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# The Church $\mathfrak{G u n r d i a n}$. 

## 

## REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR IOCK DRAWER 29, MALIFAX, NOVA SCORLA REV. EDWYN S. W. PENTREATH, ASSOCIATE EDTOL MONCTON, NEW MRUSNWICK.

The Rer. H. J. Armfiald has tabulated the official figures of last year's Confirmations in iwenty English Dioceses. The total comes to
$5 \mathrm{t}, 256$ being males, and 76.530 females.

Col. Edwin A. Osnorne, a distinguished Confderate officer, who was several simes severely wounded during the war, was ordained at Christ Bishop Lyman officiating.
Rev. Dr. Aifeander H. Vinton, recently de ceased, was one of two brothers who came very sylvania, to succed the Brothers Onderdonk, but were defeated by the Brothers Potter.

Lord Denmas drives a horse about the streets of London that wears spectacles. It was found to be near-sighted, and the kind hearted owner sucens "specs." So says the Chicago Liring Church
Rev. J. Hazard Hartelll, the recent pastor
of the Church of the Messiah, Luffalo, N. Y., has of the Church of the Messtah, Buffalo, N. J., has renounced Unwersalism, and come into the Church. on Sunday, 29 May. He has become a candidate fur Holy Orders.

Ir has been stated in Parliament that the losses of the British army in the Transvaal war have been of officers, 29 killed and 20 wounded ; of 1001 wounded. This does not include deaths or disa wounded. This does
The oldest rose bush in the world is said to be one which is trained upon one side of the Cathedral of Hildesheim, in Germany, Its age is unknown, but documents exist which prove that a Bisho Hezclio, nearly a thousand years ago, pro
by a stone roof, which is still in cxistence.

The Old Catholics are about to establish Church in New Orieans, and it is not cloubted but it will draw to itself mary Roman Catholics whos allegiance to the Pope sits lightly upon them. It
is said the movement is regarded as a very serious one at Rome. With the well-known views of Bishop Herzog, the Church would naturally fal
under the jurisdiction of Bishop Galleher, and there under the jurisdatance that matters will be so arranged as $n o$ to interfere with Christian unity.-New York Churchuman.

Bishop Reinkeins lately delivered in the townhall of Crefeld a lecture before four thousand people on "The true nature of Christanity as opposed to he confirmed fifty-six candidates. The prospects o he confirmed fifty-six candidates. The prospects of
the Old Catholics in Germany are evidently bright ening again. Among their latest accessions ar
four clergymen, of whon one at least is a disting four clergymen,
uished man. His name is Francis Bede Hubenvoll uished man. His name is Francis Bede societies
and he is a member of various literary soll Austria and Bavaria.

In the rather glonmy picture which the Bishop of Long lsland, in his recent annual sermon, drew in regard to the state of religion on the continent of
Europe, he found (says the Churchunan), a brilliant Europe, he found (says the Churchman), a brilliant exception in the Church of England. In expending
over $\$ 200,000,000$ in buidding and repairing over $\$ 200,000,000$ in building and repaining
Churches and Cathedrals in the last thirty years; in expending over $\$ 30,000,000$ in the last eleven years to establish and carry on Church schools; in her hold on the two great centres of the intellectual life of the nation; in the greater liberty and greater energy of action toward which all her lines are converging, the Bishop thinks she is becoming too strong, too useful, too beneficent for the State
think lightly of separation from her fellowship.

Colonel. A. W. Drayson, of the Royal Artillery, stationed at Halifax, N. S., after ten years' investigation, claims that the earth rotates annually around an axis which is not coincident with the axis of daily revolution. The movement is due, he says, to the
preponderance of land above the water in the northern hemisphere. Owing to the mass of land on one side of the earth in Europe, Asia, and
Africa, the centre of gravity of the earth is not Africa, the centre of gravity of the earth is not
coincident with the centre of the earth, and consequently is not located in the plane of the equator.
Hy aid of this discovery, if it shall prove a reality, By aid of this discovery, if it shall prove a reaing, observations taken at various observatories ao

The stampede to Europe this summer is im mense. Over seven hundred passengers sailed seventy-five thousand Anericans will visit Europe this summer. They will spend on the average for he round trp, certainly not less than $\mathbf{S}^{1,000}$ each the Old Curiosity Shop.-Amerian Paper.
Speaking at Lichfield, the Archdeacon of Stafford strongly objected to men of advanced age being fixed. He also opposed the ordination of Scrip conformists as curates; and speaking of ex-Non of the Church, he said that they had far too much to unlearn, and for this reason must be content to plod on after their juntors. Carates had no right to set an example of improvidence by marrying on
scanty means. They ought to wait until they had
an independent income.
Speaking of the Chippeway Mission in Minnesota, the Lizing Church says: "The denominations who were at work among these Indians for many years made no impresion on them, and have now
all withdrawn. The Romamists have only som all withdrawn. French half-breeds no impression on the great body of the Indians. On the contrary, our own Church has now eight ministers of this race and six fourishing
congregations. May the hands of Bishop Whipple be still strengthened, and his days prolonged to see be still strengthened, and his
yet more abundant success "'

The publication of the Revised New Testament has produced the grotesque as well as the grave took the fever. Almost every important city witnessed the same zeal for the purchase of the Book Business men who had not opened the Bible for many a year invested a small amount for the Re
vised. But what is far more comical than the feve to buy, is the cool nanner in which certain clergymen have allowed themselves to be interviewed and have given their opinion about the value of the petent to give an opinion on the subject as they would be to examine a sea captain in navigation The best cultured of those who have yet spoken is certain that in ability to judge they are inferio to the least capable man on the Revision Com themselves appear ridiculous.-Spectator.

The Treasurer's Report of the Hospital Sunda fund, in New York, has just been issued, and is of peculiar interest. The result of last Hospital Sun-
day in New York amounted to $\$ 44,371.97$ as against day in New York amounted to $\$ 44,371.97$ as against
$\$ 26,455.07$ of the year previous. The collections were made up from every Christian body, Hebrew ynagogues, the public exchanges, private don fying to note, have again contributed by far the largest share, nearly one-quarter of the whole. Th list stands:


It will thus be seen that the Church contrib ated as much as all the other religious bodies $\$ 18,469.66$ more, the offerings of Churchmen being presumably represented among these gifts also, though in what proportion cannot be known. There
certainly should be no feeling of mere invidious comparison here ; but the figures are of moment, as further demonstration of a fact, that is slowly, very
slowly, growing into recognition, that the Church eads the way, and is far in advance of all others, in matters of practical and Christly charities. The understood, that St. Luke's Hospital waved all light o participation with the other institutions on this
Hospital-Sunday fund for the present year ; having been itself liberally remembered by designated gifts,
which do not appear in these figures at all which do not appear in these figures at all.
amounts to this : that the Church has handsom supported its own five hospitals, among which are
the only Child's hospital and the only Home fo Incurables, in the metropolis, and has besides given
about one-quarter of the entire sum publicly con Cor. Living Church

AT the Anniversary Meeting of the Church Sun day School Institute held in J.ondon, on the roth the Report, and in the close of an cloquent spen of said there was great danger in our day lest secular wall. resting ujon those who have Sunday School wort resting ufon those who have sunday School work
to use the opportunity given them of bringing the that they may be by the Divine hessing made wise that hey may
unto salvation.

