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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 1.

Vol. 2.—No. 20.

THURSDAY, AUGUST 26, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

The old Catholic Congress meets this year at Baden-Baden, on the 10th of September and continues in session two days.

The Independent says:

How happens it that the Illinois Congregationalists show a loss the last year of 573 members?

The Sultan of Zanzibar has sent an order to the mission press at Beyrout for a complete font of Arabic type, and for a native compositor to manage his Imperial press.

The Society for the Propagation of the Gospel in Foreign Parts has under its care in Madras, India, 80,000 converts to Christianity, and the Church Missionary Society 101,000.

On Sunday, July 18, Bishop Clarkson preached to the officers and soldiers at Fort Omaha. The accomplished Chaplain of this Fort, the Rev. G. A. England (Methodist), is soon to be admitted into the ministry of the Church.

The annual statement of the accounts of the Philadelphia mint for the year ended June 30, show that 135 tons of gold and 915 tons of silver were melted into ingots, nearly all of which was coined into standard money—making a total of 262 tons of gold and 1,818 tons of silver melted, refined, rolled, annealed and stamped.

The North American of Philadelphia prints a list of thirty-two grain vessels which sailed from the ports of New York, Boston, Baltimore, and Philadelphia, Portland and New Orleans, between July 1, 1879, and July 1, 1880, and which have never been heard from. Over 250 lives were lost on these ships and 1,400,000 bushels of grain.

A VETERAN English Geologist, Dr. Bigsby, has recently published the second volume of his studies among the fossils. He has now investigated and recorded over twenty-two thousand species of the plants and animals which flourished during the geologic ages. The conclusions, at which this eminent student has arrived, are diametrically opposed to the theories known as evolution and Darwinism.

THERE is much commotion in Rome because of the permission granted by the government to build an English church within the walls of the city. One of the cardinals protests in the strongest way, and several outspoken editorials have been published in the Roman Catholic papers. We cannot understand why the fact should call out so much bitter hostility. A good many Roman Catholic churches have been built in London and New York without exciting the ire of Protestants.

The amount expended during the year for religious purposes, by the several denominations in the U. S. Indian service, is shown by the following: Protestant Episcopal, \$48,693.10; Presbyterian Foreign Mission Board, \$11,610.37; Presbyterian Home Mission Board, \$16,866.27; Friends, \$5,000; Friends, Orthodox, \$6,450; Baptist, \$8,040; Baptist, Southern, \$1,000; Methodist, \$3,500; Congregational, \$12,558.60. It will thus be seen that the Church has given nearly one-half of the whole amount expended.

An unintentional corroboration of the laxity of the American marriage laws, as they relate to divorce, has recently come to light. Dr. Tanner, the forty days' faster, according to the *Scientific American*, has made the following statement regarding himself: "He told us that some years ago he was married, but he became disgusted with his wife, who, he says, stuffed herself with all kinds of food. He could not stand this, and when remonstrance did not avail, he obtained a divorce."

THEODORE MOMMSEN, the distinguished German professor and antiquarian, lost forty thousand rare volumes by the burning of his villa at Charlottenburg, a suburb of Berlin, recently. Professor Mommson was himself severely injured.

A YEAR ago, we recorded that a debt of \$30,000 on Seabury Hall, had been paid by the Churchmen of Minnesota, and that an endowment of \$20,000 had been contributed by the Misses Mason, of Newport, R. I. We have now to record the encouraging fact that another Professorship of \$25,000 has been endowed, and a Scholarship of \$5,000.

We find this item in the secular press: "Rev. P. B. Morgan has settled down to the practice of medicine." Mr. M. is the one who was first an Adventist, then a Churchman, and then seceded with a great flourish, but was not promoted. A goodly proportion of these "Reformed Episcopalians" have gone into business, their attempts to bolster up the schism having failed.

BISHOP NEELY found in Maine, thirteen years ago, regular services at fifteen points in the whole State. There were nineteen parishes, several only nominal, and no organized missions, all but one or two of which have regular services. The churches have increased to thirty-one, the one rectory to eleven, and the church property as a whole, three-fold. A diocesan school for girls has been established and maintained successfully. These things go to show that the "hard soil" of Maine is not utterly sterile for the Church, nor the Church herself dead or dying.

NEW YORK.—The Mission to the Italians, for the last seven years in charge of the Rev. C. Stauder seems to be meeting with remarkable success. In all that time it has had no permanent home, but its services have been held wherever a place could be found, and often far away from the Italian population, which lives for the most part in the lower part of the city. There are in the city full 20,000 Italians, and by far the largest portion of them, knowing what Romanism is at home, have no inclination to renew their acquaintance with it in the United States. On the other hand they are attracted to the Church, and recently Bishop Potter confirmed 48 of them in Grace chapel. Inquiries are making for a suitable locality in which to build a church, which it is to be hoped will succeed. No mission presents a more worthy claim to the liberality of Churchmen.

The Rev. Samuel Nichols, who was believed to be the oldest living Presbyterian of the Protestant Episcopal Church in the United States of America, recently died at his house at Greenfield Hill, Conn. He was born Nov. 14th, 1787. He was graduated at Yale in 1811. With one exception he was the oldest living graduate of that college. When a young man he was associated with the Rev. Virgil Barbour in charge of a school at Fairfield, Herkimer County, N. Y., under the patronage of Trinity Church. More lately he was made Rector of St. Matthew's Church, Bedford, Westchester County, N. Y. Mr. Nichols was buried on the 22nd July, Bishop Quintard, Rectors Messrs. Bache, Bolton, Montgomery, Adams, Maxcy, Vibbert, Horton Wells and Richardson and Judge Fullerton were present. In the addresses it was said that Mr. Nichols was born contemporaneously with the nation's existence and with the consecration of Bishops White and Provoost. He was the 387th clergyman ordained in this country. In 1857 there were 2,787, now there are about 4,000. There were then seven Bishops, now there are 121 of whom 75 are living. Then there were seven Dioceses, now there are 48, besides 13 Missionary Jurisdictions. Among his classmates were Wooster, Talmage, Avon and Woodbridge.

At Maritzburg, Natal, a sale of the Empress Eugénie's equipage was held after she left, and fancy prices realized. A vehicle called the Empress' carriage was sold for £101.

It is stated that in forty-nine Church registers out of fifty throughout England there will not be found a single instance of a double Christian name previous to the year 1700.

At Paris twenty yards of the Boulevard St. Michel have fallen into the catacombs below. There had been symptoms of the ground giving way, and a heavy rain penetrating into a sewer under repair precipitated the occurrence.

The Philadelphia Public Buildings, when completed, will be surmounted by a statue of William Penn, 36 feet high. The crown of his hat will be 535 feet above the pavement, higher than any other tower yet constructed, that of Cologne Cathedral being but 525 feet.

On Thursday a shock of earthquake was felt at Smyrna. Four or five houses were thrown down, and many others were much damaged. Two inhabitants were killed, and five or six injured. At Burnabat the shock caused eleven houses and several cafes to fall in.

The Church Missionary Society has 192 stations, 408 Missionaries (215 of whom were European Clergymen, and the rest native and country born Clergymen), besides European lay agents, European female teachers and native teachers; and 28,510 communicants.

The Viking's ship lately discovered at Sandford has been taken to Christiania, and placed under cover in the University Garden, near the old boat found at Tunoe some years ago. The damaged part is to be restored, and the colours, which rapidly faded in the sunlight, freshened up.

Thirty-seven natives in New Zealand have been admitted to the ministry of our Church. It seems but a brief space since the famous breakfast was given to Bishop Selwyn, the apostle of New Zealand: famous by reason of the witticism of the Rev. Sydney Smith, the Canon of St. Paul's. By way of cheer to the departing bishop, he told him that the chief who welcomed him would apologize for the frugality of his meal, and ask him to partake of some cold baked missionary. New Zealand, heathen then, is Christian now.

## GRATIFYING LIFE IN THE MOTHER CHURCH.

At a recent meeting in aid of "The Additional Home Bishops' Endowment Fund," Mr. Beresford Hope, M. P., in the course of some remarks, felt justified in making the following gratifying prediction: "Seeing the wealth and population and prosperity of the country. I think we may look forward to having forty Bishops in 1883 as against twenty-six Bishops in 1873.

When it is remembered that it requires a capital sum of about \$400,000 to endow a Bishopric before a new see can be formed, or \$5,600,000 in all for the four teen additional sees, who can doubt, not only the remarkable vitality now being displayed in the Church at Home, but also the remarkable liberality of her children.

To this immense amount of money—all subscribed, or to be subscribed, by members of the Church—must be added many thousands, ay, many hundreds of thousands of dollars, which have been, and are to be raised for new Cathedrals and other buildings and Church work, in connection with the new sees, making altogether an amount of money of gigantic proportions.

## Foreign Missions.

### INDIA.

#### SKETCHES OF THE PUNJAB MISSION.

By the Author of "Morian Life in the Black Forest," &c.

#### I.—TAKING POSSESSION.

When in October, 1836, Bishop Daniel Wilson was sailing down the River Sutlej, on his return from Simla to Calcutta, he rose up on the deck of the boat, and looking towards the territory of the Punjab, the great plain of the "five rivers," then scarcely known, exclaimed aloud and solemnly, with outstretched right arm, "I take possession of this land in the name of my Lord and Master Jesus Christ!"

His companions were struck, if not almost startled, for it seemed little likely at the time that we should have any inheritance there to put our feet on.

Two years later, in November, 1838, at Ferozapore, on the banks of the same River Sutlej, was enacted a scene of magnificence which has seldom been surpassed, on the occasion of the interview between Lord Auckland, the Governor-General of India, and Runjeet Singh, the Maharajah of the Punjab.

England already reigned supreme over the vast Indian territory extending from the Ganges to the Sutlej, and from the roots of the Himalaya to Cape Comorin, but beyond the Sutlej lay the Punjab; an independent kingdom of bold, brave men—the Sikhs. Their ruler was about to receive on his own territory the representative of England, and with much pomp and circumstance he did it.

This memorable interview was the termination of the great Runjeet Singh's career. Breaking loose from the abstinence enjoined by his medical attendants, he indulged too freely in the fiery wine, stronger than brandy, distilled from the grapes of Cabul, and a severe fit of apoplexy was the result. On his death followed the strange series of tragical events which ended in our possession of the Punjab just ten years later.

But Runjeet Singh clung with tenacity to life. Pundits, fakirs, and devotees were paid to make prayers for him. The Sikh shrine at Amritsar shared with that of Juggernaut in the spoil. Revenues were assigned to temples; elephants

horses with jewelled saddles, cows with gilded horns, golden chairs and golden bedsteads, pearls and gems, and even the jewels recently presented to him by the representative of the British nation, were sent to propitiate the various deities. Had not his ministers and courtiers interposed, he would have sacrificed the Koh-i-noor itself for the chance of purchasing a few additional moments of existence. By the violation of every right of hospitality, he had wrested this jewel from Shah Sujah, when a guest at the court of Lahore, while a fugitive with his family from Cabul. The Shah, his wives, family, and servants, were deprived of food for two days in order to induce its surrender; and after a temporary suspension, during which persuasion was vainly tried, these severities were again resumed until the Shah, fearing that his life would be the sacrifice if he continued to refuse, surrendered the precious stone. Now the fast-sinking monarch would have sent it willingly as a gift to Juggernaut. Finding all prospect of recovery hopeless he endeavored to purchase peace and happiness hereafter, and a Brahmin was paid \$200,000 on his undertaking to cut a splinter of one of the Rajah's bones after his death, that he might be secured a permanent place in Heaven.

On the funeral pile of sandal-wood

four queens and five Cashmerian slave girls were burnt alive with their dead lord and master, and thus ended the reign of Runjeet Singh.

Anarchy and confusion ensued. History gives no counterpart to the rapid succession of fearful murders, the terrible condition of disorder that marked the next six years. Runjeet had left his people no constitution, no laws either written or oral. He had governed as a despot. Crime was punished by fines, which augmented his revenue; disputes among the sirdars were fomented that there might be no combination against himself. The one thing that he had carefully organized and disciplined was the army, but on his death all subordination ceased, and in 1845 the Ranj and her advisers decided to let loose the fierce soldiery on the plains of British India, in order to give scope to its impetuous license. Thus came about the Sikh war, and the annexation of the Punjab.

