark those that cause them, and avoid them;" because they are filling the world with doubts, and unbelief, and infidelity; because Christ warns us against them as the devil's instruments for bringing about the desolation and destruction of His Kingdom; and because we are bound (not to conceal, but) to declare all God's Counsel.

And what should we be if we did not, sometimes, make this plain protest against the existing evil?—this evil that has become so common that the present generation hardly know that it is evil? What should we be if we said nothing about it, and only handled questions upon which men generally agree, and if we should consent to call indifference to the matter "peace"? Popular preachers? Well, per-

haps so; but we have God's Word for it that we should be *living prophets*. We should be like the men that daubed the tumble-down wall with the untempered mortar. Ezekiel shows that plainly: "The wall is no more," he says, "neither they that daubed it; to wit, the prophets of Israel, with their prophecy concerning Jerusalem, and who saw visions of peace for her, and there is no peace saith the Lord."

My brethren, you know the old histories of Solomon's sin and Jeroboam's schism. Well, Israel's sins are written against her for our warning. Her tribulations are recorded for the "doctrine, reproof, correction, and instruction in righteousness" of the Church of Christ. Woe to us if we read of them and do not heed them; woe to us if, praying for the Church's welfare, in David's lovely words, "O be favourable and gracious unto Zion," we forget those other words, which yield up man's ways unto God so humbly, "Build Thou the walls." Except the Lord build the house their labour is but lost that build it. We live in an era famous for the invention of new creeds and the institution of new sects. Does the Lord build them all, the rival, differing, and discordant things they are, or does He not rather, in His everlasting Word, forbid them? Then must their labour be but loss that build them.

The Church He built dates from the Bible days. For its foundation it has the Prophets and Apostles, and for its Corner Stone, Christ Jesus. "I believe in one Catholic and Apostolic Church." That Church's Bible type is Zion—the city that was at unity within itself, that David loved, and the temple that his hands prepared. David has that in mind, no doubt, when, in our text, he cries, "Build Thou the walls." I need not tell you, brethren, about the building of that temple and those walls; about the gold and silver, brass and iron, the precious stones and marble in abundance, and how it was to be "exceeding magnificent of fame and glory throughout all countries." The psalmist's sins postponed the building of it till his successor's day; but he saw the vision of it—"a fair" and lovely "place," "the joy of the whole earth." The royal seer saw the glory of the Lord resting on "His Holy Hill," the rays of Heaven's light shining forth from it upon all the land, Heaven's help sent from its Sanctuary, and Heaven's blessing and salvation proceeding out of Zion. And when he saw those happy visions he sang triumphantly about it.

Triumphantly he sang; and how much more triumphantly should Church people, who really do believe in the promises, and blessings, and privileges accorded to the Christian Church sing, "Her foundations are upon the holy hills; the Lord loveth the gates of Zion more than all the dwellings of Jacob."

David was not afraid to exalt and glorify God's Church, lest he should be accused of loving it more than he loved God—nay, for he loved it because God dwelt therein. "Very excellent things are spoken of thee, thou City of God." "The Lord is great in Zion." And again, "For there the Lord promised His blessing and life for ever more." And then, for a place of worship, he would have no other,—"Our feet shall stand in thy gates, O Jerusalem." "Thither the tribes go up." "There is the seat of judgment." He was writing Churchly words for Christians (as well as ancient Israel) to sing and join in while the world shall last; and he said, at Jerusalem, and not elsewhere, shall be our place of worship, as though he would warn them against Jeroboam's novelties in Dan and Bethel, or any of the more modern forms of Jeroboam's sin. And then for a theme of prayer, he takes the welfare of the Church again—"O pray for the peace of Jerusalem; they shall prosper that love thee." O holy and blessed, surely, must be Churchly love. "They shall prosper that love Zion," David says. And then he adds once more, "Peace be within thy walls." Peace, unity without which there can be no true prosperity. And then he gives the reason, the one, true, Christ-like reason, for all his Churchly love—"For my brethren and companions' sakes, I will wish thee prosperity." I say Christ-like because that was "even as Christ also loved the Church and gave Himself for it," for His "brethren and companions' sakes." Oh, selfish sectarian system which has well nigh lost sight of this leading idea of Christ's Gospel!

Oh, miserable modern mistake, which would make a man's religion a mere private matter between his own soul and his Saviour. It is that, of course, and a most solemn, serious matter, too; and therefore we preach so often about personal religion. But it is infinitely more than that; it is a matter of Church membership, "for the brethren and companions' sakes." It is a matter of building up the walls of Zion, that it may be the glory of all lands. It is a matter of establishing the Lord's House on the top of the mountains, and exalting it above the hills, that all the nations may flow into it." (Is. ii. 2.)