The lar Jook of Trinity larish, New York ives the following interesting items: Maptisms 1,195; Confirmed, 497 ; Communicants, 4.214 Sunday school scholars, 4, 71 ; scholars in phrish
schools, 953 ; industrial schools, 2,276 . Contributions by the churches and chapels, $\$ 44,006$; appropriations by the Vestry, $883,237.87$, these appro
priations being for parochial objects. During the prations being for parochial objects. Suring the
past year, a house and lot on Varick St. was purchased for school purposes, adding to the value of chased for school purposes, adding to the value of
the property of St. John's Chapel. The Corporation now has a plot of ground, 240 feet front and 175 the deep, with St. Jom's Chapel in the centre; on on the south side, the sehool. The clergy of Trinity Parish consist at present. of the Rector, the Rev. Dr. Morgan Dix, and sixteen assistants. Of
hese, the Rev. Drs. Weston, Swope and Naluchater, in charge of St. John's, 'lrimity and St. l'aul's are assigmed to duty by the liestry.

## FOREIGN MISSIONS

## BORNEO.

Diocrse of Labuan and Sarawak.-]I.
Rev. t. t. Halcompr, M. A.
The consecration of the Clurch ( 1851 ), as men The consecration of the Church ( 1851 , as menhe Sakarian district. and by the end of 1852 four clergymen had already mastered the primary dificulties of more than one new language,-had built church, had won the hearts of the heathen by ecular modal skill and their readiness to impar secular knowledge, and had received, by Baptism, chiefly orphan children adopted by the Missionaries, and such adults as, after carcful training and examand such adults as, after carcful training and exas of
ination, were thought to have shown the sigus grace in their hearts. At this time the Propagation Society took the Missions under its care, and steps After some delay, Dr. MeDougall was consecrated is 185 in the Cathedral of Calcutta, by the tite of Bishop of Labuan, as that island belonged to the British Crown; and on his reaching Borneo, the Rajah nominated him Bishop of Sarawak, the capital of his own dominion.'
For the last 23 years the work has progressed whourers have gone out to lorneo to time fresh tions to the staff or to fill the places of those who have been compelled, by ill-hcalth, brought on by the damp, monotonous climate, to return to Enit the damp, monotonous climate, to return to Eng
land. "In 1857, when the Missions were visibly land. In 1857, when the Missions were visibly pering, and more labourers loudly called for, a rebellion on the part of the Chinese suddenly threw the whole work into confusion. Several of the European officers were killed, but the Rajah (Sir James Brooke) escaped. The Bishop and his family, together with some of the Missionarics and the Christian converts, hid themselves in the jungle and aftervards took refuge in the fort at Linga. Returning at the end of a month, the Bishop foun while the Chinese had either been killed or driven aro the country, the old blood-thirsty spirit was kindled, and it was a long time before the Dyaks could settle down once more to receive Christian hatched, and two Europeans fell victims ; piracy and head taking were revived, and the Mission mad at their posts, doing, if not all they wished, the utmost that was possible.

medical skill ; and thus, gently, almost impercep bly, the truth was advanced.
chief, having met with some Christian Dyaks, beatne himself an enquirer, and put himself under Gr. Chambers' wastruction. 'The next year he re tand weat bied to his own por further tashing,
 Vr. Chambers, who piaid them a long visit, was Mr. Chambers, who jind them a long visit, was
happy in lapuang so of the people who but very happy in haphang so of the prople who but very
recenty had hew the most dameroms enemies of the English and the most notorious of the pirates of kornee
The number of haptized persons in Bornco is now about 1,500 , hut the restat of the Mission
is not to be measared by such statistics. The genis not to te measured by such statistics, The gen-
cral tone of the community is raised, and hundreds who have made no prokession would be shocked at the thought of doing things in which the last get cre thought of domg things min when the hast gen
thed. The preseat Bishop declares that among the "Sea nyaks the advance towards chitization and Christianity is very appareat, and that the rontrast between the condition of things now and even five years ago would strike the most careless ing that a puor woman had that day died in child birth. Her heathen parents were angry with the innocent canse of her death, and, according to ancient custom, were about to swathe the fiving child rowind the body of the dead mother and bury ham together; but the public opimion of the Chris inhuman act, and the bate's life was saved. Agnin at the Unduy, four strangers entered a house of the Sea Dyaks, who lived a day's journey distant from the Missionary. Their arms avaliened the suspicion that they were out on a head-taking expedition, so the people rose on them, bound them fast and cut off their heads, which they hitud up as trophies. At the very same time that this tragedy was being performed six armed men beloniges to the eame party and bent on the like bloodthirsty errand, entered a and hent on the like bloodthirsty errand, entered a
house of the Dyake close to the residence of the house of the Dyake close to the residence of the
Missionary. The sque suspicions were excited, Int the power of Christian teaching made itself felt the people rose upon themiand bound them, but inslead of taking the law into their own hards they slead of laking the law into their own hards they
led them before the resident magistrate."
The Straits of Malacea Settiements are now under
the Episcopal charge of the Bishope of Labuan. of Mission work, little is being done in these parts by the Church of England. There are Government chaplains at Singapore, lenang and Malacca. At singapore the I'ropagation Society has had a Mis cult on some ycars. The work is extremely diffiTamils, Clinese and Malays are here in tens of thousands. They remain a few years and then de of libour, so that, if brought under Christian teach ing, they become dispensers of the truths they have received. Few places can be found more import ant than Singapore, From an insignificant fishing village of 150 souls it has become the key of Stamford commerce. The forethought of Sit for the English Crown this splendid station. The same wise administrator provided for its spiritual development by building a church and by the en
dowment of a college, of which he wrote: "I trust in Gof that this institution may be the means of civilizing and bettering the condition of millions." The are now in the Diocese, including the Sell Straits of Maiacca, 13 Parishes or Missions, 10 3,300 Church members.
In 1869 Bishop McDougall was succeeded by Dr. Chambers, who had been working as a Missionary in the Diocese ever since 1852 . In to years
Bishop Chambers was compelled to resign his office to the duties of which bodily weakness made him wholly unequal, and our latest accounts mention that Archdeacon Hose, of Singnpore, has been appointed Bishop of

The Rev. T. T. Halcombe closes his short history of the Mission to Borneo thus: "The Dyaks give borous of decay; the abandonment of their bargradual disappearance, but only brings out the docile side of their character. They are a vigorous
race, accomplished alike in the acts of war and of peace, and it is incredulous blindness which hesi-
lates to believe that the work which Bistiop McDougall and other pioneers commenced more than no longer on earth, to bring forth fruit in a dominant
and skilful race, the occupants of a land nch both idden wis of the ground and in the treasures Christian lives and throwing the light of their
teaching and example over the Islands of Oceanica."