Just seven years had passed since the Field of Cloth of Gold at Ferozapore, where the Sikh and British troops had taken part in the exchange of ceremonial between the representatives of their respective nations. On the 18th December, 1845, they met again at Moodkee, in the neighbourhood of Ferozapore, not in peace, but in deadly warfare, the Sikhs intent on unjust aggression, the troops of England prepared to shield from desolation the fruitful plains of British India. The Sikh army is said to have consisted at this crisis of 110,000 men, formidable foes, fierce, brave, and well-trained. The long series of conflicts, in which the Sikh soldiers had met the British force with a courage and discipline unequalled in the history of Oriental nations, ended with the battle of Guojerat, Jan. 21, 1849. The Sikh army surrendered, and the Punjab became a portion of the British Empire in India.

A new and important opportunity was presented for the extension of Christian Missions. It is true that the American missionaries had already entered in, but English soldiers had conquered the Punjab, and the American missionaries themselves were amongst the foremost to invite the English missionaries to come with healing influences and words of peace to bind up the recently inflicted wounds, sow the seed of the everlasting Gospel, and win the population to the service of Christ.

A statement was put into circulation throughout India, soliciting subscriptions, with a view to the establishment of a Christian Mission in the Punjab, under the auspices of the C. M. S. The Army gave £1,000 as a commencement. The money flowed in, but where were the men?

The Rev. Robert Clark was the first to offer. He was the pioneer of the Punjab Mission. The Rev. Thomas H. Fitzpatrick quickly followed. Working laboriously as a young curate in a large parish in the town of Birmingham, he happened to be one evening enjoying some relaxation from his duties in congenial society at a friend's house. Some one mentioned that the Army had given £1,000 to commence a Mission in the Punjab, but that men were needed. "Fitzpatrick," said a venerable old man, laying his hand on the curate's shoulder, "you are wanted there!" The words went home, and he responded at once, saying, "Here am I; send me."

Early in 1852 a meeting was held at Lahore, presided over by Archdeacon Pratt, when a local Church Missionary Association was formed, having as its president Sir Henry Lawrence; and steps were taken for the expenditure of the money which had been raised on the spot, amounting to £3,000, on such objects as were necessary to the prompt and due prosecution of the work. Amritsar, the holy city of the Sikhs, about thirty miles from Lahore, was selected as the missionary centre and first place of occupation, and here the foundation stone of the first church was laid in 1852.

(To be Continued)

## News from the Home Field.

## DIOCESE OF FREDERICTON.

## DELEGATES TO THE PROVINCIAL SYNOD.

Dear Sirs,—Will you allow me space in your forthcoming issue to inform any of the Delegates to the Provincial Synod from the Maritime Provinces, and who may be travelling to Montreal by the I. C. R., that it is the intention of the Metropolitan to spend Sunday, Sept. 5th, in Campbellton (where the Express lies over till Monday morning), and to consecrate the little Church which God has enabled us to build there? The services for the day will be—11 a. m., Consecration Service and Holy Communion, with sermon by the Metropolitan, and 2.30 p. m., Evening Prayer, and sermon by Canon Medley.

I may mention that very comfortable quarters can be obtained at the Royal Hotel, (James Sproul, Proprietor) immediately in rear of the Station. As the hotel is generally very full on Sundays, those who are thinking of remaining there on the Sunday in question would do well to secure beds before hand.

Yours truly,

J. H. S. SWEET.

The Rectory, Dalhousie, N. B.,  
Aug. 21st, 1880.

**DEANERY OF KINGSTON.**—This Chapter met at Greenwich on Wednesday, August 11th, 1880, at 3 p. m. In the absence of the Dean, Rev. D. W. Pickott acted as Chairman, and Rev. J. Lockward as Secretary. Rev. xvii. and xviii. were read in Greek and discussed, Rev. J. Lockward read a paper on "Lay Baptism." Service at Parish Church at 8 p. m.; prayers said by Rev. B. Shaw. The lessons were read by Messrs Talbot and Wilkinson. Addresses were delivered by Rev. J. Lockward on "Church Ritual," and Rev. J. H. Talbot on "Devotion." Thursday, the 12th August, Holy Communion at Parish Church at 8 a. m. Chapter met at 10.30. The Dean, Rev. Canon Medley, in the Chair. Rev. D. Shaw was unanimously appointed Secretary and Treasurer of the Deanery. The Dean then read an address to the members of the Deanery on the duties and form of procedure at the meetings of the Chapter. After a vote of thanks to the Dean for his address, it was moved that the address should be copied and kept as the property of the Chapter, and a Committee was appointed to consider the various points raised in the address, and report at next meeting of Chapter on the best method of carrying into effect the various suggestions of the Dean. Mr. Lockward's paper was then discussed, every member taking part in the debate. A Committee was appointed to expend \$25 of the funds in hand to augment the library of the Deanery. A vote of thanks was carried unanimously to Mrs. Doane for her offer of several volumes from her husband's library for use of Chapter. The next meeting was appointed to be held at Cambridge on Nov. 3rd and 4th.

B. SHAW, Hon. Sec'y.

**STANLEY.**—A Fancy Sale and Tea Meeting will be held this day (Aug. 26th) by the ladies of St. Thomas' Church, in the Temperance Hall, in aid of the debt on the Church.

**ST. JOHN.**—In the death of Mr. H. P. Sturdee, Trinity Church has lost one of its oldest members and most constant attendants. The funeral took place from his late residence August 16th, and was very largely attended. The pall-bearers were J. De W. Spurr, W. J. Berton, T. W. DeBlois, W. D. W. Hubbard, R. Brittain and Capt. Chisholm. The service was held at St. Paul's Church by Canon Brigotches, assisted by Canon DeVoer and Rev. F. S. Sill. The Psalms were chanted, and the hymns sung by the choir of Trinity and St. Paul's, were "Thy will be done," and "I heard the voice of Jesus say come unto me and rest." The deceased was for many years Lloyd's Surveyor, and the flag of the different vessels were flying at half-mast during the day. At the morning service on Sunday, Rev. Canon Brigotches alluded to the death of Mr. Sturdee.

**THE PICNIC SEASON** still continues. Trinity Sunday School, St. John, held their annual picnic at South Bay, at which the papers report about 400 persons present. St. George's Carleton have also held their picnic, going out by the

**Western Extension.** Of the one held by Christ Church, St. Stephen, the *St. Croix Courier* says:—Amongst the many pleasant excursions of the week for real comfort, enjoyment and true pleasure, none exceeded the Picnic of Christ's Church Sunday School to St. Andrews, by steamer *Chas. Houghton*. The number of tickets was limited to 200 and many were sorely disappointed in not being able to join. Arriving at St. Andrews, the party proceeded to Osburn's Grove, where everybody vied one with another in making it pleasant for all. The genial free and warm-hearted Pastor, the Rev. Jos. Rushton, was as ever most conspicuous in his endeavours to make every body feel happy. Such a pastor is a blessing to any church, and in every community. They arrived safe back in good season, everybody elated with their pleasant trip to the beautiful Town of St. Andrews.

## DIOCESE OF NOVA SCOTIA.

**PARRBOROUGH.**—True to his engagement, the Clerical Secretary, Rev. Mr. Wainwright, arrived at Parrborough by steamer *Earl Dufferin* from Wolfville, on Thursday, Aug. 12th. On Friday evening, a meeting was held in the Parish Church, and a local Committee of the B. H. M. was appointed. On Saturday, the Rector and Mr. Wainwright drove to Five Islands, some miles of the road being among the worst in the Province, where a meeting was held, which, considering the heavy rain that set in towards evening, was pretty well attended, and a considerable degree of interest evinced in the work of the Board. On Sunday morning, Service, with Holy Communion, was celebrated at Five Islands, after which the two clergymen, having taken leave of their friends and entertainers at Mr. Broderick's, started for Moose River, stopping on the way for dinner at the house of one of the few Church people of Five Islands. At 3 p. m., they arrived at Moose River, where Evensong was said, and after a sermon and an address from Mr. Wainwright, a committee was organized. The Rector and Secretary then returned to Parrborough in time for evening Service, where the Rev. Secretary preached to a large and deeply interested congregation. On Monday, Mr. Wainwright went with Rev. George Harris to Port Greville, and organized a committee in that section of the Parish, and on Tuesday evening, Company F. of the "Royal Reserves" was enrolled at St. George's Parrborough. Each section visited, responded heartily to the efforts of the indefatigable Clerical Secretary, and it is to be hoped that a largely increased contribution to the funds of the B. H. M. will be the result.

**MISSION OF LOUISBOURG, C. B.**—The Lord Bishop arrived in this Mission on the afternoon of Tuesday, 10th inst., accompanied by the Incumbent, the Rev. C. W. McCully, and the Rev. David Smith, Vicar of Sydney. His Lordship's original intention was, to hold service at 10.30 a. m. but, in consequence of the heavy rain which fell on Monday afternoon, was unable to leave Sydney on that day, thereby necessitating the postponement of the service to 2.30 p. m. Long before the hour for service had arrived crowds of people, were to be seen wending their way to St. Bartholomew's Church, all the available sitting room being fully occupied ere the Church bells had ceased to ring, calling the worshippers to Evensong. Shortly before 3 o'clock the Bishop entered the Chancel accompanied by Rev. D. Smith, bearing the Pastoral Staff, and the Incumbent of the Mission, who presided at the organ, the choir singing as a processional, Hymn 240, A. & M. "O how amiable are Thy dwellings, Thou Lord of Hosts" Evensong was said by Mr. Smith, who, at the end of the third Collect, read the preface to the Confirmation office. The Bishop then came forward to the Chancel steps and addressed the congregation at some length in his usual stirring and fatherly manner. He first congratulated the people upon the beautiful building they had erected for the honor and glory of God which, to use his Lordship's language, "is an ornament to the Diocese, as well as to this Island."

The interior of the building is not yet wholly completed and but little has been done towards finishing it, or liquidating the debt which is still due, since the Bishop's last visit; his Lordship strongly condemned this want of progress and in most earnest terms urged

the people to begin at once to contribute more largely of their substance in supporting the services of the Church in their midst; he regretted deeply that the building was not ready for consecration, and finally expressed a strong hope that nothing would prevent its being so on the occasion of his next visit, if in God's mercy he would be permitted to visit them again.

His Lordship then proceeded to speak of the special cause for his presence amongst them giving a most lucid explanation of the ordinance of the laying on of hands, and in warm and affectionate terms addressed the Candidates before him. He spoke of the many temptations that surround the Christian's path and of the great necessity of looking to and depending upon Christ for help, and making use of every means of grace provided by Him through His Church. The Incumbent then presented 17 Candidates to the Bishop who prayed, and laid his hand on them. At the conclusion of the confirmation service Hymn 323, A. & M. was sung. The Bishop then took his place at the Altar beginning the office for the Holy Communion, the Rev. D. Smith acting as his chaplain. After the Nicene Creed had been said Hymn 270, A. & M. was sung and an earnest and practical sermon preached by his Lordship from St. John x. 14. This mission being in charge of a Deacon and the members thereof, not have frequent opportunities of receiving the Sacrament of the Body and Blood of Christ, though late in the day, the Bishop celebrated the same and 35 of the congregation came forward to receive the sacred food. It was remarked by a stranger, who was present, that a more devout and reverent reception of the Sacred mysteries was nowhere to be found. God grant that the hearts of the people may be equally humbled and greatly strengthened for their spiritual warfare. After the prayer of Conservation three verses of Hymn 312, A. & M. were sung whilst the people and clergy were on their knees. The whole of the congregation remained in the Church till the Bishop had pronounced the Benediction, a custom more in accordance with the rubrics of the Prayer Book than the custom prevalent in many churches. The Nunc Dimittis was chanted as a recessional and thus ended a most solemn, interesting and, we most sincerely trust, a deeply beneficial service. The Sanctuary of the Church looked very neat and pretty. For some days the Incumbent and Mrs. McCully assisted by Mrs. and the Misses Townsend, members of the choir, had been busily engaged in beautifying the House of our God. A maroon colored Reredos extending the whole width of the Chancel was placed back of the Altar. On either side of the Altars the following texts, in white, are placed:—I am the Bread of Life; "Lord ever more give us this Bread." Over the Altars, on a red background was placed a white cross made of wild flowers. Directly back of the Altars was placed a white Reredos made in the shape of three panels, the one on either end bearing a red cross. The centre panel came directly behind the Altars cross at either side of which vases of cultivated flowers were placed—pots of flowers supplied by Mrs. McAlpin, occupied appropriate places within the Sanctuary. These decorations added much to the beauty of the building and were favorably commented upon by the Bishop. His Lordship in the course of his address to the congregation spoke of the satisfactory work that was being done by the present Incumbent, and of the kindly feeling so apparent between Pastor and people. He urged the people to do all in their power to keep him in their midst but, as other missions were now vacant, he feared they would be deprived of his ministrations unless greater efforts were made to increase the financial resources of the mission. For want of time the Bishop could not proceed to Big Lorraine and the candidates from thence were confirmed at St. Bartholomew's Church. The Lorraine congregation are preparing to put a new Chancel to their Church, and in other ways to enlarge and improve the building.