That's what "the fellowship of Christ's religion" is. I tell you, brethren, a man may think a great deal about his own soul, and be a mean and miserable creature for all that; but a man who has recognized and risen to the true idea and to the reality of membership in Christ—a man who knows himself a member in particular of that very "Body," of which Christ Jesus is the Head,—will know, and feel, and own, and glory in a bond of fellowship which will draw him very closely towards his "brethren and companions," and which will make him very earnestly desire that all others should be partakers of the same blessed privileges that he himself enjoys.

[Concluded on page 2.]

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BOOK NOTICES, REVIEWS, &c.

The American Church Review for July is a valuable number, containing original articles of great merit. The Greek Church by the Princess Dora d'Istria of Italy, which is continued from the April number, is a valuable and learned contribution. Many of the writers are names of note, and the subjects treated are interesting and important. This magazine in its new form, under the editorship of the Rev. H. M. Baum, takes high rank as a Church periodical. It is ably edited, and each number makes a good sized volume, bound in cloth, ready for the library shelves. \$4.00 a year; \$1.00 a volume. D. McGregor, Hollis St., Halifax, will take orders for the Review at publisher's prices. Mr. McGregor is also publisher's agent for many of the principal publications of the Church in America.

Received: "Lorimer and Wife," by Margaret Lee. New York: George W. Harlan, Publisher, 19 Park Place.

This story, both as to its style and matter, ranks decidedly above ordinary novels. Although giving in some respects a painful impression of American life, the writer's sound views of what life should be, and the admirable qualities of some of her principal characters, render "Lorimer and Wife" a work calculated not only to interest but to improve the reader.

"The Skeleton in the House," from the German of Frederick Spielhagen, by M. J. Safford. New York: George W. Harlan, Publisher, 19 Park Place.

This is an admirable translation of the famous German novelist's clever and dramatic story. The happy and amusing denouement of what seem to be the complicated troubles of a newly married pair is worthy of so famous a writer, and loses little by its rendering into English.

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

BROWN BROTHERS & CO. FAMILY CHEMISTS,

HALIFAX.



BRENNAN'S BOOTS, SHOES, & SLIPPERS

They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

Births.

LANE.—At 197 Pleasant Street, Halifax, the wife of Captain C. G. Lane, Royal Navy, of a daughter.

MOODY.—At Kichibucto, N. B., on the 2nd inst., the wife of James C. Moody, M. D., of a daughter.

Marriages.

HARVEY.—At Brooklyn, by the Rev. Henry How, John Arch. Harvey, to Amy Ward, both of Brooklyn, Hants Co., N.S.

ALLISON.—BOGGS.—At Windsor, on the 28th ult., by the Rev. Canon Maynard, Rector, Edward Leonard Allison, Esq., of Newport, to Rebecca, only daughter of Chas. Boggs, Esq., of Windsor.

SANGSTER.—PINNEY.—At St. Paul's Church, Halifax, 6th inst., by Rev. Dr. Hill, William Sangster, of Falmouth, Hants, to Tillie S., youngest daughter of Caleb Pinney, Esq., of Wilmet, Annapolis.

DRUMMOND.—WONHAM.—At St. Stephen's Church, Chatham, on the 2nd inst., by the Rev. Canon Du Vernet, Andrew T. Drummond, to Florence Catharine, eldest daughter of W. R. Wonham, all of Montreal.

O'REILLY.—NAGY.—On the 19th July, 1881, at Christ Church, Winnipeg, Manitoba, by the Rev. Canon J. Grissale, B. D., Incumbent, assisted by the Rev. H. J. Leslie, B. A., John O'Reilly, B. A., Barrister, to Emma, only daughter of D. Nagy, Nemes, of the Kingdom of Hungary.

Deaths.

SMITH.—At Dorchester, on the 2nd inst., Albert son of Sir Albert and Lady Smith, aged 18 days.

ORAM.—At Spa Spring, Windsor, N. S., on Tuesday, August 2nd, of congestion of the brain, Frederick Eade, youngest son of John and Lucy Oram, aged 2 years and 8 months.

KINNEAR.—At Halifax, on the 3rd inst., Clifford R. Kinnear, aged 41.