## Uteus from the Rionti fitela:

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Collections, Sumscrithan
for weck ending Saturridy, June is
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 Jotm'n Clineth, Morih sydney, $\$ 4.15$, 5.45
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Purou-The new Charch was comsecrated yes urdiay. His torlsthip the Bishop wass assisted by
Whe whote of the Clergy of the gurroumding counThe blishop pretelhed ine the momining, and the hevill give the particulars next week

Hanmax.-Mr. Duman McGregnr is making an monest appeal for nore workers mothe alhermarl ity Mission. He says: "Ahter five gears in Mission to reming the Cloristian Churchats of our city that here is as great need today as ever of more haverers' in this, the rourghest, bardest, and mos uninviting splere of albur. Ant atter speakiny egard to it, he conclutes with these strong words regard to it, he concludes sith these strong worels:
"Are we living fir. away from this Mission field? So ! live or ten minutes' wall. As this district is iethated just at the doors of the Churehes, surct here is ne excuse for negl, ting it. Th has, requent yoccurted to me when working on daring thes women in this neichliourlhoud shumbld drew forth the mited energy of our Churehes, sio that Christ's Kingdom may come even in abbernarile strect."

Hatrax-A public meeting of the friemels of He Bilind will be held in the Academy of Susis on Thursilay eveniug Jume 1 oth, conmencing at hee "Cuses and Effects of Blindaess, Eminent Hilind Men, Education of Blind." A*e. He will ruetically pregent the clames of the hind to partic $y$ every chith in the lrovince. The meeting wil also be addressed ly several of our hest public speikers. Admission will be by iavitation cards that this will be ge dy tange atherings in the cause of humanity that has bee uthorized to state that persons not receciving card may obtain them by application to the Superinten dent of the Institution for the 1blind. The move ment is a philhnthropic one, and we heartily wish is promoters every succes.

Tarnoutur- -"We eajoyed Dr. Bullock's sermons on Whitsunclay very mutch. Indeed it was a happy Recturte ordination
Ave join the people of Yarmouth in offering our reenipurmitted to reach so adrinced an age. We Church Mfiliant.

Personal-The address of the Rev. E. H. Bal will in future be Yappan Station, Cumberland Ca:

Cornwazilss:-On the Tuesday before Easter Church; who tad done long and faithfiful service i foreign parts. The Rev. John Storrs, after being
oriained Deacon by the Bishop of Rochester in 183, went to Nova scotia, and received Priests
Orders from Bistiop Inglis in 1841 For thiry-two years he latoured continuously in that dioceset crerywhere showing strict conscientiousness and
untiring devotion, combined with great simplicity untiring devotion, combined with great simplicity
and humility of spirit. In 1872 he came to Ens and humsility of spirit. In 1872 he came to Ens
hand on account of his wifc's bodily affiction, and hand on account of his wife's bodily affiction, and won for himself the affectisns of the peopite. He died at Bournemouth, and was buried on Easter
tive at Worlinglam in Suffolk, of which parist Sive at Worlingham in suffolk, of which parish he
bad for three years beclo in sule clarge had for
hilld.
The deceased genteman, to whom reference is mate ahove, was for very many years Rector of
Conwallis, where his memory is cheristed by all Conwallis, where his memory is cherished by all
who knew him, ai an exemplary mana and faithatul
pastor.

PRINCE EDWARD ISLAND.
Stamershen-The Lord Bishop of Nova Scotia arrivel at this Parish, on Saturday erening, 28th wit, by the steaner "St. Lawrence." fron Shediac,
and wats driven to the Rectory. On Sunday mornins, a very large congregation assembled in st Mary's churd. The Service began a few mimules
past ten o'elock. At the end of the third Collect pist ten o'elock. At the end of the thard Collect, he Reetor of the Parish, when the Bishop addresscel the congregation in a most forcible manner. His Coreship spoke very strongly of the necessity of making very streauous eflots to hquiate the debt
at present festing on our Church property, in Summersile, and it is to be hoped that has atmonition ulxon the subject will produce the desired effect,
and leat to some deciled effort teing made. His
 Yortshipp then addressel himself more cespeciany
the: Camdidates for Comfirmation. He regretted bery much that some who ought to have been there had failed, lier reasons hest known to themselves, to ppear. his exhortations were most fatherly and the Apositolic, Kite of "Laying Sin of Hands." The the Apostonic kite of hiaying on or hands.
Hishop also devoted his sermon to an emforcenent of the duties of the newly Contirncil. It was very fratifying to see very many of those who had by fratiyng to see very many of those who had by
this Rive wen admitted to full communion with the Clatreh of Christ, avail themselves of the first oppertumity of approaching Gomis altar. It is very devouly to be hiped tiant they will continue regiar and comsistent Conmmicants. The entire ser-
 pess uron the minds of the people the necessity Weir Cimureh, which ath must acknombedre an which, it is to be hoped, may soon be effected Evening Service wats held ia Summerside, when his 1.ordship again pached, thus completing a hard day's work. All the services were well attended, we weather was remarkithy fine, and the Bishop woke of her cor the persin ance of the organist, Miss McLeman, and th musical portion of the services generally. It mach to the wished that we could enjoy the presene of our chicf pastor more frequently, as all must feel that his mature and fatherly connsels are most instructive and cilifing. His lordship left y he carly tain on Monday morning for Kensing-
on, on his way to New london.- $\quad$ 'arish Churit Fork.

Cuntontemons-St. Jaurs-The Bishop ad ministered the Rite of Contirmation on Whitsum Way at the Morning Sevice. There were thity-four
candilates. The lishop's address was a clear and vorcible explanation of the Rite. We hear that Wenty candielates wure presented to the lishop for Contirmation at St. Peter's in the evening. We learn that the Res. T. B. Reagh has declined the
invitation to take charge of Port Hill Parish. His own people showed such sorrow at the prospect of his removal, and anxiety to retain him, that he has decided to stay with them. 'Ihe Colonial and Conbeen considerably reduced.