**MAIN-A-DIEU.**—At an early hour on Wednesday morning His Lordship the Bishop left Louisbourg for Main-a-dieu. Here a large congregation had assembled, the Church being completely filled. At 11 a. m. the service began, the choir singing as a processional, Hymn 270, A. & M. The Litany was said by the Incumbent. After the reading of the preface to the Confirmation office, the

Bishop addressed the congregation in very warm terms, strongly condemning them for allowing so long a time to elapse without making some effort to enlarge and improve their place of worship. His Lordship stated that this was now the tenth visit he had made to Main-a-Dieu, and on each occasion he was obliged to repeat the same rebuke, and sincerely hoped that the improvement he suggested would be begun at once, as all could clearly see that they had now become matters of necessity. The candidates present were then addressed in most affectionate terms, after which the Incumbent presented 18 to the Bishop, who laid his hand on them and blessed them. Hymn 320, A. & M., was then sung, and the service for Holy Communion begun. A sermon from the Gospel for the Eleventh Sunday after Trinity was preached by the Bishop, after which the Holy Eucharist was administered to 38 devout communicants. After the service was concluded, his Lordship was entertained at luncheon by Mrs. Charles Dickson, and then drove off to the neighbouring Mission of Little Glace Bay, accompanied by the Incumbent of Louisbourg, hearing with him the best wishes of the inhabitants of Main-a-Dieu.

**ANNAPOLIS RURAL DEANERY.**—The Regular Quarterly Meeting of the "Annapolis Rural Deanery" was held at Bridgetown, on the 18th ult. There were present the Rev. the Dean and the Rev. Messrs. Ritchie, Godfrey, Ambrose, DeBlois, Wilkins, and Greatorex. Morning Service opened at the Parish Church at 11 a. m. The Rev. John Ambrose filled the Desk. Rev. Mr. Greatorex read the Lessons, and the preacher was the Dean, who delivered a very impressive and earnest discourse on the duty of the people praying for their Pastors, taking his text from 2 Cor. i. 11. His sermon was listened to with marked attention—will, no doubt, prove beneficial in its results. At the Holy Communion, the celebrants were the same officiating clergymen—Rev. the Dean, the Rev. Mr. Ambrose, and the Rev. Mr. Greatorex. The number of those who partook of the "Sacred Feast" was seventeen. After having partaken of dinner at the Rectory, the meeting for the transaction of business was opened with prayer at 3 p. m. In the absence of the Regular Secretary, the Rev. Walter Gray, the Rev. Henry D. DeBlois was chosen, temporarily to fill his place. A detail of the work done by the Rev. Henry DeBlois on the Liverpool Road for year ending January, 1880, embracing a circuit of nearly sixty miles in length, with eleven stations, and aggregate congregations of over a thousand people; Services performed, 162; Bible classes held, 162; miles travelled, 5,868; visits paid, 640; Baptisms, 12; Confirmed, 4; Communicants, 25; marriages 3; deaths, 4; contributions for Church purposes, \$40; expended by Missionary, \$228.00; total salary, \$100, having been submitted and discussed. The following Resolution was moved by Rev. John Ambrose, seconded by Rev. Mr. Godfrey, and passed unanimously:—

That this Deanery recognizing the great importance of the "Liverpool Road Mission," and with a view to its continuance and extension would respectfully desire to know what amount of aid could be allotted to it by the "Board of Home Missions."

Upon motion of Rev. Mr. Ambrose, seconded by Rev. Mr. Ritchie, and passed, it was decided to bring up the question of the "Deceased Wife's Sister's Marriage Bill," when a long and animated discussion, to be resumed at the next meeting, took place, eliciting much valuable information, and subserving a good purpose. Evensong was held in St. James' Church at 7.40 p. m. The Prayers were said by the Rev. the Dean, and the sermon preached by the Rev. H. D. DeBlois, from the words, "The Lord is in His Holy Temple, let all the earth keep silence before Him, Heb. ii. 20." The singing was good, the Services hearty and responsive, and thus ended a meeting, one of the most pleasing and instructive held in the Deanery for sometime. Collections to be devoted to Foreign Mission Fund, \$3.17.

**TRURO.**—A sale of refreshments on Monday, July 12th, by some of the members of the congregation of St. John's, realized the sum of \$43.00. This result was very gratifying, and will form no inconsiderable part of the amount required for the purchase of lamps for the new Church.—*Parish Church Work.*

**CUMBERLAND MINES.**—Rev. E. H. Ball, Athol, who is an enthusiast in the Church work of his parish, is having a number of copies of the little publication, "CHURCH WORK," sent to subscribers in his Mission with an illustrated cover prepared by himself. A new illustration appears on the first page of the cover of each monthly number, and the other pages are occupied by matter connected with the work of his parish—the whole being struck from a lithogram. The illustrations which have already appeared, all of which are from his own pencil, are: Maccan Church, Upper Slope Spring Hill Mines, Athol Railway Station. Christ Church, Amherst, will, we believe, form the next illustration.—*Amherst Gazette.*

**LONDONDERRY MINES.**—At a public meeting of the Parishioners of the Parish of St. John's Truro, held on Wednesday evening, May 12th, it was resolved that the Bishop be requested to separate from the Parish of St. John's, Truro, the townships of Londonderry and Economy, and to constitute thereof a new Parish with the title and designation of St. Paul, Londonderry Mines. His Lordship readily assented to the request, and on the 28th day of June the Deed of Division of the Parish was granted. The first business meeting of the new Parish was held on Monday, the 19th of July, at Londonderry Mines. Capt. Jno. Bryant, in a very interesting speech respecting the position of a Rector to his people, said he had great pleasure in making the following motion:—"That the Rev. V. E. Harris be elected Rector of the new Parish of St. Paul's, Londonderry." The motion was seconded by Dr. J. W. Macdonald, and passed unanimously. The meeting then proceeded to elect Church Wardens and Vestrymen.

Miss Probert has opened a Sunday School Class on Folly Mountain. We know our boys and girls there who cannot well attend the Sunday School at the Church in bad weather, will spare no pains to make their little school a success.

William Hutchinson, Esq., and Rupert Boutilier, Esq., of Londonderry Mines, have been appointed Lay Readers by the Bishop. The license of a Lay Reader sanctions the reading by him of such parts of the Church Services as one not in Holy Orders may read in order to render the Rector assistance when needed, or to conduct Divine Service during his absence.

The proceeds of sale held at Londonderry Mines on the 10th ult., enabled the ladies of St. Paul's to pay expenses and give \$200 to aid in building the Rectory.—*Parish Church Work.*

**GRANVILLE.**—"Children's Flower Service."—A special service for children was held in the Parish Church, on the afternoon of Sunday week. The children met at the residence of the senior teacher, Mr. John McCormick, and walked in procession to the Church, carrying two silk banners and each child a bunch of flowers. The processional hymn was "Brightly gleams our banner." The Church was crowded in every part, and great interest was shown in the service by the adult members of the congregation. Children's hymns were sung, and a sermon preached to the children. The special feature in the service, however, was that immediately after the third collect a large cross, five feet in height, was placed on the Chancel steps, and the children, coming up one at a time, handed their flowers to the Rector, who placed them in the cross, the children receiving each in return a floral card. The cross, when completely filled with flowers, was placed upon the Altar, and presented an exquisite appearance. The offertory was devoted to the purchase of books for the Sunday School.

**DARTMOUTH.**—The annual picnic of the children of Christ Church Sunday School, Dartmouth, took place at Hosterman's grounds, Friday. The day being a delightful one, afforded the children a good opportunity to participate in the many amusements provided for them. The tables were amply supplied with eatables for the children, and a well provided refreshment table on the grounds for the visitors. The beautiful band of the "Northampton" being in attendance, afforded one of the attractions of the day, and, indeed, the success of the picnic is very largely attributed to the earnest efforts of the Rev. J. Bell, their zealous Superintendent (Mr. Parker), Mr. J. Oland, and the ladies in

attendance. The "Mio Mac" left at 6.30 o'clock, and after taking the children around the war-ships, and called at South Ferry wharf, and thence to Dartmouth, where all returned home, no doubt well pleased with the day's amusement.

NEW GLASGOW.—The Picnic for the Building Fund of the proposed Church here, came off on the 18th inst. The day was perfect; the gathering large—from Pictou, Antigonish, Vale Colliery, Albion Mines, Stellarton, Westville, &c. The preparations were more than ample; the sports most satisfactory; the conduct of the large crowd as good as could be. The little band of workers—to name whom would be to give a list of the congregation—was indefatigable, while hardly a face belonging to New Glasgow (of any creed) was missing from the grounds. This kindness is fully appreciated. The gross receipts were about \$470. We congratulate the Incumbent and his noble little band of workers upon their splendid success.

ACKNOWLEDGEMENT.—Mr. C. F. Fraser, Superintendent Institution for the Blind, gratefully acknowledges the receipt of \$60 as a donation from the young ladies of Liverpool towards a "Circulating Library for the Blind." This sum is the proceeds of a bazaar given by them after but two weeks preparation. Could not the fair daughters of other towns and villages follow the good example set them by Liverpool?

DIocese OF ONTARIO.

RURAL DEANERY OF EAST SIMCOE.—The Chapter of this Rural Deanery was held on 30th June, in St. James's School house, Orillia. The Rev. A. Stewart, M. A., Rural-Dean, in the chair. There was a good attendance of the clergy. The Rev. W. H. French, of Coldwater, was elected Secretary, and the following resolutions unanimously passed:—

That a Chapter of this Deanery be held every three months, and that in such Mission or Parish as may be determined on. That the September Chapter be held in the Mission of North Orillia and Medonte. That the following order of proceedings be observed as nearly as possible in all cases, viz:—Divine service with sermon on evening of the day of assembling; on the next day Holy Communion at 9.30 a.m., the rudi-decanal Chapter at 10.30 a.m., until 1 p.m., and from 2.30 until 5 o'clock. Public meeting at 7 p.m., with addresses by clergy and laymen; and the proceedings close with Divine service and a sermon in a church in the same mission, other than the one in which the opening service was held. That all collections taken up at the aforesaid services be devoted to the formation of a Rudi-decanal Fund; such fund to be appropriated in any manner the Chapter shall see fit. That it shall be a matter of duty on the part of each clergyman of the Rural-Deanery to attend the said Chapters. That the subjects for the discussion as far as possible be upon topics best calculated to assist the clergy in the discharge of their pastoral duties.—The Church of England Temperance Society and the importance of its authoritative introduction into the Diocese was discussed, two of the clergy present (the Revs. J. H. Harris and W. H. French) expressing their determination to effect its establishment in their Missions, in places where no other Temperance society as yet existed. The Chapter closed with votes of thanks to the Rev. Chairman and the kind entertainers of the members present, and with prayer.

DIocese OF QUEBEC.

A circular signed by the Rev. T. N. Fyles, Rector of Christ Church, Sweetburg, P. Q., and Messrs. G. F. Shufelt and George Cotton, Church-wardens, contains the announcement that a week or two ago a cabinet organ had been stolen from the church, and offers a reward of \$50 for such information as will lead to the conviction of the thieves, and the recovery of the instrument.

DIocese OF NEW WESTMINSTER IN BRITISH COLUMBIA.

New Westminster, from which the diocese takes its name, is a town of 2,000 inhabitants, situated on the Fraser River. There is a stone Church in the town, the only one in the diocese, and this is to be the Cathedral Church.

This enormous diocese comprises 160,000 square miles. It is bounded on the

north by the diocese of Caledonia, on the south by the Washington territory of the United States, on the east by the Rocky Mountains, and on the west by the Pacific Ocean and the Gulf of Georgia, which separates the island of Vancouver from the main land.

The whole clerical staff of the diocese consists of three Priests and one Deacon, an average, that is to say, of one Clergyman to 40,000 square miles. This is the more melancholy considering that it has not always been so. There are Churches and Parsonages in several districts on and near the river which have had to be abandoned for want of means of support.