EVANS.—On Thursday, July 29th, in the 76th year of her age, Maria Sophia Evans, relict of the late Rev. Francis Evans, D.C.L., Rector of Woodhouse, Ont., and mother of the Rev. Canon Evans of Montreal.

NICHOLS.—At the Rectory, Liverpool, on Monday, 1st inst., after a long and painful illness, entered into rest in the 85th year of her age, Mary Ann, widow of the late Geo. Kimberley Nichols, Esq., of Digby, and mother of the Rev. Dr. Nichols, Rector of Liverpool.

SNOW.—At Shelburne, on Sunday week, Ann Isabella, widow of the late Joshua Snow, Esq., in the 75th year of her age.

St. Margaret's Hall. COLLEGE FOR LADIES. HALIFAX, N. S.

Patron—The Most Reverend the Metropolitan. Visitor—The Lord Bishop of Nova Scotia.

Felt 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, where two or three are sent from one family, and for children under 13.

Re-opens with increased accommodation and an able Staff of Teachers, Sept. 1st. All particulars sent on application to Rev. J. PADFIELD, M.A., Principal.

GUNS

Rifles, Revolvers, Shot-Guns, Pistols, Ammunition, Sines, Fishing Tackle. Catalogue free. Address Jas. H. Houston, Great Western Gun Works, Pittsburg, Pa.

G. C. BATEMAN, Locksmith and Bell Hanger,

54 SACKVILLE ST., HALIFAX. Bank and Safe Locks Made to order. All kinds of Weights and Scales repaired and adjusted. Patent Spring Hinges. All kinds of Jobbing in Brass or Iron executed in the most workmanlike manner.

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

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

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

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

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

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

MALTOPEPSYN.

(REGISTERED AT OTTAWA) AN ARTIFICIAL GASTRIC JUICE.

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

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

50 CENTS FOR 48 DOSES, OR ABOUT 1 CENT PER DOSE. Regular sized bottles containing 1 1/2 oz., with dose measure attached, 50 cents, for sale by all Chemists throughout the Dominion.

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

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

SPECIMENS OF TESTIMONIALS RECEIVED FROM PHYSICIANS. WALLACE, N. S., Oct. 4, 1880. "The Maltopepsyn was given in a marked and distressing case of Indigestion, with the most rapid, pleasing and beneficial results." Z. W. KEMPTON, M. D.

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

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

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

HAZEN MORSE, - TORONTO. FOR SALE BY ALL DRUGGISTS AND

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery, Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, and the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings.

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

Sole Agent for the Sale and Application of Warren's Felt Roofing and Roofing Materials in and for the Province of Nova Scotia. Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.



The PAIN-KILLER

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

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

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

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

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

CLOTHING! CLOTHING! CLOTHING!

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

CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

SIGN OF THE GOLDEN KETTLE

Collegiate School, Windsor.

Rent's Stove and Kitchen FURNISHING DEPOT,

31 BARRINGTON STREET,

Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodware, in the City, consisting of—

Baths, Toilet Ware, Bird Cages

Dish Covers, Tinned and Enamelled Saucepans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles, Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets,

Garden Tools,

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

GEORGE RENT, Proprietor.

S. CATHARINE'S HALL, AUGUSTA, MAINE.

A Church School for the higher Education of Girls.

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DENTAL.

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

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

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WASTE NOT, WANT NOT.

Don't throw away Garments that can be DYED AND FINISHED

To look like new at the

CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being ripped.

LOOK, SEE!

Black Dresses can be changed to brown, green, claret, maroon or ivory blue.

Wool Mats cleaned and dyed all colours.

Blankets, Keyp, and other Curtains renewed same colour or changed to any shade desired.

Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a specialty of Silks, Silk Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new.

Outrich Feathers cleaned and dyed all shades and beautifully curled.

Kid Gloves and Slippers cleaned on very short notice.

Gentlemen's Clothes cleaned by the new French process, and dyed all colours.

Special attention paid in this department to the finishing, which is done by the new steam machine.

N. B.—Special attention given to goods for Mourning, which we can deliver in 24 hours.

Parcels called for in the city. Don't forget the place, 25 Barrington Street, or 106 Mainland Street.

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

WILLIAM GOSSIP,

United Service Book and Stationery Warehouse

ESTABLISHED 34 YEARS.

Section and Profile Paper, per sheet or yard, for Architects and Civil Engineers; and do, do, mounted per yard.

Leather Tracing Paper, will supersede Tracing Linen, per yard.

Tracing Cloth and Tracing Paper.

All kinds superior Drawing and Cartoon and Crayon Papers, per sheet or yard, mounted or unmounted.