## DIOCESE OF FREDERICTON

Docesan Cuurca Societr:-At a meeting of De Executive Committec of this Society, held at St. office of Me ist june, Mir. S. Schoneld resigned the the duties of the of the Seciety. He has found attention than he could spare from the time and nercial business in which he is engaged. Mr. Schofield, from his knowledge and habits of business, proved himself an excellent 'reasurer, and his lhis was shewn by the following resolution, which was unanimously adopted:-"That this Committee has accepted, with the decpest regret, the resignason of Mr. S. Schofield as Treasurer of this Society. The very able manner in which Mr. Sfice, and the exactaess and care with which he has submitted his .accounts, entitle him to the regard
and the warmest thanks of this Committee." Mr and the warmest thanks of this Committee." Mr.
George H . Fairweather, of the city of St. John, was o inform reasurer, and the Secretary was requested forwarded to Mr. G. E. Fairwcather, St. John, after the 6 th of June inst
it The Annivessary Meeting of the Diocesan Church Society will be hey (D.V.) at Frederigton in the
Odd Fellowit Hall, on Thuriday; the th day of Odd Fellowi' Hall, on Thurbay; the 7 th day of
July next, at 4 o'clock, P. M . The Clergy and Lay Dclegates are requested to meet in Gencral Com mittee, at the same or Tuescay the 5 th day of July next, at ro o'clock, A.M

By order of his Lordship the President. J. N. Кетсним

St. Andrews, May 19, 188 r .
The Clergy are especially requested to forward their reports to the Secretary, at the latest,--a fort hight before the Annual Meeting, in order that the By a resolution of me be properly prepared.
By a resolution of the General Committee, it is
保 be forwarted to the Secretary, at least, ten day's be be forwarded to the Secretary, at least, ten days be ore the Annual Meeting.
Diocesas Church Society.-An "Occasional paper," No. MI., issued by order of the Executive Committee, on June ist, is now ready. Copies may be had in large or small quantities for frec distribu-
tion on application to Rev. T. E. Dowling, Carieton, St. John.

In Agen Curisman:-The funcral of the late Irs. Cummins took place from her residence Charlotte Street, St. John, on Monday, May 3oth. This aged lady was a descendent of the loyalists, wholeth ther all for kimg and conscience sake. She memory could take her back to times and scenes memory coudd take her back to times and seenes
which the younger generation could only foliow in magination, but wheh were to her realities, har the deprture of such an hough now ee', moll the departure of such in aged veteran of the house hold. To them remains that constant reminder, the vacant chair of one who could discourse on the hort time of her decease as the things of yesterday The service was performed by the Rev. Mr. Armstrong, who, after the usual reading, with an appropriate extempore prayer, at the house, concluded the last sad rites with the solemn sentences and prayers of the Church, in the Church of Fingland same which contains all that is mortal of the deceased liady's brother, the late Mr. Stephen Simnott, for sonte time organist of Old Trinity, St. John, of which Church she was a constant member. Her age was $9+$, the dazy of burial being the anniversary ban here by the sea, within sound of the mormuring ocem, for one who, for nigh a hundred years had weathered the stoms of the battle of life?

## Then, fainting soul, arise and sing, Memat, but be selfer ow the wint:


Till Jeath the weary spirit free.
Thy (rob hatia sath, "Tis good for the
To walk lyy faith, and not the sigle ;"
Take it on trust a fitule while, -
Soon shalt thour read the mystery right
In the futl sumshine of 1 iis smile.
Woonsrock.-We are glad to chronicle that the basement of the new St. luke's Church is nearly
completed. At lacksonvitle the new buiking is completed. At packsonvitle the new buiking is ecently gathered; and fathed it, and workmen are now engaged in plastering.

St. Joun-Trinity Church.-The amiversary scrvice in comnection with l'rinity Sunday Schnol occurred june 5 th in the church, and there was a arge attendance, especialy of the teachers and
sehool children. Rer. Mr. Brigstocke officiated and was assisted by Rev. R. Mather. A sermon, especially for the children, was delivered by Mr. Brigstocke from Revelations iv. 1st verse.

Hampron.--We regret to record the death at Gampton of the wife of Rev. Canon Walker, which Mrs. Walker 5 o clock on the morning of the 6 th. Mrs. Walker was a sister of the late Isaac WoodQuaker, who came to St . John at the close of the Revolution. Mrs. Walker was 73 years of age. She leaves four sons, three of whom are in the Ministry, and two daughters. Canon Walker, who cmpathy of all his brethon in Docese, has the The funeral of the late Mrs . $V$ Vilker took place on the Sth. Nearly all the clergy of the Deanery were present. The body was borne from the deceased, the churchyard by the four sons of the their own hands.

Frederictosi-Arrizal of the Condjutor.-The Iost Re last evening by the 8 o'clock John. A large number of the leading members of sembled atral and Christ Church (St. Ann's) aspresent were Rev. Geo. G. Roberts, Rector of the Parish; Rev. Mr. Alexander, Sub-Dean of the Cathedral; Rev. Mr. Greer, of Oromocto; Rev. Mr
Weeks, His Honour the Chief Justice and Geo Bliss, Esq., Wardens of Christ Church (St. Ann's) of the Cathedral congregation : His Honour Judge
Wetmore, Geo. F. H. Minchin, Esq., F. A. H Stratton, Esq., Prof. Harrison, Samuel Akerley

Esq, A. F. Street, Esq, Prof. Bailey, Geo. R. Parki, Esq, Jas. S. Beek, Ess., H. A. Cropiey
Esq. and Iohn Black, Esq. Mlessrs. John Mc. Esq. and John Black, Esq. ; Messrs. John MeCal
lum, John Richards, E. L. Wetmore, T. C. Wia lum, John Richards, E. L. Wetmore, T. C. Wia
slow, and Wm. Fisher, of the congregation of Chris low, and Wm. Fisher, of the congregation of Chris
Church (St. Ann's); and from the choir, Mr. D. Church (St. Ann's) ; and from the choir, Mr. D
Jordan, Dr. Brown, Melvin Jack and W. A. Quin Jordan, Dr. Brown, Melvin Jack and W. A. Quinn
On the arrival of the train the party adjourned to On the arrival of the train the party adjourned to
the waiting-room of the depot, where the abo: nae waiting-room of the depot, where the above named gentlemen were introduced to Dr. Kingicn
by the Metropolitan, after which the Metropolitan Dr. Kingdon, Rev: Mr. Roberts, and Rev. Mir Alexander were driven to "Bishopcote, the tes dence of the Metropolitan. On Sunday Dr. King don conducted services at the Cathedral, but dia not preach. The St: John Gitue, in an editorial, comments on his arrival very sensibly and judician: The Coudjuto
we Coudjutur Bishop-Rev. Dr. Kingdon made yesterday, a very favorable mpression on the fen
tlenen who met him in the Trinity Church Schoul Housc. Of course, there would be a natural di postion on the part of those who received him Jdge favorably, but this feling is undoubtedy icmpered ly some anxiety. It is not that J Kingdon is now to be Bishop-Condjutor; but in
the fitture he is to succeed to the position of Bishow of Fredericton, and to the control and manare ment of the Church of Eneland in this Diose He will be judged, therefore, Crom that standpoin and ant from the position which he is at once to take. Du He will beonder when he will eventually assuate trasted not with a predecessor who has passed away, but with one wholves; and he will have : be tried in a mensure not be whe he does bue what he is likely to do. Nevertheless, there every disposition on the part of the clergy and the laty of the Charch of England to take a most fiv Condjutor ; and even these and witerances of the ful thing to do in the prose for thonght it a doth confines of canada to Church are well inos to bindly a candia plished facte. 'The Condjutor lishop is no person of importance or interest in his own ommunion, but all denominations in a comtry lik rirtue of his sacred office who at once becomes, by the communis, assumes a position wherein ber prove to be of great usefulness in the developmer the a sumber and better life of the people, or may we are in ang-block. Separated and divided ura ence that cxists amoners, and wetricen the mell denomina touns, there is a socat fecting of mity and onemes. our gereral life, and to that we ask all to cordialty contribate. Dr. Kingdon yesterday exhibiai several admirable traits of character in the brict ad dress he made, and in welcoming hinn to our re
vince we feel a confident hope that we are welcomin a genteran who will see, and seize upon, the las phases of colonial life, and do his utaost to mas the better or his citizenship.