It is the vastness of the Diocese and the insufficiency of communication that constitute the present difficulty. In course of time the great Canadian Pacific Railroad—which is now being commenced in the very heart of New Westminster Diocese—will lessen both these difficulties, and will attract emigrants in such numbers as probably to make the Church self-supporting.

Of the S. P. G. grant to the diocese, £650 is devoted to the Indian Mission of the Thompson and Fraser Rivers.

This work has been as interesting as it has been successful. Under the Rev. J. B. Good the work of evangelisation has made marvellous progress, and there are large and ever-increasing congregations of Indians at Zale, Spuzzum, Lytton, in the Nicola Valley, and at Lillooet.

Over 1,000 Christian Indians were gathered together at Lytton in July last.

The following extract from a letter of the Indian Commissioner graphically describes the work that is being done:—

"I feel sure that those who have contributed to the support of St Paul's mission would have been satisfied that their money had been well spent if they had been with me in the Church last Sunday—with my knowledge of what the Lytton Indians were but recently—and had seen the numerous, well-clad Indian congregation joining in public worship, not only with decency, but with becoming attention."

DIocese OF RUPERT'S LAND.

THE SYNOD of Rupert's Land is expected to meet very shortly, probably about the middle of September.

DIocese OF HURON.

The Bishop of Huron.—The Right Reverend the Bishop of Huron purposes leaving England for home on the 17th instant, and expects to reach London about the last week in August.

EXETER.—The Right Reverend Bishop Alford, Commissary of the Bishop of Huron, held a confirmation in Christ Church, Exeter, on Sunday, 15th inst., where a class of twenty-five persons was presented by the incumbent, Rev. E. J. Robinson. The Bishop addressed the candidates on the nature of the solemn vows they had assumed, and afterwards preached an effective sermon to a large and attentive congregation. In the afternoon, the Bishop visited Hensall, and confirmed in St. Paul's Church, twenty-one candidates, also presented by Rev. E. J. Robinson. The Bishop again gave an earnest practical address, and also preached to an overflowing congregation. The Bishop also consecrated the beautiful little church opened some time since by the name of St. Paul's Church.

UNITED STATES.

CALIFORNIA—Anaheim.—We have been requested to copy the following from an exchange. The Rev. W. Neales mentioned in it is now on a visit to his New Brunswick relatives, and did good work for the Church whilst in that Diocese, at Chatham and Newcastle.

Something over twenty years ago, a colony of Germans settled on a tract in Los Angeles Co., and founded the wine-growing district known as Anaheim, now a flourishing village. They were all, or nearly all, infidels after Col. Ingersoll's own heart, and one of the regulations drawn up for the government of the infant community was to the effect that no place of worship should ever at any time be erected, and that no public service of religion should ever be allowed. This regulation was enforced for a number of years. A missionary of the Church, who was entrusted by a churchwoman in New England with several thousand dollars for the erection of a Missionary Church, in

Southern California, selected Anaheim as his field, and offered to build the church there without a cent from the villagers, if they would give him only land enough for a site. Their reply was that they wanted neither him nor his church, and that he had better go. He "moved on" accordingly, and San Gabriel Valley received the church which Anaheim spurned.

About 8 years ago, however, a clergyman living about 30 miles away began occasional services on Sunday, in a hall over a billiard saloon; and the click of the billiard balls and the clink of drinking glasses formed an accompaniment to the singing. Gradually the congregation grew. American settlers came in; the Rev. E. B. Kellog, D. D.; a superannuated clergyman in search of health came with them, and a Sunday School was started. In 1874 the Rev. W. S. Neales was sent to Anaheim by the Mission Board of the Diocese of California. Under his energetic and winning services the congregation gained such strength as to undertake and complete the erection of a beautiful church—one which would be an ornament to any country parish anywhere. Just before it was opened Mr. Neales's health required his removal. The Rev. G. M. Hubbard followed him, but resigned in about a year. He was succeeded by the Rev. A. G. L. Trow, who, after being there for nearly two years, was removed to Santa Barbara.

The debt on the Church was met by brave efforts until it was all paid a few months ago; and on Monday of Whit-sunday week, Bishop Kip consecrated the church (St. Michael's), having on Whit-sunday held an ordination within its walls. Mr. J. Abbott Emery, brother-in-law of the celebrated Dr. Twigg, was admitted to the order of deacon. He had been acting as Lay-Reader for some months, and is now in charge of the Mission. The church is rapidly growing in members and influence throughout the whole country of which Anaheim is the centre, and her position at Anaheim to-day shows her adoption to pioneer work in newly formed and irreligious communities. The lesson to be drawn from the history of the church in Anaheim is one of great encouragement.

A curious coincidence in connection with the Church's growth at Anaheim will perhaps give it additional interest in the eyes of Canadian churchmen. Two of the missionaries named above are clergymen from Canadian Dioceses, and the third is a Canadian at least by birth.

The Rev. W. S. Neales is from Fredericton, on the clergy list of which diocese are the names of his father and two brothers. Mr. Hubbard was born in the Eastern Townships, near the Vermont border; and the Rev. A. G. L. Trow is well-known in this city, and diocese of Toronto.

Births.

BAILLIE.—In Halifax, on Sunday evening, 22d Aug., the wife of Geo. W. Baillie, of a son.

Baptism.

FULTON.—In St. Barnabas' Church, Mission of Wicklow, N. B., on August 15th, 1880, by Rev. J. E. Flewelling, Frances Jane, adult, daughter of Mr. and Mrs. Joseph Fulton.

Marriages.

BROWN—STRANAGAN.—At St. Anne's Church, Poplar Point, Manitoba, on the 5th inst., by the Rev. Edward Rochford, Incumbent, Mr. Peter Brown, (widower) to Miss Mary Jane, daughter of the late Dr. Stranagan.

TOMPKINS—MURPHY.—At River John, on Saturday, August 14th, by Jas. L. Downing, P. P., Rector of St. John's Church, George Tompkins, of Pictou, to Mary Jane Murphy, of Cape John.

HIXLEY—MORRELL.—At Holy Trinity Church, Tatamagouche Road, on Thursday, August 19th, by James L. Downing, P. P., Rector of St. John's Church, Neal A. Hingley, son of Capt. Hingley, of Barrasois, to Maria P. Morrell, fifth daughter of William Morrell, of the firm of Morrell & Sons, Bruce Iron Foundry.

Deaths.

ELLIOTT.—At Cape John, July 31, of diphtheria, Christina Bell, sixth child of George and Isabella Elliott, aged 9 years and 7 months.

LANGILL.—At River John, August 18th, Harry Edw., only child of R. H. and Emma E. Langill, aged 6 months and 23 days.

TATE.—July 26th, Annie, daughter of Andrew and Ediza Tate, Poplar Point, Manitoba, aged 8 years; and on 27th, Mary Agnes, aged 2 months.

SHARP.—August 5th, Edward, son of Edward and Caroline Sharp, Portage La Prairie, Manitoba, aged 2 years and 6 months.

ODDY.—At Morris Plains, New Jersey, United States, August 1st, 1880, Alvin Morton Oddy, Civil Engineer, and son-in-law of Revd. Dr. Unlace, of Amherst, in the 43rd year of his age.

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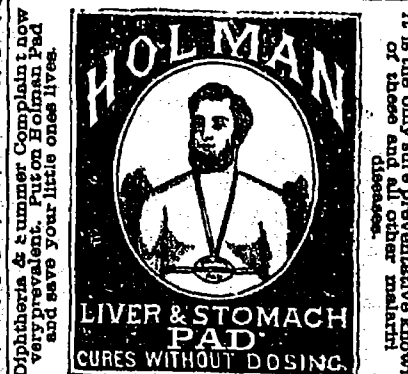
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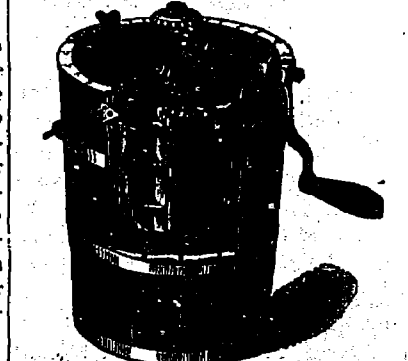
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**OUR EDITORIAL ON THE PROPOSED TEMPERANCE SOCIETY IN THE FREDERICTON SYNOD.**

Mr. W. H. FRITH, of St. John, has taken exception in another column to some remarks which we made on the arguments brought forward against the proposed Diocesan Temperance Society. This he has a perfect right to do, and we are glad to print his criticisms. The Editors of this paper have for some years been closely identified with the Temperance movement, and are warm advocates of the Church of England Temperance Societies, Parochial and Diocesan. As such, they claim the right to advocate the formation of such Societies, and to criticize the arguments of those opposed to them. Our hands are not tied by sustentation funds, nor controlled by parties, and we shall therefore advocate organized work in every direction for the rescue of souls, and the up-building of the weak.

We ask Mr. Frith's attention to some remarks of the Rev. Canon Duckworth and the Dean of Bangor, which we think effectually meet his point about Temperance Societies being a reflection on the Church itself. This statement has been so often refuted, that it is like the reputed origin of the Church of England at the Reformation. We almost despair of getting people to see its untruthfulness. As the C. of E. T. S. is professedly a religious not a moral society, the merely moral societies, such as the Free Masons, must be kept out of the argument. Mr. Frith endeavors to make a *reductio ad absurdum*, by speaking of a Diocesan Truth Speaking Society, &c. But does he not see, as a logical lawyer, that his argument lies against nearly every society in the Church of England, and all her organized work?

We turn to the "Kalendar of the English Church," and we find a long list of Societies for special objects. For instance, we find a "Society for the Propagation of the Gospel in Foreign Parts." And yet Christ said to the Apostles, and through them to their successors, "Go ye . . . and preach the Gospel." Another society has for its object "to follow diligently after Christian perfection." The E. C. U., among other things was organized "to defend the doctrines of the Church of England." And so we might go on through pages of societies, "supplementing," as Mr Frith would say, "The Church machinery." As Canon Duckworth sentimentally puts the case of the Church Temperance Society, these are "only the conspicuous embodiment of our phase of the Church's work."

We respect the opinions of those who differ from us, and we have always

endeavoured to speak good and not evil of every one. We have avoided all controversy on trifling details of ritual, and have spoken for Christian and Church work. And we ask, what would be the use of a paper if it were not independent enough to speak out in favour of what it deemed to be right, and to criticize arguments from any quarter which it deemed unsound, always, we hope, with Christian courtesy. The Temperance question is, of course, a matter on which men differ. As Mr. Frith distrusts the Bishop, we have given him the testimony of a Dean and a Canon. Will they convince him? After all his practice is better than his theory. He objects to modern improvements connected with the Church, yet he is a warm supporter of the S. P. G., a believer in Parochial Missions, an advocate of Church Congresses, and approves of other supplemental machinery. He draws the line at the C. of E. Temperance Society. If he will only examine the good points of the Society, and reflect that nearly every Diocese in England and Canada has a Diocesan Society, with the Bishop at its head, as a good Churchman, he will probably distrust his private judgment, and we will not despair of his becoming a convert yet.

We plainly see some of the evils connected with Temperance Societies outside of the Church, and we do not claim that such a Society as we propose will be perfection. But why magnify its evils, and refuse to see its good points? Some time since Canon Partridge wrote an admirable series of articles advocating the formation of Parochial Guilds. We would like to see such formed in every Parish with a special department for Temperance work. This would satisfy us, and if these Parochial Guilds were united and formed a Diocesan Society, it would be still better. Our object is to band together our Temperance forces, and that as in Nova Scotia, Montreal, Newfoundland and elsewhere in Canada, the Synod should give its endorsement.