Windsor & Newton's unrivalled Oil and Cake and Mott Water Colors.

A fresh supply of very superior Sheet and Cake Wax, Wires, and Colors.

Studies of Figures and Landscapes, &c., &c., &c. July, 1881.

THOMAS A. JONES & CO., St John, N. B.

Dry Goods, Small Wares, Staples and Ready Made Clothing.

For Country Store Keepers, Mill Men, Lum-bermen, Fishermen and Miners.

A Superior assortment on hand at all times.

Prices Low and Terms Liberal.

to safe Parties. Orders by mail or Telegraph carefully attended to.

Wholesale Only.

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Head Master—REV. C. E. WILLETS, M. A.

Graduate and formerly Scholar of Corpus Christi College, Cambridge.

The next Term will begin SATURDAY, Sept. 3.

For particulars, apply to the Head Master.

17

500-1000 LBS. FLOURY

Teas, Flour, Sugar, Cornmeal, &c.

4,000 Bbls. Flour, all standard grades.

1,500 Bbls. Corn Meal, from sound yellow corn.

250 Bbls. Oatmeal.

100 Hhds. Barbadoes Molasses.

6 car loads Sugars in all grades—Granulated, Pans, Lumps, and Yellows.

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Teas, Tobacco, Rice, Mess Pork, &c., &c.

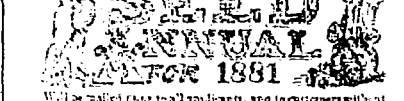
51 Bbls. and tres Barbadoes Molasses.

30 Bbls. Bright Syrups.

All at Low Prices. Special Bargains in TEAS.

HALL & FAIRWEATHER.

St. John, N. B., August 11, 1881.



W. M. FERRY & CO., Detroit, Mich.

NEW FALL & WINTER STOCK OCTOBER, 1880.

Wholesale Departments.

Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS of every kind, MILLINERY, TRIMMINGS, and SMALL WARES of every description is now complete in each department, and will be replenished from the various manufacturing sources as required.

DANIEL & BOYD, 27 MARKET SQUARE, ST. JOHN

27 MARKET SQUARE, ST. JOHN

HOP BITTERS advertisement with detailed text and decorative border.

Mt. Allison Academy, For Young Ladies, SACKVILLE, N. B.

Affords in Literary, Musical and Fine Art Studies choice advantages. The twenty-eighth Academic Year opens August 25th, 1881. Catalogues on application.

D. KENNEDY, D. D., Principal.

Mason & Hamlin Cabinet Organs advertisement with decorative border and list of agents.

The Week.

HOME NEWS.

H. M. S. "Northampton" left Halifax on Wednesday morning for a three weeks cruise to P. E. Island and Newfoundland ports.

Ottawa, Aug. 6.—During the illness of Hon. J. C. Pope, Hon. Mr. McLellan, President of the Council, is acting Minister of Marine and Fisheries.

We understand that cablegrams from England announce an advance of ten shillings sterling per standard in the deal market during the last ten days.—Sun.

The work of erecting permanent cattle sheds for the coming Dominion Exhibition in Halifax began on Saturday, and will be pushed forward with the greatest speed.

Ottawa, Aug. 8.—Private advices announce an improvement in the health of the Minister of Marine and Fisheries. Letters from England report that Sir John McDonald continues to improve.

The Toronto Globe of the 25th says: "We have been told, and we give the story for what it is worth, that last year the dividend paid on the actual sum invested in one cotton mill was 50 per cent."

Ottawa, Aug. 6.—The Free Press says a private cablegram received to-day from Shoburness says that Col. Oswald's (Canadian) team had maintained first position in the first week's firing for the Governor-General's prize.

The steamship "Prince Edward," which sailed from Charlottetown on the 3rd inst. for Liverpool, G. B., had as part cargo 11,689 boxes canned lobsters, shipped by different parties, besides other canned good, 320 sheep, etc.

The brig "Parnell," Capt. N. Townsend, which was cleared at the Custom House, Halifax, on Saturday, for London, by Mr. I. H. Mathers, took 12,434 cases of lobsters valued at \$62,570, and other cargo, making a total value of \$66,245.

Mr. Stephen, brother of the President of the C. P. R., owns a 13,000 acre farm down the St. Paul, Minneapolis and Manitoba road, about fifty miles south of Emerson. He has 500 acres in crop, and 1,400 broken up ready for seeding next season.