Moscrox. - The Rev. E. S.W. Pentreath preacich Sementh maversary sermen to a very larg tifesta on limity Sundiy. Great and mos: entreath first peached in Moncton. It has gruwn from searcely more than a village to the dimensinns of a good-stized town; and the Church population in the
fold.

DIOCESE OF SASKATCHENAN


The Winter Divinity Term of Emmanuel Col age, Princess Abbert, ended on the 30 th of April Eleven missionary students have received instruc on during the pinter four of them being Cre Indians, two Cree half-breeds, one a Sioux Indian and four of Camadian birth. There were also a fev oid in the Collegiate School. Examinations wer
 Creek and I ranches, and the Cree and Sious. Inclian hoguages At an ordination held on the first of may at St Mary's Church, Prince Albert, the Bishop pointed out the progress made since the stituted seven years ago. He began with one clergyman in full orders-a native deacon (sinc clergy, of whom nine were priests and three dea cons, and ten catechists in charge of mission sta tons, makng in all twenty-two missionaries, beside a number of schoolmasters. Four of the missionary students of Emmanuel College were candidates for oly prders, and would probably be ordained in Cree half-breed, and two were of Canadian birth They were all making creditable progress in th logical staff of Emmanuel College consists of the Bishop as warden and Professor of Divinity; the Christianity; and the Rev. Canon Flett, B. D. Professor of Ecclesiastical History. A collegint Mackay being English and mathematicaj master and Canon Flett, classical master.

## family gitpatament.

## Calling the angels in.

We mean to do it. Some day, some day,
We mean to slacken this fevered
that is weating our very souls away,
That is weating our very souls away,
And grant toour loaded hearts a hus
That is only enough to let them hear
The footsteps of angels drawing nenr.
We mear to do it. Oh, nereer doubt,
When the burden of daytime broil is o'er ell sit and muse white the stars conie out As the patriarchs sat at the open door
Of their tents, with a leavenward mazing $e$ e To watch for the angels passing by.
We see them afar at high moontide,
Whea fiercely the world's hot flashing beat
ct never have bilden them tumn aside
Xor prayed them to hallow the cheer we spread, To drink of our wise amd breek our lreal.

Fe promised our hearts that when the stress
Of the life-work reaches the longell-for close,
When the weight that we groan with himerers
We'tl loosen our thoughts to such repose
Sharistes care's disturling linn,
And then-We'lt call the anyels in.
The day that we dreamed of, comes at lengti,
hud broken in spirit and slorn of strenth
We drop, indecil, at the door of rest.
Ind wait and wateh ns the day wates on-
15ut the angels we meant to call are gone