**Canon Duckworth and the Dean of Bangor (Wales), on objections to the C. of E. Temperance Society.**

In the few minutes which I intend to take to myself I shall venture to put before you some answers to objections which we Total Abstiners have to encounter every day. In the first place, I am continually met (and I suppose everybody here shares the same fate) with the objection that our Church of England Temperance Society, by its very existence, is a reflection upon the Church of England; that is to say, that it is usurping the function of the Church, which is in its essence a great Temperance society. That objection I have heard not only from the mouths of laymen but very frequently from the mouths of brother clergymen. It is, therefore, one which ought to be met, I should never for one moment deny that the Church is a great Temperance society, that the Church of Christ must be a great Temperance society, and were the Church doing her work, were she ideally pure and intelligent, no such agency as ours would be required at all; but I would ask those who bring this objection against our Society, whether it does not equally lie against almost every Church society. Does it not lie against our missionary societies? The Church it may be said with perfect truth, is one great missionary society. She is pledged to carry out the mandate of her Master, and to preach the Gospel to every creature. The Church of Christ is a great pastoral aid society, bound to provide ministers who shall carry the good things of God to all mankind; and yet we know perfectly well that there are agencies, separate agencies, to carry out these various objects of the missionary societies—Pastoral Aid Societies, Additional Curates Societies—and a sinet these no word is breathed, so far as I know, by those who charge our Societies with usurping the great function of the Church itself. (Cheers.) I maintain this, my friends, that the Church ought to be—if the children who belong to her, are to be the children of light, and wise in their generation—ingentive for Christ; that she

ought to despise no legitimate means of extending His work; and that if a colossal form of sins grows up, in spite of all her efforts, in her midst, she is not only justified in providing anew against it, but she is absolutely bound to provide against it. Our Society is no rival organization to the Church. It is only the conspicuous emphatic accentuation, in presence of extraordinary impurity, of the demand made upon us to purify ourselves even as our Head is pure.

It was said by the Lord Chancellor yesterday, at a meeting over which he presided, that it was a bad sign of any society if it did not find opposition in its work. Well, Sir, I think it may be said of our Society, as far as I know anything of its work, that it has the satisfaction of offering this test of its progress. We do find opposition, we find opposition to the Society's work at large, and we find opposition to our work and our own line as individual members of it, and I, for one, take that opposition as the Lord Chancellor takes it—as a hopeful and encouraging sign. We as Total Abstiners are continually called upon to justify our position. We can hardly go into any society where our singularity does not at once open up a discussion on the subject; and I suppose that just as in reference to the Church at large, so, in reference to the line taken by each Total Abstinence, there are objections daily to be met, and which have daily to be answered. I was told only last night that I was throwing away my liberty. (laughter.) Our Chairman, I think, has most eloquently and satisfactorily disposed of that objection. (Cheers.) I do not understand what is meant by throwing away my liberty, when I am told that I am entangling myself in the yoke of bondage, because, in the full exercise of my Christian freedom, I choose to give up the material of my brother's degradation. (Loud cheers.) I say that I am thereby exercising my liberty in the fullest sense of the term, in a way which is justified not only by common sense, but by Scripture too. (Cheers.) And then, again, I am told this—that I am not following the example of my Lord and Master, who came to this world not as a Total Abstinence, but came, in contrast to this forerunner, eating and drinking, joining in the festivities of His time, and even facilitating them. I am asked what I make of His example, and my answer to that is this: I believe that Jesus Christ did come as an Abstainer; I believe this, at any rate, that He came into this world as a homeless and a penniless man, because the devouring vice of His day was greed, and because He wished to set to the men of His day an example of perfect self-abnegation; and therefore it was that He renounced all property, and became poor for us, that we through His poverty might be made rich—(cheers) and if intoxication had been the prevailing sin of His day, if it had been in His day what it is in our day, can I for one moment doubt that He would have come among us as a Total Abstinence? (Renewed cheers.) I maintain that that is the way in which to use the example of Christ—not in the letter, but in the spirit; to ask what He who went about doing good would have done had He come into the midst of a society like ours. What is the evil which would have attracted His eye? What is the sin which He would have denounced in every sermon that He preached? Then again, my friends (and this I may address specially to a Church of England audience), we are told that our pledge, as members of the extreme section of the Church of England Temperance Society, is an infringement upon, or at least a reflection upon, our baptismal vow. I have been often told that if a man only keeps his baptismal vow, it ought to be quite sufficient to secure perfect temperance. But I cannot see that the pledge which we take in our Society is in any way an infringement upon, or a reflection upon, that vow. It is distinctly an extension and application of it. It is bringing to one point and directing against the greatest temptation and danger of our time the whole force of that vow. It is a corollary to that vow—one which every Christian man, looking about him to see how he may best carry it out, does well, it seems to me, to take upon himself. And, therefore, let no man say we are reflecting upon the great pledge taken at the font and renewed at Confirmation which binds us to bring all that is within us into captivity unto the law of Christ. And now, let us remember this, that we, as Christian men, have a native—and

ours is essentially a Christian society—that we have a motive for this work which none others in the world can boast of. What is the Christian rule of temperance? What is the Christian motive? Surely it lies in this—that we are not our own; that we are bought with a price. If temperance be simply a duty which I owe to myself, I am debtor and creditor in one, and I may relax the obligation if I choose, or I may cancel it altogether; but if I am not my own, if I belong to another, if One has died for me, risen for me, ever lives for me, then I have a motive for purity and holiness with which none other I can conceive of can compare—one which will quench sinful passion, if any in this world can. I may say to an audience like this, of baptized Christian men and women, realize that motive, and fall back upon it day by day. The hour is coming to every one of us when we shall have to review the work of our life, and its lost chances and opportunities. Some of us have come into this work late in the day. Our Church itself has only just woken up after having been sorely compromised by her apathy. But, in looking back, among the bitterest recollections of those who stand aloof from this work will be, and must be, this, that there has been an evil continually in their sight, dogging their steps through life, darkening the whole horizon around them—an evil, the cause of nearly all the crime, the ungodliness, the misery, the domestic unhappiness which they have seen—and that they never put forth one hand to stay it; that they never, for the sake of Christ, and in His love, went forth to win souls for Him—souls perishing because of this great and ruinous sin. Let that reflection come before us now, and let us all be nerved to greater exertion in the cause which we have all at heart; and let us be determined that when our earthly career shall have drawn to a close, we shall be able to look back over life, and think of one and another whom we have rescued from this monster evil—one and another who, thanks to us, has come clothed, and in his right mind, to sit at the feet of the Great Restorer. (Prolonged applause.)

The Very Rev. the Dean of Bangor, speaking of the C. of E. Temperance Societies, said:—

I rejoice greatly in their formation, for there has been in North Wales, on the part of many of the clergy and laity, a certain amount of lukewarmness on this subject in the past. I have often heard it said that it is unnecessary to establish a special society for the promotion of Temperance, inasmuch as the Church of England is itself, by the spiritual nature of its constitution, a great Temperance society. Now that is perfectly true. We all know that temperance and every other human virtue is derived, in its origin, from that great doctrine of the Cross of Christ—that doctrine which embraces in its significance self-denial, self-control, and self-sacrifice in all their forms. We all know, I say, that Temperance is derived from that great fountain of pure morality and life which is the function of the Church to expound and to illustrate to the minds of men; but, on the other hand, I am convinced that, practically, it is necessary that the Church should have a special organization for bringing this great Christian duty before the minds of the people of this country at the present time (Hear, hear.) It is quite true that the Church of England is a great Temperance society. We find in one of the earliest pages of the Book of Common Prayer directions for securing the virtue of Temperance among the people,—I allude to rules for the observation of special days of fasting and abstinence. If those rules were observed by the great mass of the people of this country, then I venture to think that the operations of this Society would, to a very great extent, be unnecessary; but we know that these directions, though they still exist in the Prayer book, have become, generally speaking, amongst the masses of the people a dead letter. It is, therefore, meet that the Church should, in some other manner, call the attention of the people to the everlasting truth, that man never can attain his true life, his real happiness, until he learns to live soberly; until he learns to control the lusts and passions and appetites of his lower nature. In the establishment of this Society, the Church of England is not putting forth any new principle, but she is bringing forth that which is to express a truth as old as the history of the

Church of Christ itself. (Cheers.) I can speak from some personal experience on the beneficial results which are likely to accrue to the Church in my own native country.

We have had to give up considerably more space than is desirable in any one number of the paper to this question. Those of our readers who dislike it will have to visit Mr. Frith with their displeasure; while our Temperance readers owe the same gentleman their warmest thanks for thus more largely opening up the subject for discussion.

**HIGHEST PINNACLE CHURCHISM**

THE *Christian Visitor* talks of the "sad departure of the Episcopal Church in these Provinces towards High Churchism." We do not know what the *Visitor's* definition of "High Churchism" would be. If it has exclusiveness as a part of its meaning, we should say that the regular Baptists had got to the top of the wall, and had reached "Highest Pinnacle Churchism."

We do admit that Baptism with water in the name of the Trinity, by whomsoever administered, is valid, and admits the baptized into the Catholic or Universal Church. But our Baptist brethren (we allow them that name by courtesy, as we are as much Baptists as they are), un-Church the rest of the Christian world, scout the Baptism of centuries of Christianity, and hundreds of millions of people in all ages and climes, from their lofty heights *the true Church*; (for Baptism admits into the Church); look down with pity on us poor unbaptized heathen, while now and then inviting to their pulpit a preacher whom, from their point of view, gives his people a mutilated gospel.

And yet they talk of the exclusiveness of the Church of England! The Free Christian Baptists have not a leg to stand on. Granting the premises, the Close Communion Baptists are logical in their conclusions. But it ill becomes a body of Christians which really claims to be the only community of baptized believers in the whole world, to talk of "High Churchism" among its neighbours.—All the superlatives in our vocabulary would not express the altitude which they have reached.

**CATECHISM ON CONFIRMATION.**

(Continued.)

What are the great advantages of Confirmation?

It is a new engagement to a Christian life, and is a lasting admonition and check not to dishonor or desert my Christian profession; it tends to preserve the Unity of the Church by making men sensible that they are obliged to communicate with such ecclesiastical superiors who are endowed with all those powers that were left by the Apostles to their successors, and it is, moreover, a testimony of God's favor and goodness to those that receive it.

How is it a testimony of God's favor and goodness to those that receive it? Because His lawful minister declares that God accepts their proficiency, and advances them into the highest rank of the faithful, by giving them a title to approach the Holy Table, and because God vouchsafes thereby to communicate supernatural strength to encounter their spiritual enemies, and enables them to perform what they undertake.

What care has the Church of England shown for the effectual administration of Confirmation? Such is the wise discipline of our Holy Mother, that both by Her Rubrics and Canon she trains us up by gradual steps for a worthy partaking of the Holy Rite, for in our Baptism she requires surties that shall engage for us, and give security for, our Christian education in the communion of the Church—they being obliged not only to see us instructed in all necessary points of Faith and Practice, but take care that when we are fit we be brought to the Bishop for Confirmation.

What further care has the Church expressed in this particular? The Parish Priest or Curate is particularly informed

to catechise, to instruct and examine the youth and the common people in the principles of the Christian Religion according to the Church Catechism; and the Church further requires that none be presented as candidates till they can give an account and reason of their Faith, of which the Minister who presents them is to be judge, and none are even then to be confirmed except the Bishop approves of them, and to strike a greater awe in the candidates, they are solemnly charged to answer as in the presence of God and the whole congregation.

How hath the Church endeavoured to prevent any neglect in those that are entrusted with the administration of Confirmation? She wills and ordains that every Bishop or his Suffragan, in his usual Triennial Visitations, should perform, in his own person, this ancient usage; but if through any infirmity he is hindered from making his Triennial Visitation, he is charged not to omit it the following year as soon as convenient may be. What is the Minister of the Parish obliged to do when the Bishop gives notice of a Confirmation?

The Minister of every Parish is obliged to bring or send in writing, with his name subscribed thereunto, the names of all such persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed. Ought Confirmation to be revived more than once? It is not to be repeated, because this solemn renewal of our Bismal vow is sufficient by being once performed, and for further supplies of grace we have hereby a title to receive the Holy Communion.

Correspondence.

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

FORTY DAYS.

(To the Editors of the Church Guardian.)

Sirs,—Your article upon Dr. Tanner and his fool-hardiness is admirable. But there is one question which you have taken for granted, on which I should like to see discussion. Was our Blessed Saviour's fast miraculous in the sense, that is, of being the work of the Godhead in the Christ. Was it not the power of intensification, the one great thought, "Lo! I come to do thy will." The weight of the work of the redemption of myriads of sinners that evoked "the man Christ Jesus" to forget his human wants, so that it was not till "afterwards" that he felt "an hungered?"

QUEST.

RE ARRANGEMENT OF SERVICES.

(To the Editors of the Church Guardian.)