Halifax, Aug. 8.—Another disaster has overtaken the Cromwell Line. Yesterday morning the S. S. "Cortes" went ashore at Thrup Cap Shoals, and will be a total loss. The passengers, crew, mails and baggage were saved, and a large part of the cargo will be saved in a damaged condition.

Mrs. Mary Mulock, of Toronto, has written to the Registrar of Toronto University enclosing her cheque for \$2,000 with which to enable the Senate to found a scholarship in the University of Toronto, to be awarded in the Faculty of Arts on such terms and conditions as the Senate may determine.

It is understood that Mr. Howard D. Troop, a prominent ship builder of St. John, goes to England in a few days to purchase, if possible, a steamer to ply between St. John and one of the leading ports of Great Britain. Mr. Troop, Mayor Jones, and it is said Mr. Isaac Burpee have associated themselves with this object in view.

NEWS FROM ABROAD.

London, Aug. 5.—The Land Bill was passed through committee after various important amendments had been adopted. The third reading of the Bill has been fixed for Monday.

The Standard's correspondent at Rome says: "Serious proposals have been made recently to the Pope that he should transfer the seat of the Holy See to America, where an independent position will be assured him."

St. Petersburg, Aug. 5.—A Russian Count made a recent journey to Moscow, because of the discovery of an extensive conspiracy to assassinate the Imperial family. Sixty persons, some of high rank, are involved in the plot.

Taunton, Mass., Aug. 7.—Two large mills, belonging to the old Colony Iron Company, were burned this morning. Loss between one hundred and fifty and two hundred thousand dollars. Three hundred men are out of employment.

Dr. Tanner is drawing up propositions to the Medical Faculty of New York to fast three months. He claims he can fast ninety-five days if fed on electricity, the air in the room to be charged with a strong current. He is now fattening for the fast.

New York, Aug. 8.—The safe of J. C. Wolcott & Co., in Broad street, was robbed on Saturday by A. O. Wheelock, one of their clerks, of \$40,000 worth of railway securities. It is supposed that he fled to Europe.

Utica, N. Y., Aug. 8.—A cyclone with thunder, lightning and hail did great damage in Trenton, on Saturday, p. m. Over 40 trees were prostrated on Mrs. Guiteau's place and her barn and crops destroyed. More or less damage was done in all sections about Utica.

A London special says: "The Home Secretary has been notified that the Prince of Wales and party are to be blown up on their yacht at the Isle of Wight, and that a clock-work machine has been placed in Westminster Abbey to kill the Duke of Edinburgh."

London, Aug. 6.—Mr. Bradlaugh has written to Mr. Labouchere stating that unless the House of Commons declares his seat for Northampton vacant, he will again appear to take his seat without giving notice. Ample precautions have been taken to prevent him.

A London special says:—"Much interest is felt here in the Irish meeting held at Chicago, though little information on the subject is at hand, Sir Wm. Vernon Harcourt's statement respecting the action of the Washington Government, regarding explosive machines, gives great satisfaction."

London, Aug. 8.—The Standard's despatch from Vienna says: "A Nihilist named Grunberg, of noble birth, has been arrested at Belgrade. It is stated that the police found documents on him proving that the Nihilists and Socialists have designs respectively on the Czar and Emperor William."

Calcutta, Aug. 8.—The latest reports from Mysore are unfavorable. Rain much wanted: the crops are withering and prices are rising; pastures are failing. The prospects are decidedly gloomy, and unless rain falls within a week a large portion of the crops will be lost. Severe scarcity is reported from Coorg. Accounts from other parts of India are fairly good.

St. Petersburg, Aug. 8.—The Journal de St. Petersburg, replying to newspaper criticisms, accusing Russia of paying too much deference to susceptibilities of England concerning Central Asia, says: "Russia, for her own interests, and not from regard for England, has fallen back in Central Asia. She in this respect was guided by the same rational motives as those which dictated the judicious policy of Mr. Gladstone relative to Afghanistan"

A Troy despatch says, "William Kennedy, an inventor of this city, is reported to have invented the sinking apparatus of the Fenian ram which was found in New York Bay. Kennedy, who is an enthusiastic Fenian, says the ram was a miniature model with defects which can be remedied by an invention known only to one man. The larger vessel will carry forty men; can run seven miles an hour; stay 1000 feet under water for four hours, and after ten minutes respite on the water, can go down again for four hours more."