## molowng jesis

## A SERMON

And immetiately he received his sight, and foltowed
There is a crowd of people passing through Jericho, the city of palm-trees. At every house ,auses in his toil to look on, the mother catches up her child from the advancing throng, and a whisper goes round that "Jesus of Nazareth passeth by." siting in the shade of the trees which he hath neve seen ; for Bartimeus knows nothing of blue skies or bright flowers, or green fields dotted will white sthecp. The blind man cones to Jesus; many try
to hinder him, even as many would hinder us now to hinder him, even as many would hinder us now, but in vain; he came and received his sight. What think you, was the first thing which he saw? Not
his home, which had hitherto been all dark to him his home, which had hitherto been all dark to him,
not the ficlds where he had wandered as a boy, not not the fields where he had wandered as a hoy, not
the palm-trees which had sheltered hinn, not the faces of his friends, not the fair sky of which he had dreamed, nor the flowers for which he had longed,
-he saw God, he saw the Hand which had healed -he saw God, he saw the Hand which had healed himin. So it is with ourselves. Whilst our eyes are
blinded by sin all around us seems dark. We find no goodness, no beauty in the world, all the musi Hite seems out of tune. We believe the earth to ee peopled by knaves and liars, we think that every one has his price, we trusi no one, we give
no one credit for pure motives. When troubles no one credit for pure motives. When troubses
and misfortuncs beset us we regard them as a curse our way of life is planted thick with thorns, and erminates with a black grave. When our eyes are opened after true repentance, all is clanged. We see God's hand everywiere, and then the first result is that we come to rerognise the world as Goo's worl. We used to see nothing but evil. Now we begin to see gooc as weti. Wood find out that there there are such beings as good men and good wo-
men, that we neyer thought of before. We find men and women in the divine image, and we understand the nobility of that nature which was taken by Jesus Christ. When we receive our sight we of us, in the beauties of nature, in the blessings of religion, even in the sharp medicine of sorrow amid the storm and tempest of affliction we can see esus walking upon the water
The first result of the blind man's resteration to sight was that he saw Jesus, the next result was that he followed Jesus in the way. That way, remember, was one which led him away from home and friends; it was a hard, rough way, fall of dangers and troubles, ending in a cross and grave. I
cannot believe that Bartimaus ever left our Lord again on earth. When the people strewed palmbranches, and shouted "Hosanna," I think the once blind man was there to help them; when
Jesus was bowed down with agony in the Garden, Jesus was bowed down with agony in the Garden, I think Bartimens was watching near, among the shadoiss of Gcthsemane. When the soldiers led
the Saviour away to judgment I think Bartimæus the Saviour away to judgment I think Bartimeus
was waiting to know the end; and when the end came on Calyary, he was surely there, among those
wiose eyes were opened, close to the cross of Jesus whose eyes were opened, close to the cross of Jesus
Christ. So with us, when our eyes are opened we follow Jesus in the way, Before that we walk in our own way, in the way of the world ; we follow
the multude to do evi, we foilow our own sinful lusts and passions; we choose our own way instead pleasant, most, easy, most profitable: , but when our
loved to choose and see my path, but now, lead Thou me on.'
Thus we come to follow Jesus in the way ; and that way is the way of holiness, the narrow way which leads to life everlasting, the unvard nay to
the Heavenly Jerusalem. That too is a path which the Heavenly Jerusalem. That too is a path which
takes us away from self, and from self-pleasing; and takes us away from self, and from self-pleasing, and
from many pleasures which the world calls innocent It is not always a smooth way ; it climbs up the Hill Difficulty, and anon winds down into the Valley of
Humiliation; it is a road where there Humiliation; it is a road where there are many
thoms to pierce, and where there are bitter gall and thoms to pierce, and where there are bitter gall and
sharp vinegar of self denial; it is a way which is sharp rinegar or self denal; it is a way which is
often wet with tears, it passes through a garden of often wet with tears, it passes through a garden of
Gethsemane, a place of agonized prayer, it leads to Gethsemane, a pace of agonized prayer, it leads to
a cross, a life-long cross somutimes, it carries us to a grave, but, thanks be to Gon, to a grave from which the stone is rolled away, and which is brigh with the light of a glorions resurrection. And witha it is a way or pleasantuess, and a path of peace, of peace such as the world cannot give, and it is ay which ends in Heaven.
How then, brethren, can we follow Jesus in the way? Our eyes must he opened to see that there
is none to whom we can ro hut Jesus, that there is none to whom we can go but Jesus, that there is
no other name under Heaven given amoner no other name under Heaven given among men
whereby we may be saved, that theic is no other Whereby we may be saved, that thenc is no other
path to Heaven except in Him who said, "I am the way." Our eyes must be opened to sce our sins, then we shall thee to the Saviour. They must be opened to see our weakuess, then we shall seek strength in the sacrament which He has given us
When our eves are opened, and we determine to When our eyes are opened, and we determine to
follow Jesus in the way, we must, like lartimeus, be prepared to gize up something for Christ's sake. We cannot walk in our own way and His way too, because His ways are not our ways, neither are His thoughts our thoughts. We must make His way when He had all the thorns, we camnot hope to do the will of our Father in Heaven if we only do our own will on earth. Self-denial is the great want of the present time. The cause of so much coldnes and uter unbelief, lies in the fact that open professing Christians want a religion zoithout a cross they are unwilling to deny themselves, and yet the him deny himself, and take up his cross and follon Me." I sometimes wonder if the spirit of the grand men of old time, such men as s . Ignatius or Polycarp, or many another whose name is written in Heaven, has quite died out. Ther gave up wealth sake of Christ. What do most professing Chris tians give up for Jesus now-a-days? Many Churchgoers grudge even the brief moments taken from self and given to GOD; "we have no time for much religion" is the cry of this over-worked, feveris eentury, and many a one is starving his spiritua life because he will not give up a little space to quiet thought and selfexamination. Trrul
"He that lacks time to mourn, tacks time to mend,
Eternity mourns that," Eternity mourns that
think the good old saying "No Cross, no Crown, is too much forgotten in the every-day lives of thos who yet desire to follow Jesus in the way. Let our prayer be that we may receive our sight and be led
o follow the "Lamb whithersoever He goeth," that having passed by the way of the Cross and the Grave we may at the last enter into the rest which remaineth for the people of Gon.

SOME DEFINI'IE TEACHING.

Falth is the first thing that a Christian needs. It is a gift of God, by which we are made able to be firm, because it rests on God, who cannot lie Your faith must be entire, because it does not rest on your own private opinion. Your faith must be atiac, for faith without work is dead. Nothing must make you give up your faith. You must nor choose your own religion; but belicve all the truth hat God teaches in His Church. 'The chief truths of the Christian faith are in

## -The Creed

3.-Hope.

After faith the next virtue that a Christian needs is hope. Hope is a gift of God. It is built on the promises of Christ, on His merits, and on the mercy
of God, who will give us the help we need. We of God, who will give us the lhelp we need. We
are not to hope or rely on ourselves, or on our are not to hope or rely on ourselves, or on our good the grace of Christ working with us. Do not sy the grace of Christ working with us. Do not sin
by fresumption, or think that God will pardon you, by presumphon, or think that GoD will pardon you,
whether you do good or evil. Do not sin. by whether you do good or evil. Do not sim, by
despair, or think that GoD has given you up, and will not save y

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4-Prayer.
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All real Christians pray. . It is a very sad thing for anyone wh
without prayer
When you pray think well of what you are going to do. Think of your own weakrest and sin Think of Gon's power and goodness. ' Kneel down
humbly, and keep in mind that you are in the pre humbly, and keep in mind that you are in the pre sence of GoD. 'ake cate honder, or your eyes see
Do not let your'thoughts wandeak slowly and with
twhat may' disturb you. Spes : that may' disturb you. Speak slowly and 'with

Every 5.-The lonbis Praver.
Ery day, morning and evening pray at least twice few prayers, if possible, in the middle of the da Two words of advice may he needed here. Do not leave out your morning and evening pravers because you are hurried. You may shorten them, if necessary; but you must always pray. Say a least the Lord's Prayer. I must warn you also never to be afraid to pray. li you have fallen into $\sin$, pray all the more hunbly, and ask Gob to for give your sin. It is us had to give up hope as to and cening, every day ; if you cannot say all, sa what you can.

## RERIC OF THE PAS

Completc Soripturar Dircitory for the ciuid

Wr. have in our possesision a bible and prayer book, owned by Mr. James bowell, of this town, Which was "imprinted at london, by Bonhan, corton, and John Binl, Prmers, to the Kimgen chares. It will be observed that the date of print ing was just seven years after the publication of the ne ganes revised edition. Ine book is in exee Mr. Jowell's ancestors, and has cound hy one a re can see, complete. The printing was well exe cuted, and shows as clear as cy
It is not our intention to coter ino a lengthy description of the book, as it womld take more time and space than we feel in a position to give, but we may say that we doube if such a complete and well preserved book of its kind can be found in the
country. Jo ministers and members of the Churel of England it is of peculiar interest, containing : it does so much in connection with the past of their
Charch. The volume opens with a calencar, giving morning and evening prayers for earb day in the ear, which is followed by "proper lessons to b end for the first lessons both at morning and evening prayer, on the Sundays throughout the years, and for some also the second lesson"; next come minute directions regarding all the services of nem bers of the Church of England; then the Psaluns of David, followed by a few pages of "(Godly rayers"; "The Genealogies recorded in the Sacred Scriptures, according to every Jamily and Tribe, With the line of our Saviour Jests Christ, observed roly Holy Bible, containing the Olde testamem, amd
the New, newly translated out of the Origimal Tongaes; and with the former Translations diligent by compared and verified, by his Majesties' Spuccial Commandment." This volume closes with some hymms and "The Psalmes of David in meeter," Ioth of which are accompanied by several tunes, amongst which we notice "Old Hundred"
On the liy leaves at the begiming and end of the book are various dates connected with the history f-the Bowell family and we take the privilese or copying the following one :
"Mary barnarde ye daftor
was born ianuary ye 5 th, 1704 .
"Mary bamard my name her book god give her doth toll lord iesus christ then save her soul The entry is in a plain round hand, and the ink shines out very clear.- Menford Monitor