Sirs,—"Layman" does good service in advising re-arrangement of services, but it does not seem to have struck him that *Mattins*, beginning at 11.15, is evidently not according to the Church's mind, as shown in the book of Common Prayer, for thus high noon would find the congregation praying to Him who safely brought them to the beginning of the day, to "defend" them "in the same" when it is half gone.

D. C. M.

HONEST ENQUIRY NEEDED.

(To the Editors of the Church Guardian.)

Sirs,—There is such a thing as shirking from enquiry, through a secret dread of finding oneself in the wrong. "A man may abstain from asking a question, because self-conscious that the answer might oblige him to change an opinion he would rather not give up." So says the late Rev. Henry Melville in his sermon entitled, "Various Opinions." And applying his words to a particular case, is another direction, may we not correct, and justifiably say, that just such a spirit directs the conduct of such men as are called by the general Protestant public, "Liberal Churchmen." We believe that they feel conscious that their view of the standing and utility of the various dissenting or separate societies, and with which they so often fraternize and compromise, is not the Church's view; and so when they are called upon to examine into the Church's principles on this and kindred matters, they decline. Their plea is, that it is too

arduous a labour. There is not time, nor necessity, they conceive. They have, with all modesty, neither capabilities or opportunities. But their modesty or incapability does not hinder them, however, in affirming strongly for the false position they do take on this matter. I hesitate not to say that while they may offer such excuses, and make them as plentiful and pleasant as occasion demands and circumstances permit, there is behind all a consciousness (perhaps in some cases latent) that if they read and studied on these points they would find themselves consciously changing their views and, as honest men, compelled to express the change in a way not conducive to popularizing them with the mixed classes around them, and with whom, especially in the case of a lay Churchman, there might be probably business relations which might be somewhat inconveniently disturbed thereby, or require re-arrangement, which would be just as bad.

And is it not the same anticipation that to some extent keeps the ministers and preachers of the many sects satisfied with their position and system? Their objections to Church Doctrine, and their indifference to Church History arises from the consciousness that if they were to read and enquire, so much satisfactory and irrefutable evidence would be forthcoming that it would be impossible for them to do otherwise than resign their connexion with their present community or sect, and embrace the faith in its Catholic integrity. This would not be to them a pleasant work mentally, while it would doubtless be disturbing socially and unprofitable, in most cases probably, pecuniarily.

All these, like the Jews, to whom Mr. Melville alludes in his sermon, who when they had heard the objection made (as one that was final) that Christ came out of Galilee, were satisfied, making no enquiries as to the truth and validity of the objection, lest they should be convinced; so too, we say, these "liberal Church men" and the "Evangelical brethren" (!) of the sects are quite satisfied with the mere assertion made, if it is made with confidence, loudness and reiteration, that the "Apostolic succession" is a myth, or that the Church of England separated from Rome, or that Baptism is preached and mentioned as effecting Regeneration in the same sense the sects understand it, that is, as synonymous with, or equivalent to, conversion, with other popular, but mistaken views of the Church and her doctrines that are abroad. In this, as indeed in many cases of a purely spiritual or moral character, the spirit of indifference is the greatest obstacle to the spread of Divine Truth.

WM. ROSS BROWN.

Iron Hill, Que.

FREDERICTON TEMPERANCE SOCIETY.

(To the Editors of the Church Guardian.)

Sirs,—By an editorial article in your issue of the 5th inst., you seem to identify your paper with the movement of a party devoted to temperance societies, in a way which requires explanation. So long as the advocacy of such Societies is confined to your correspondence columns, there is, perhaps, no reason for complaint; but when it comes to using the editorial "we" as follows—"the Bishop's remarks—we do not hesitate to say, have done us harm," a subscriber, I think, has a right to ask—whether he is subscribing to a Church paper or to a Temperance Society paper. What do you mean by "us"? Clearly, either the GUARDIAN or the promoters of the "proposed Diocesan Temperance Society." Which ever you mean you identify the paper with the movement; for the harm is done to "us." You may ask, are we not to advocate temperance? Certainly, if you wish. But temperance and temperance societies are very different, and sometimes quite opposite things. The Church is the Society divinely appointed for counteracting all the evil and for promoting all the good possible in the world; and I am entirely in accord with the Reverend Mr. Hoyt and all those who are jealous of all Societies, whether they be temperance, masonic, or otherwise "odd" which undertake to do the Church's work better, or in some other way, than she herself would do it.

But admitting a temperance society to be indispensable, why must the Church, the Synod, the Diocese be made responsible for it and all its possible vagaries? Why not form an association independently, and call it "The Diocesan

Temperance Society?" Such a Society can never command the unanimous vote or support of the Synod—why make a divided Synod its sponsor! The Synod will have enough to do if, on the temperate men getting their Diocesan Temperance Society, the pure men should demand a Diocesan Chastity Society; and those who abstain from lios, a Diocesan Truth-speaking Society; and the more honest among us, a Diocesan Honesty Society!

Where is this supplementary of Church machinery to end? Already there are Churchmen enough to be met with whose "Society" engagements are so numerous and, moreover, so imperative that they can scarcely spare an evening for mere Church work. What will it be when we have a "Society" for the Suppression of each Vice in the Calendar!

You are very much down upon the rugged Missionary from Andover. But if his language was a little "barbarous," his sentiments warmed the heart of many a layman present, who would like to hear more of his true Church ring from among the clerical members of the Synod. He may be but a humble Priest in comparison with the Archbishops and Prelates whom you cite with so much gratification; but after their Lordships' treachery in the matter of the Burials Bill, and their treatment of other Church questions in England, there are not a few in New Brunswick who would regard Mr. Hoyt and the Bishop of Fredericton safer guides upon this temperance society contest.

H. W. FRITH.

St. John, Aug. 10th.

AN EVANGELICAL'S VIEWS.

(To the Editors of the Church Guardian.)

Sirs,—Allow me to tell you a plain story. To begin, I am an Evangelical of the Evangelicals; have never in my life attended what is popularly known as a Ritualistic service; have looked upon such services as Baalim, Asheroth, and every other abomination. And now as I write, I do so in pure ignorance of the mode and manner of Ritualistic worship in our Church. I have no spite, no feeling in the matter, simply to tell an unvarnished story is my purpose.

Knowing that the Y. M. C. A. Convention would be held this year in our midst, and being interested in its object—work amongst young men—I offered to assist the Convention in any way I could. My offer was accepted, and I received an invitation from the President, to the platform at the reception meeting. I found this meeting was to be held in the Methodist Church, so I appeared at the appointed hour with a friend. There were various hymns, speeches, reading of the Word of God, and devotional services for two hours. Almost every part of the evening's service jarred upon me, with the exception of the reading of the Word of God. There was a certain freedom to which I am not accustomed, and it appeared to me that we were not under that sense of reverence and holy awe which prevails in our own Church. My feeling was one of gentle prejudice, though carefully watching the whole proceedings, and I made it my business to look under the whole thing and see if I could learn the moving influence of the meeting. I soon found the mighty lever which moved that large assembly. It was an appeal all through to the human side of man. I, sirs, have been content all my life to attack the spiritual and intellectual part of men, but I see, sirs, that the Evangelical party has eschewed the most powerful engine of any placed in our hands. The singing was very fine. Every effort, every motion was to give a fine rendering; in itself the music was a treat. Through the anthem the choir sat to sing; the congregation sat. No member of the congregation took part, but all were content to listen. It was worth listening to. Even ungodly people would be constrained to attend a church with singing like that. It was an effort to please; it did please; the performers were pleased; the listeners were pleased (of course, I am not dwelling upon the spiritual aspect, such was not my purpose in writing) and everybody felt happy. The prayer was not in accordance with one strict notion of prayer—an address or supplication to the Deity. It also took up "man's human side, played upon it, brought it into subjection, talked it, and presented it as a new being to God. It was a prayer that had no effect whatever upon me, but I heard a hearty

Amen, which told me it had been appreciated. The speeches were laudatory; nothing hurt; anecdotes served its turn; force, pathos, descriptive, all were used. The well-known tricks of oratory served their turn too. There was often a lack of logical arrangement, and even a little mangling of the Queen's English, but every speech told. The addresses took hold of the people. The speakers pleased the audience, felt its pulses, catered to the human feeling. Eye and ear were charmed, and the inner man was got at through the senses. There was not the slightest attempt to engage the intellect as such by clear, calm reasoning—nor was there any attempt to reach the spiritual nature by appeals to a higher life, the divine life of Holiness.

The interior of the Church was very striking. A gorgeously frescoed roof, well arranged seats, all comfortable and convenient. Order, regularity and beauty were conspicuous; the eye and the ear were caught from the beginning and held to the close. At that meeting, sirs, I became somewhat a convert to a sensuous worship. I say that the young especially can be attracted by no other. They have a great, gushing, bounding human nature. This human side will lead them to scenes of sin if not satisfied in the Church. But give them an outlet. Do not chain the young to a bold and highly wrought intellectual service. The young human life rebels. We must make our services attractive as well as profitable. It would be all very well to address the spiritual always, but the great part of a congregation is not spiritual, neither is it intellectual in its true sense. Hundreds of our people do not read neither do they care particularly for those who do. These can be reached only by holding them by human chains. In many parishes love, or liking for the clergyman, holds the people, but better direct the people to the Church as a home, where human life comes into play, and let the rising generation gather around it. Whoever heard of a Methodist congregation vacating the Church because the minister was not in some sense popular? Yet Church Ministers may be left to preach to empty benches under certain circumstances. Methodists love *Methodism*. Methodism pleases, attracts, takes hold of the human, works upon the senses, hence it is and must be a power. We, as Evangelists of the Church, have bald services. Our machinery is defective. We fail to get hold of the ungodly. We have nothing to attract them. Good singing, lively services, a going out of the ruts and grooves, a due attention to the human, an effort to work through the senses, and we, too, may have success. The lessons learned by me, sirs, will not be thrown away. I acknowledge there is something I have hitherto failed to use. It will be against all my former life, against all my training, against my ideas of worship. But this I see—before we can preach to people we must get them to Church. We want the ungodly at Church as well as the godly, and these we cannot get unless we forge human chains with which to hold them. I could say more, but I conclude by stating that

I am, as you know,  
AN EVANGELICAL.

PRIEST AND ALTAR.

(To the Editors of the Church Guardian.)

Sirs,—In the comments which have been offered on my letter, I have not been able to find a reply to the question I ventured to ask, which was—"Did not the compilers of our Prayer Book eliminate from its pages the word 'Altar,' (once found there), and did they not do this with the specific intent of discountenancing that view of the Eucharist, which holds it to be a sacrificial offering of the elements representing the Body and Blood of Christ?"

To my mind, it is very certain that the pious Churchman who so emphatically rejected the term from our formulary did not hold with your correspondent, "J. H." that the author of the Epistle to the Hebrews had the Eucharist in his mind when he wrote—"We have an Altar, otherwise, they would not have ventured to emphasize their objection to the word by decisively and utterly casting it out of our Liturgy. It is sheer assumption, I submit, to assert that St. Paul meant to refer to a sacrament, and not to Him whose infinite sacrifice the sacrament merely 'shows forth.'"

It is to be feared they are not the truest friends of our Church who fly in the face

of the direct teaching of our Book of Common Prayer, and habitually give preference to a term which has been deliberately excluded from the book by the reformers of our Church.

It was not an indifferent—not an accidental omission; there was, and is a doctrinal point involved—the "sacrifice of the mass" was evidently in the thoughts of our Reformers; and their sense of its erroneous nature was too strong to admit of anything which could, in the least degree, lend countenance to the perpetuation of a similar abuse of the Holy Eucharist.

We have one writer in your paper, declaring that the mode in which men of old approached God, was by the oblation of a material substance consecrated and offered to Him; and this writer appears to intimate that no change has taken place in man's nature, or his relations to God to alter this. And another asserts that Priests now offer to God gifts and sacrifices in much the same sense as the Jewish Priest offered their great memorial sacrifice of the Paschal lamb.

Have we, or have we not such deliverances from God in His Word as the following:—"It is not possible that the blood of bulls and of goats should take away sin." "Sacrifice and offering thou didst not desire." "Hath the Lord a great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "Thou desirest not sacrifice \* \* \* Thou delightest not in burnt offering. The sacrifices of God are a broken spirit." "Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil." "To do justice and judgment is more accepted to the Lord than sacrifice." "For I desired mercy and not sacrifice."