Rome, Aug. 7.—Three thousand people to-day attended a meeting called to make a demonstration in favor of abrogation of Papal guarantee's law. The chairman, Sig. Petroni, was a person who was condemned to a term of penal servitude under the Pontifical Government. After several speeches a resolution was proposed declaring abrogation of the law indispensable. Police delegates present refused to allow the resolution to be put, when some disturbance ensued. The meeting finally dispersed quietly. Addresses were read from Garibaldi, Louis Blanc and Victor Hugo.

New York, Aug. 7.—A London despatch says great dissatisfaction was caused last week by a decision of the International Medical Congress not to admit lady doctors to the meeting. Forty-three properly qualified lady practitioners entered a protest against their exclusion from practical meetings, although ladies were admitted to six preceding congresses. The protest had no effect. It was stated in a letter to the "Daily News," that the decision of the Congress was influenced by the Queen at a preliminary meeting of the Executive Committee. A majority were in favor of ladies being admitted but they were overruled by Sir Wm. Jenner, who declared he was empowered to remove the name of the Queen as patron of the Congress, if lady doctors were admitted to medical meetings.

No good Preaching.

No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and one should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters.

See other column.—ALBANY TIMES.

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

HANINGTON'S "QUININE WINE AND IRON," taken according to directions, produces buoyancy of spirit, vigour of mind, and gives lasting strength to the whole system.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar Throat, Rheumatism, Toothache, Lumbago, any kind of a Pain or Ache. "It will most surely quicken the Blood and Heat as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum in the world, should be a every family for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, for sale by all Druggists at 25 cents a bottle.

4 KENT ST., Halifax, 14th May, 1881. To Holman Pad Co., Halifax:

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

Yours, very truly, JOHN LITTLE.

MOTHERS! MOTHERS! MOTHERS!

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

Be Wise and Happy.

If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments, you will be wise, well and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—rely on it. See another column.—PRESS.

OUR CHILDREN.

Why compel them to take those vile and nauseating medicines, when PUTTNER'S EMULSION is so palatable and nice, and produces better results than any other. Most astonishing reports are daily recorded in favor of its cures, where other preparations of the kind have failed, and then been cast aside in disgust.

FOR DELICATE WOMEN, who are suffering from Anemia and Weakness, caused from Over-Nursing, PUTTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

Mr. George Sewell, of Memramcook, N. B., writing from Moncton, N. B., under date of May 15th, 1878, says:—

"Dear Sir,—In January last I came to Moncton from Memramcook to consult a physician, as I was in the last stages of Consumption. When I arrived there I had got quite to my bed, and was so low I never expected to leave it. A physician was called, who pronounced my case as hopeless; that I might live a week or two, but not certainly more. As a last resort he recommended 'Robinson's Cod Liver Oil with Lacto-Phosphate of Lime.' I purchased a bottle, and after taking the first dose commenced to improve. It seems, after taking a dose, as if I had eaten a good, hearty meal. I have continued taking it ever since, and am rapidly improving. I am confident that had it not been for your Oil, I would have been in my GRAVE TO-DAY. You are at liberty to use this in any way you wish, as I am anxious to let others who are so afflicted in the same way know, in the hope that they too may receive the same benefit.

I remain, dear Sir, yours respectfully, etc.

ROBINSON'S PHOSPHORUS EMULSION OF COD LIVER OIL WITH LACTO-PHOSPHATE OF LIME is prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N. B. For sale by all Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

Nothing Short of Unmistakable Benefits.

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which AYER'S SANSAPARILLA enjoys. It is a compound of the best vegetable alteratives, with the Iodides of Potassium and Iron, and is the most effectual of all remedies for scrofulous, mercurial, or blood disorders. Uniformly successful and certain in its remedial effects, it produces rapid and complete cures of Scrofula, Sores, Bolls, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Female Weakness and Irrregularities, and is a powerful renewer of vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is to-day the most available medicine for the suffering sick, anywhere.

FOR SALE BY ALL DEALERS.

"TEMPER" is everything.

and in the pens of the Esterbrook Steel Pen Company the temper will be found all that is to be desired.



Consumption and Wasting Diseases.

L. de Broun, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. C. M. Allen, of Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphites...

Since giving you my last certificate I have had many opportunities of further testing your God Liver Oil Cream...

M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

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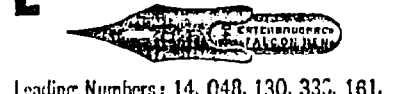
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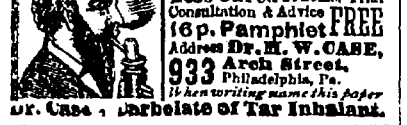
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