## FUEL

## prrfact.

Some people say, what do you mean by "liuel?" I mean something which the reader may destroy f he pleases, or use as fuel to feed his thoughts or interest and instruct his mind
But'what made you give it that name? Because wanted to reach Parishioners, who were too scat cred to attend occasional Serviecs, who neve would have read any very learned work, avoid gir who do not worship with us, and leave myself at liberty to turn the subject in any way I thourg most profitable.
What is the object of 'Fuel' then? 'The object is to induce others to sce that there can be but one Church, which is the "Lamb's l3ride," "The Pillar derstand wd of the Truth - that to know and un piness in religious things'; that if they lightly unite themselves with those who do nct belong to it, o who practically ignore it, they will in all probabili ty pay very dear for a bnef pleasure; and if the
think lightly of it; or despise it in their heart, the will soon fall into wayward errors which will end in sad disappointment.
If by throwing the subject into narrative form,
have made it more readable or attractive, 1 am
amply repaid. If I have caused any one to feel the
importance of the Church, I am forever thankful and can bid such "Goo speed"; and fear
"they ghall prosper that love the Church."
If it proves beneficial, it may easily be followed b
If it proves beneficial, it may easily be followed by another "Series," treated in a similar way, bute emplifing particular doctrnes or usages; and

Mother, that young man; you know who I mean
and I said. just as you always do, we belong to the Church of England, but we are not particular we like to go where we can get any good. He did no: say any anything for guite a while, then he smin What to yon think a Church is? I hardly knew he churches roun! here as well as y do. Aher his we thes rount here as well as I do. Aner home. But what would you have silid a Chureh is? Well, now that is a guestion to ask I ot course there are Catholic and Vrotestant Churehes. Now I guess he lelongs to the Catholics, and yout just have no more to say to him. Oh, hut I know he does not that. hecamse I heard of his being at Church on that somblyy when our minister hatd the sacrament sis early in the morning. Was he there hen? Now yut know only two or three went, and What a fuss there was about it too. And did not We of them say that somebody called it carly"Mass"? foll, I do no know about that, but he was there were a Cuthlic beause they ate been there if he own. of course they had beter tho, we do not want angthing to do with Catholies. lant why should we not keep to our own Chureh as well in hey? Why child, hecause there is quite a lot of us, and we are all going to the same phace theogh
we need not all go the same way. besides, whit We need not all go the same way. hesides, what Catholic Charch you belong to, so you are not Cabolic. There are good people in every de whan Chorch is, and I witl would jnst like to know What chureh is, and 1 will too, for he will be sure to ask me agan some day. lou chideren have all ing out everuing and aises yor mist be hand that no one ever thinks of. Well, mother, 1 am that no one ever thinks of. Well, mother, I am
sure it camot be very wrong to like to know what are it camot be very wrong to like to know what asks you. I wouder if he linows what a Clatech is and whatever made him ask me

## WHAT BROUGHY HIN

I was sitting one Sundey morning, with a news mper in my hand, feeling really miserable. My wite and eldest hoy had gone to chares. I hear on my ear, "Horace, when you question fell 1 will you do-go to church like mamma does, or stay wit home always and read the newspaper?
"1," said Horace, cight years old, with great emphasis on the I; "shaill do ueither. I shatl not go to churela, and i shatl not sit about at home. I shall have a big horse ; and jamic lincoln and will go a ride, and go right away and have lots of
That child's words set me thinking. I saw my own boy in company with others of the lowest and most unprincipled of men, alle perbaps women spending his tme in a way which would break hi father and nuy placid ansiate my white hnired old saw them quitilly walking side by side to Church i the old country town, and us children following. conld ndt sit another five mintites. Up I rose, and putting on hat and coat, went to the Church and slipped into a pew in the rear, and heard the set mon, or tried to hear it, and for that boy's speect had taken possession of my sonl, and had filled it My wife was astonished te see me waiting for her a the Church door.
"I thought I would come and meet yout," was all I said.-Sclectal.
How much bappiness is destroyed by repeating to others what is said aloott them, Some one is unkind enought say something natghty about some
one ; it would do bin no gond to hear of it, indeed it would do harm, for it would cause him to feel imit would do harm, for it would cause him to feel int
happy and uncomfortable; but a thoughtless indihappy and unconfortable; but a thoughtless ind
vidual goes directly to him with the story, and, per haps, repeats it in such a manner as to give it a worse coloring than was intended, thereby causing grief and hard feelings. It would be much bette all were these meddesome tale bearers to mind their own business, and let other people alone

A GOOD prayer is not like a strategem of war, to e used but once. No: the oftener the better be clothes of the Israelites, whilst they wandere forty years in the wilderness, never waxpd old. So good prayer, though often used, is sth fresi and hen, thou simple soul, who hast no exchange of daiment, whose prayer cannot appear every day at heaven's court in new clothes. Only add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new cre-ated-Thiomas Fuller.

The American Bible Society lately procured for which an entire copy of the Bible cari be printed
wher every minute. How the great Book is pushing nward to the final conquest of the worid! The rapidity with which the presses are multiplying among the greatest marvels of the day.
"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to seeth in secret shall reward thee openly
EvERY religous habit gone through irreligiously ministers to haiden the
dence of things not seen.

## (1he © Churdh (buardiam,

## A WEEKLY NEWSPAPER, PUBLISFIED

IN TIE INTERESTS OF THE CHURCFI OF ENGLAND.
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THE BAPTISTS AND EASTER observances.
The Christian Visitur is worried over the Liaster observances and floral decorations among the Haptists, some account of which we give lelow. "Why all this gush about Easter?" it snys. Well, it is slow growth, but Primitive and Apostolic practices, such as the olservance of Easter Day, "the chier day of the Chistian year, as the
correspondent puts it, is growing even anong this body. Great is the power of the truth. If the Biptists will change "Haptismal succession by the submersion of of heads" to Apostolical succession by the
Iaying On of Hands, which it professes to helieve is only in the Church of Rome, but which is simply in historical fact which no amount of talk can take away from the Church of Fingland, both loodies can
tunite in singing the most glorious Tc Deums, Easter Anthems, and " Processionals," that the Clristian over ane schism hicated.