There does not appear to be stronger language to show, that God delights not in material oblations, and that they who would impart the theory of a sacrifice of material things into Christian worship, contravene His will. If such sacrifices under the old dispensation merely operated to "the purifying of the flesh," and could "never take away sin," or "make the comers thereunto perfect," how much less must they be pleasing to God under the Christian dispensation in which "by one offering he hath perfected forever them that are sanctified."

Do your correspondents mean to teach that the Eucharist is a sacrificial offering, and that our Priests are sacrificing Priests?

It is one thing to say that we properly and scripturally offer the sacrifices of praise and thanksgiving—people as well as Priest. It is another thing to claim that the sacrament of the Lord's Supper is a sacrificial offering, and our Priests—sacrificing Priests—to claim, that in that ordinance "material things" are sacrificially offered up to God.

As to the claim for the Christian ministry of the title Priest (in the sense of offering up sacrifices) it must be noted that the Disciples and Apostles of our Lord did not assume that title in that sense; nor is the designation authorized in our Prayer Book in any other sense than that of a Presbyter.

The mild disparagement of preaching to be seen on your pages ("why do you want me to come to Church") suggests the remembrance of such passages of Scripture as these:—"How beautiful are the feet of them that preach the Gospel of Peace." "Christ sent me not to baptize but to preach the Gospel." "How shall they hear without a preacher." "It pleased God by the foolishness of preaching to save them that believe." "Preach the Word." With these and other words of holy writ before us, it seems hard to understand how anything can be set above the preaching of Christ's Gospel, in the assemblies where men of all degrees of sin and imperfection of Christian faith and humble, endeavour to walk with God, are gathered together. If calm remembrance be available in reference to difference of opinion upon the foregoing subjects, I believe that language of rebuke alone "befits the correspondent who, in your issue of the 5th inst., casts a slur upon the doctrine of justification, by allowing the words to be put in the mouth of a supposed minister of our Church—"Justified." Luther invented that doctrine."

The doctrine of justification by Faith invented by Luther. Your obedient servant,  
F.

Family Department.

BY THE WATERS OF BABYLON.

How shall we sing the Lord's song in a strange land?—Psalm cxxxvii, 4. Exile, take down the lyre!

Heavenward—till one by one, The notes of joy though silent shall o'erflow;

Thou canst not join their throng, Till thou hast caught the keynote of their strain

The music of one Name O'erflows the Courts of Heaven with melody;

RELIGIOUS DIVISIONS.

At the last Church Congress the Bishop of Winchester, (Harold Browne) read a most excellent paper on "The causes and remedy of Dissent."

I spoke first of three great parties—Churchmen, Romanizers, and Puritans. It is said that there are now a hundred and fifty sects of Protestant Dissenters in England, united at times in hostilities to Rome, and almost always in hostility to the Church, otherwise divided, and dividing.

1. Let us not throw all the blame on others. Where two parties quarrel there is mostly fault in both, and certainly the Church has too often shown it self wooden and inflexible; sometimes political, worldly, and intolerant.

2. Next I deprecate all concession of real principle. Compromise means weakness, and ensures failure. The doctrines of the Church are in the Bible, and have come down to us from the beginning of the faith.

3. I do not mean controversy. We have had enough of it, God knows, till some of us loathe its very name. As a rule men have so much of the wild beast in them, that if you fight with them they will fight in return; and even temperate arguments always tempt men to seek out arguments in reply.

4. And it is possible to explain difficulties and to smooth down differences. I am very confident that all Christians from the Ultramontanists to the extreme Dissenters, have many more points of agreement than they have of difference, and that a great cause of difference is in the misunderstanding of conventional terms.

5. It follows that we should not look on the Church as a sect, but as a world-wide society, meant to include in it all who accept Christ as their King. Though,

therefore, we can not yield fundamental truths, we need not narrow terms of communion. On the contrary, let us admit all who accept our sacraments and fellowship, not obliging them to subscribe to all our formularies, or even follow all our practices.

6. But so, whilst allowing variety in unity, let us all, especially those who are leaders, shepherds of the sheep, aim at uniting all in one body, and driving if possible, none away. If we follow self-will instead of Christ, this can never be. If we use the cant of our own school, the cant of Rome, or the cant of Puritanism, cant in words, or cant in acts, we cannot fail to offend and to divide.

(To be continued.)

PRAYERS BEFORE AND AFTER CONFIRMATION.

A Prayer before Confirmation, to be used by those that are preparing for it.

Most Merciful God, by whose gracious Providence I was born of Christian parents and early dedicated to Thee in Holy Baptism, make me thoroughly sensible, I beseech Thee, of Thy infinite goodness in bestowing upon me the blissful privileges of being made a member of Thy Church, a child of God and an inheritor of the Kingdom of Heaven.

And now, O Lord, that I am about to renew the solemn vow of my Baptism, and publicly in Thy presence to ratify all those things I then promised by my auralties, I humbly beseech Thee to enlighten my mind with the knowledge and understanding of that solemn engagement I then made, and am now about to confirm; influence Thy will and all the faculties of my soul heartily and sincerely to perform it; let not the many and grievous sins that I have committed deprive me of those assistances of Thy Holy Spirit, which I now expect to receive, but on my true repentance let the precious Blood of my Saviour wash away all my past sins, and grant that I may be enabled to mortify and subdue them for the time to come, and forasmuch, as without Thee I am not able to please Thee; pour Thy Holy Spirit into my Heart, that by His Holy Inspiration I may think those things which are good, and by His merciful guidance may perform the same through Jesus Christ Our Lord, in Whose blessed name and words I continue to pray, saying—Our Father which art in Heaven, &c., (repeating the Lord's Prayer)

A Prayer after Confirmation, which may be said while others are confirming, and may be added to the Evening Prayer by the party confirmed.

Blessed and praised be Thy Holy Name, O Lord, for the fresh supplies of grace which Thou hast been pleased to communicate to me. Blessed be Thy Name for those comfortable assurances Thou hast given me of Thy favour and goodness towards me. Blessed be Thy Name for that privilege Thou hast now bestowed upon me of approaching Thy Holy Table, and of strengthening and refreshing my soul by partaking thus of the Body and Blood of Christ. Increase in me, O Lord, more and more the Gifts of Thy Holy Spirit, that I may be wise for eternity, and make it the chief business of my life to please Thee in all my actions, that I may love and fear Thee—above all things; that I may be just and

righteous in all my dealings, and ready to communicate to the necessities of others; that I may keep a constant watch over myself so as not to exceed the bounds of temperance and sobriety. Grant, O Lord, that my corrupt nature may be renewed and purified daily by the Holy Spirit, that no danger or persecution may affright me from my duty; that no pleasure may make me careless and negligent in the performance of it; and that under afflictions most grievous to flesh and blood, I may be entirely resigned, and submit to Thy Holy Will and pleasure, let Thy Holy Spirit, O Lord, so guide and govern me through the whole course of my short life in this world, that I may not fail to obtain eternal life in the world to come, through Jesus Christ our Lord. Amen.

AN ARABIAN STORY.

In the tribe of Neggdeh there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together so as to appear like a lame beggar.

"I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and heaven will reward you."

The Bedouin kindly offered to take him up on his horse, and carry him home; but the rogue replied:—

"I cannot rise, I have no strength left."

Naber touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back.

But no sooner did Daher feel himself in the saddle than he set spurs to the horse and galloped off, calling out as he did so.

"It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber who was armed with a spear.

"You have taken my horse," said the latter. "Since heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been."

Struck with shame at these words, Daher was silent for a moment, then springing from the horse, returned it to the owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.—Selected.

THE EPISCOPAL CHURCH, THE FIRST CHURCH IN CHRISTENDOM.

"An important note of the Church of Christ is the adaptation of the old Gospel to the immediate wants of the present age. The Church must always be conservative because it transmits the past, and yet always liberal if it is to meet the wants of the people of to-day. If the Episcopal Church did not have these two elements of Catholic order and freedom of adaptation it would fail to meet the necessary conditions of our modern life. If it had the Catholic order alone it would fail; if it had the free inquiry alone it would go to pieces like liberalism.

Liberalism is not scouted in its purpose because that purpose is to ascertain truth. Its spirit is used, but its dangerous tendencies are corrected by the old Catholic Creeds. The whole Anglican

Church to-day is the freest Church in Christendom. Its liberty of thought is based upon something settled, and it can afford to allow freedom of inquiry. Its spirit is in harmony with what you most enjoy in society, in politics, in literature, in religion; and yet there is just that conservatism which corrects the destructive tendencies of liberalism, just that freedom of movement by which the Church is able to meet the needs of our modern life. It has culture without dogmatism, conservatism without narrowness, liberality without lawlessness of thought, and the old Gospel of Christ is transmitted as a religion of facts without sectarian interpretations. This is the special point where the Church meets liberalism. It has everything which the liberals aim for, the sympathy with modern thought and life, the conception of a warm and fervent Gospel, the belief in the generous use of reason, but it corrects the necessary evils into which liberalism leads, and loses none of the evangelical fervor which goes with a religion of facts."—Rev. J. H. Ward.

THE RELIGIOUS NEWSPAPER.

"The pastor should aim to secure in every family a good religious newspaper. This is a matter of primary moment, for such a paper is an ever-present force, educating religious thought and feeling, and enriching and elevating practical life. Most pastors would be startled, on making the enquiry, to find how few families in their congregation take a religious paper, and how many are taking trashy and often morally pernicious publications, the habitual reading of which must utterly neutralize the instruction and influence of the pulpit.

"The magazine and newspaper are the habitual reading of the family circle; and the pastor who fails to exercise watchful care in regard to the character of this reading will often find it one of the most destructive forces at work among his people."—Dr. Harvey, in The Pastor.

Children's Department.

A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye, if ye do them." St. John xiii. 17.

I.—"These things," that is your duties, wherever you are:

- 1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.
2. At school, respect to teacher, faithfulness in study, and fairness in play.
3. At church, be quiet, listen, worship, and give your hearts to the Saviour.
4. On the street, good manners, modesty, kindness, minding your own business.

II.—How should you do your duty? 1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour when a boy at Nazareth. So the angels do God's will—which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties, you will become more skillful; so you improve in reading, writing and music. Peter says, "Grow in grace."

III.—Doing duty makes you happy. Sin cannot make you happy. Sin did not make Eva happy nor Cain, nor Judas. Disobedience at home does not make you happy; idleness, unkindness, bad manners, no kind of sin, make you happy.

But happiness comes from doing your duty. That is God's reward. This is the promise in the text. Think of this every day for just one week, and see how true it is.—Selected.

"IT MAKES ALL WRONG"

"PLEASE, father, is it all wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't quite know that; if it is only once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I'm glad you are; I want you to do them, well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in a sum, it makes it all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please father, don't you think

if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use." "That bring it very close," said the father, as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—Kind Words.

BOOK NOTICES, &c.

THE LIFE AND WORK OF WILLIAM AUGUSTUS MUEHLENBERG, D. D. By ANNE AYRES. New York: Harper & Brothers. Cloth, pp 521. Price \$3.00.

This is a record of one of the saintliest lives of modern times. We well remember the Doctor's venerable form as he passed through the wards of St. Luke's Hospital, New York, and the authoress, privileged for thirty years to be a worker with him "in Christ and for Christ," has given us in loving memory an insight into the gentle life of one who "met," as the Bishop of Long Island said of him, "the supreme test of true goodness and true greatness." The volume before us is valuable also in throwing many a side-light on the history and progress of the Church. Dr. Muhlenberg's educational work at Lancaster and Flushing are fully related. There the prime of his life was spent in the seclusion of school and college work. In 1846, at 50 years of age, he removed to New York, and began the foundation of the monuments of his life. There he carried out what he loved to call his "Evangelical Catholic principles." "In all the ministrations of the Church," he said, speaking of his Church of the Holy Communion, "the objective and subjective in religion were elements in due proportion—in other words, it was Evangelical Catholic."

In 1850, St. Luke's Hospital, the pride of New York Churchmen, was founded. Around the Church of the Holy Communion grew an attractiveness of its own. Many things now grown into common use in New York were first started by Dr. Muhlenberg, such as the daily Service, the division of Services on Sunday morning, the weekly Communion, the Employment Society, the Fresh Air Fund, the work of the Sisterhood in their Church Dispensary, Infirmary and Schools. St. Johnland, the famous Church village, with its homes for aged men and friendless children, was his closing work, begun in his 70th year. When in 1877, he laid down his four-score years of labour for Christ, multitudes of his friends blessed God for his example. His hymns are sung as household words by his countrymen, and people would call on him "just for the purpose of shaking hands with the author of 'I would not live away.'" We strongly recommend this book to our readers. No one can read it without feeling the influence of such a life. It does more "to disarm infidelity, and to command the Gospel of Christ, than all the arguments which can be made, or all the controversies which can be waged." Orders through booksellers in Halifax or St. John will be promptly attended to.

PROBLEM OF HUMAN LIFE. Hall & Co., Publishers, New York.

FROM what we have seen in the introductory chapter on "Theistic Evolution," kindly sent us in pamphlet form by the publishers, this is a very valuable work. It goes straight to the point, meets the arguments of Darwin, Huxley, Haeckel, and others, and turns them against themselves most effectively. The author seems to be thoroughly master of his subject, and he handles it in an able and convincing manner. He points out that there is too great a tendency on the part of many Christian writers on scientific subjects to minimize the meaning of God's Word. Brought face to face, for example, with Darwin's theory of Evolution, the author shows very skillfully how men like President McCosh of Princeton, Rev. Joseph Cook, and others, have made concessions most damaging to the truth, and entirely inconsistent with their position as "Christian teachers," while being most unjustifiable and uncalled for. These charges he sustains with commendable zeal, discretion and ability.

Written apparently from the standpoint of an earnest Christian, the book must prove of inestimable value in encouraging and strengthening the wavering, and in satisfying the humble believer. No clergyman or intelligent Christian should fail to read it. The pamphlet will be sent free to all who address Messrs. Hall & Co., New York.

The Week.

HOME NEWS.

Some six car loads of additional machinery for the sugar refinery, including two filters, arrived at Moncton last week. This is the third shipment the total reaching about twenty car loads.

Messrs. Moore and Wright, Contractors for the Quebec Harbor Works, have just received from the United States Government five contracts for dredging, etc., in the harbors of Portland and Boston.

Ottawa, August 21.—Nominations in West Toronto to-day, Mayor Beatty, Conservative Candidate; Alderman Ryan, Grit; A. W. Wright, soft money; J. C. Capreol, no politics, advocates the Ontario and Huron and ship Canal scheme.

Montreal, Aug. 21.—The Bank Ville Marie this afternoon entered an action against Ald. Thomas Wilson for \$100,000 damages. The ground of action is that Wilson, being a shareholder, recently sold out his stock, and made statements reflecting on the Bank's position.

The Ottawa Citizen of Saturday publishes a mass of figures concerning the revenue, by which it is shown that the June receipts amounted to \$1,118,776. On the year's operations the expenditure exceeded the receipts. The receipts for the year are given as \$2,468,785.

Immense quantities of fish and eggs are arriving at St John by the I. C. Railway for transportation to the United States. Mackerel appears to be the chief article of export in the fish line, the arrivals tri-weekly being very large. On Thursday's trip of the steamer New York there were 497 barrels shipped, with 34 barrels and 136 cases of eggs.

Ottawa, Aug. 21.—The Railway Commission completed the preliminary enquiry this morning. The awarding of contract No. 43 to John Ryan, and No. 67, to Messrs. Bowie and McNaughton, for the construction of the two first one hundred mile sections west of Winnipeg; contract No 79 to Messrs. Whitehead, Rutlan and Ryan, for supplying 100,000 railway ties for the Pembina branch, were made the subjects of examination. The Commission adjourned, and will probably resume at Winnipeg about the first proximo.

NEWS FROM ABROAD.

Constantinople, Aug. 21.—An order has been given for the immediate repairs of the forts at the Black Sea entrance to the Bosphorus.

Boston, Aug. 22.—A fire late to-night destroyed the large stables of the Marcell Garden at Nahant. Loss \$3,000; insured. Lynn Goodell loses \$2,000 in horses, harness, etc.

Constantinople, Aug. 23.—The American Charge d' Affaires has demanded of the Turkish Government the punishment of the murderers of Dr. Parsons, the Missionary, and of his two servants.

Rome, Aug. 21.—The Diritta (ministerial organ) announces that the King has placed the Royal villas of Capro Dia Monte and Marochetto at the disposal of Mr. Gladstone in case he came to Italy for the benefit of his health.

London, Aug. 23.—The report of Messrs. Read and Peel on the subject of American farming has been made public. The report suggests that the importations of American high-class short-horn cattle be permitted subject to reasonable quarantine. It also recommends improving English breeds.

Simla, Aug. 23.—It is reported that the Candahar garrison has made a sortie, inflicting heavy losses on the Herates. The number of British casualties is unknown. It is believed that the tribes North of the Khajok Pass have collected to attack communications with Peshawar.

New York, August 23.—At four o'clock this morning five thieves boarded a Third Avenue railroad car in the Bowery, near Spring Street, and first robbed Parker, the driver. When the conductor came to the forward platform to collect their fares they rushed into the car, and, drawing revolvers, robbed several passengers of watches and money. One passenger was taken bodily out of the car, knocked down and kicked, in the street. The plan of the thieves was so well arranged that the affair was all over in three minutes.

New York, Aug. 31.—The steamer Neckar, which arrived yesterday brought \$3,170,000 in specie.

BERLIN, August 31.—A collective rejoinder of the Powers to the Porte's reply to their note on the Greek question will be presented in a day or two. Unity of opinion among the Powers is still perfect. France is ready to follow where others are prepared to lead, but will not take the initiative.

Calcutta, Aug 23.—A despatch states that General Gough will garrison the Khyber Pass. The tribes are preaching a Holy War in the neighborhood of the Khyber.—Gen. Stewart expected, to leave Jellalabad to-day, the 23rd, and had arranged to surrender the fort and supply stores to the Amer's Government. The tribes attacked the Kuchaman post, but were repulsed with eighty killed. The garrison at Candahar made a sortie in force, attacking and inflicting heavy punishment upon the Herati tribe belonging to Ayoub Khan's army. Ayoub is entrenching on three sides of the city.

What will be in next Saturday's New Era? The following will be some of its contents:—Editorials—The Sugar Trade In Nova Scotia, drying up? In Special Telegraph Reports of Crops and Fish. Correspondents—The Chamber of Commerce and the Winter Port. "Jerry" on things that are wrong. The Commercial and Financial Summary is well worth being read by all the news men. A beautiful story—"Across the Moor." For Sale at the Book Stores, and at the Office, No. 3 Prince Street.

INDIGESTION. Malarial Fevers, constipation, torpidity of the liver and kidneys, general debility; nervousness and neuritic ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. So "proverbs" in other columns.

SUBSCRIPTIONS RECEIVED.

Rev H L Owen, Lunenburg (2); J Daniels, do; Solomon Knickle, do; Mrs Whitney, do; Wm Lehner, do; Lewis Tanner, do; Lewis Tanner, do; Jacob Lehner, do; Lewis Tanner (George's son) do; Wm Creighton, do; Dr Aitkin, do; Mrs W Barnes, Amherst, do; Miss Holroyd, Milton, P E; W H Taylor, Digby, NS; Rev J Godfrey, Wolfe Island, Ont; Rev Dr McNab, Bowmanville, Ont; Rev John Golden, Harbor Grace, Nfld; Rev W K White, Harbor Briton, do; R B Welch, Woodstock, NB; Mrs Stephen, Peabody, do; C F K Dibblee, do; Miss Elizabeth Clements, do; Joseph A Dougherty, Benton, do; Rev T W Paterson, Dear Park, Ont; Mrs Geo Burnett, Thompson Station, NS; Thos Jones, Pugwash, do; Captain Yeaman, do; Mrs E Carter, do; Donald McAulay, do; Norton Wetmore, Bloomfield, N B, W A Wetmore, do; Mrs Thomas Wetmore, do; Jas Shafferth, do; J T Wylie, Halifax, N S; B A Smith, do; Frank Smithers, do; D Robertson, do; J E Wilson, do; Rev R Morrison, do; J S Stevens, do; C J Wyde, do; Geo Cox, Little River, Victoria Co, N B; Robt Crawford, Birch Ridge, do; Thos Hetherington, Andover, do; Miss Annie Watson, do; Alhan Thomas, St John, do; Rev A Fletcher, Caledon, Ont; Rev R Wainwright, Halifax, NS; R Cabot, do; W C Silver, do; Mrs Judge Desbarres, do; Mrs Davis, do; Dr Fitch, do; Mrs Marven, do; Mrs Perley, do; The Misses Romans, do; Mrs W S Salter, do; H C D Twining, do; John Willis, do; E H Keating, do; J H Balcom, do; B G Gray, do; H Hartshorne, do; E V B Foster, Dartmouth, do; (2); Capt Clarkon, Halifax, do; J C Mahon, do; E Gilpin, do; Geo R Anderson, do; F W Bullock, do; Joe Lapine, do; C B Bullock, do; E Russell, do; Geo Adams, Dartmouth, do; J G Stevens, do; W F Odell, Halifax, do; Rev R Haire, Scarff, Ireland; Miss Scott, Halifax, do; R Carman, Chatham, NB; W B Howard, do; William Hickson, do; R Mcken, do; J E Goggin, do; F E Winslow, do; E B Wilkinson, do; Geo L's, do; Dr J B Benson, do; Rev D Forsyth for Geo Burchill and Jas Saxsmith, do; Mrs Plomer, Fogo, Nfld; Mrs G H Reed, Carlston, St John, NB; John Johnson, jr, Peshfield, do; Mrs Jas Dunbar, do; Mrs John McDale, do; Mrs John Forbes, Pictou Co, N S; David Mingo, do; Geo Forbes, do; Joseph Neville, Brule, Col Co, do; Wm Mingo, do; Geo Winters, do; Mrs J W Langille, do; Peter Murphy, River John, do; Thos Robinson, do; Capt G Heightman, senior, do; A Dwyer, do; Miss Francis Joudry, do; Edward Langille, do; Mrs E Chambers, do; Jno McD nald, do; Mrs H H McLean, Pictou, do; Mrs C Dwyer, do; Robt Hrekin, do; W Sergeant, do; Miss M DeWolf, do; M T Smith, do; Mrs George Robinson, do; J H Lane, do; Mrs Dr Johnstone, do; Miss Minnie I. Graham, Stellarton, do; Frank Smith, New Glasgow, do; George A Mason, do; Mrs F Clapp, do; F W Fessow, Dartmouth, do; Capt McKenzie, do; A W Starmer, Halifax, do; J G Bennett, do; Lieut Col Blencoe, Sydney, C B; Capt Worran, do; D Lawson, Lunenburg, NB; Jan Lynch, do; Jesse Parlee, Humphrey, do; W Porter, Month, Jamaica, do; J Edward Flewelling, Clifton, Kings Co, do; John S Hastey, Williamstown, do; Thos McWard, do.

Post Office Inspector's Office, Halifax, 30th July, 1880 21-19

Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until noon on Friday, the 10th September, for the conveyance of Her Majesty's Mail six times per week each way, during six months of the year, and three times per week each way, during the other six months, between

PARRSBOROUGH AND THREE SISTERS,

under a proposed contract for three years and eleven months from the 1st November next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Parrsborough, Atrona Harbor, and Three Sisters, or at the office of the Subcriber, J. D. STURY, Asst. Post Office Inspector.

Canadian Pacific Railway.

TENDERS FOR ROLLING STOCK. THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next. By order, F BRAUN, Secretary.

BROWN BROTHERS & CO.

Beq to tender their sincere thanks to those who have favored them with their patronage in the past. They are gratified to find that their endeavours to give satisfaction, by dispensing the best Medicine in the best manner, have been highly successful. The Chemicals kept in stock are the best the London Market affords.

Physicians

Who wish to use the best quality of DRUGS, will find it to their advantage to apply to BROWN BROTHERS & CO.

Families

residing in Town or Country, who have not the advantage of being supplied by them, would do well to give them a trial, as every care is taken to secure accuracy, and only experienced hands are entrusted with the compounding and dispensing of Medicines. The whole business is under the charge of

Mr. W. H. SIMSON,

who is a graduate of the Philadelphia College of Pharmacy, and who is assisted by a staff of competent Clerks.

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SUBSTITUTES! The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the vilest and cheapest drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine. FOR CHOLERA MORBUS, CRAMPS, AND ALL SUMMER OR BOWEL COMPLAINTS PERRY DAVIS' PAIN-KILLER IS UNQUALLED. IT CURES ALMOST INSTANTLY. The PAIN-KILLER is put up in 1 oz., and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest. SOLD BY ALL MEDICINE DEALERS.

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