## master among new york baptists.

## (Correspondence Christian Cisitor.)

There has been n grent change of late years anong the with regnal to the celeleration of this high festival of the
Eipisconal nnal Ruman Churches. Formerly only tliese two Eipiscopma nad Ruman Churches. Formerly only tlesse two
Itenominntions had special serviecs on Enster Day, but of recethn years the cel lelmation of the great Christian loctrine of nearly every clurch in New York nand Mrooklyn Enster
 Mapists, with oller denominatio
their manner of ulserving Easter.
On last Easter Day many of our churches were the centre of nutraction for worblipples. An iden of the extent of the nuake for this festival may le gainesl by inspecting the following programme rewidered by the clooir and chorns of the
strong Phace Church of Brooklyn: Stainer's "UL: inster An-them"-Hucks' "Festival" Te Deum-Navarro's "Glorit Nitr
Ityms: "Morming Ked"- "Hail to Ther, our Kisen King" -."Hail the Day that sees Him Rise" (sung by Sinnday Schuol and congregntion)-"Processionale" (lististe.) The Noml decorntions were in perfect harmony with the
claborate musical programme. The Postor, Rev. Wnyland elaborate musical programme. The Pastor, Rev. Wayland
Hoyt, who is sone of our foremost IMptist scholars, preached a most eloquent and touching sermon on the "Risen
Saviour." Many other of our churches had similar Easter programmes, which, without the too of en vulgar flomal show
of the Ritualistic churches, were wonderfully alapted to lift the hearts of Gou's people to things unseen amleternal. A benutiful part of our Easter Day service is the exercises
of the Sundiay Schools, In the aRernoon the children gather in their school-room anil march in clioses into the main sents its floral offerings They then listen to a short address, Nher which a mermber of encin class is selectel to distribute neighbourhood. No one cancestimate the amount of joy these litule ones bring to weary hearts by this simple service children sa they depart with glad hearts through all parts of It is great cities dissributing theif gifts of fowera verary of our Lond's Resurrection a day of mere display, in Which flowers nind musie take the place of worship to Him wide awake and refuse to tolerate anything which would
turnthe ilouce and worahip of Con into a mockery, and the
most ratical wnon formalist" could not justly have found most ralical "non formalist" could not justly have found Churches.

REFORMED EPISCOPALIANS" AND
EVERLASTINC PUNISHMENT. he members of the Cummirfs schism find the task of organizing a new sect and arranging a brard-new creed to suit everyone a rather formid able task. The question of a Catechism has been
troubling them for some time. What to teach troubling them for some time. What to teach
seems to be a matter on which they are not at all agrecd. The crisis came when the subject of Ever lasting Punishment was
from a secular exchange:-
In the Reformed Episcopal Church Synod in New York, on Wednesday. Rev. Marshal B. Smith offered the following resolutions, quoted verbatim the present articles of relision of an an adaition to the present articles of religion of the Church, and
moved that it le referred to the Committee on Doctrine and Worship, to report, if passible, during the present session :-
AkTILLE 36.-Of the condition of mankind in
eternity: "The wicked condemned by Christ, the righteous judge, shall suffer everlasting punishment in hell itut the righteons shall see God, and be for
ever with the Lord, in whose presence there is fullness of joy, and at whose right hand there are plea
sures forevermore." (Nathew xxv. 34, 4I, 46 Thessalenians iv. 17.)
Much discussion and a considerable conflict of views followed the introduction of this article of faith. The Council refused to table it by a vote of making an innovation in the established rules of and oo the Church. Dr. Smith beineved that truth and conscience alke required that a stand on the
gulestion shoukd le taken one way or the other, as he considered it profoundly toucling, and acknow Dr. Cooper, of St. John, who opposed with tooth and nail the motion to refer, said that the Council stood upion dangerous ground ; they were confronted hy an issue which would shake that Church from of the old Che circumberence. He had England expecting to find a band of brothers. There was a vital distinction to be drawn between essentiais and non-essentials,
He asked if in presence of the work done in the New 'Testament it became that venerable body to introduce a question like that, which might be likely to split them up. He was not to be coerced
and he clamed the right to read the Word of Goi in its original. He did not want to be unchurched, and it was because this resolution appeared to be so inopportune that he opposed it. rotion and contended that no mater hock on the cussion might terminate evil woukd result. He wanted to have the point and
with it indetinitcly postponed
A somewhat heated discussion followed, in which parliamentary rules were not always observed. Among the participants in the debate were Bishop latane, Mr. Young, Mr. Erving, ex-Governor Wood-
ford and others. The reference was finally ayreed to by a pronounced majority, after which the clair man administered an uministakable rebuke to some
members who, while on the floor, had allowed members who, while on the floor, had allowed
themselves to indulge in remarks which did their presiding officer but little justice and themselves
less honor.

PARISHES in nova scotia and new BRUNSWICK IN $1519,{ }^{20}$, '23 AND ' 28 .

Cuifiled from the S. P. G. Reports.

## A. D. $1 \mathrm{IS}_{24}-$ (Contimued.)

We give in this issue part of the Report of Rev Charles Ingles, who, at the request of Dr. Inglis Ecclesiastical Commissary, visited Cape Breton
Mr. Ingles, at this time was Missionary at Dart mouth :-

Dartmouth, July 21st, 1824.
Rciercid Sir,-In consequence of our conver respecting the spiritual wants of the Mission of St , Gcorge's, Sydney, Cape Breton, and of your subse quent warm approbation of my offer to visit that
people, repeated to me by Mr. Twining, I made arrangements immediately after Whit-Sunday, and embarked on the 8th of June. On the rith, I
landed on Cape Breton, having unfortunately been six days at sea without any opportinnity of serving the settlers on the harbours on the coast. My
reception at Syciney, and indeed, throughout the Island, was highly gratifying ; and 1 believe that the idea that thelr desolate situation was not overlooked by their Ecclesiastical superior, afforded genera satisfaction. As you wished me to spend tivo Sun Thursday, i, ith Junce-I visited Lingan, twelve
miles distant. This is a setlement principaly of miles distant. This is a settlement principaly of
Roman Catholics, visited by the priest once a year The children appeared to be literally running wild With every natural advantage, the produce of the
sea being equally accessible, with that of the knd,
they had every appearance of wretchedness and they had every appearance of wretchedness and
ignorance. Our only family, the chied objects o
my visit, consisting of an extremely aged pair, from
 Cossitt served them about 19 years since. They
appeared to be possessed with groper religious principles, and listened to me with attention and apparent devotion. The remaining days of the week I spent among the inhabitants at Sydney.
Sunday 20 th June- I found a congregation of about 250 , with 20 Roman Catholics. After Morning Service, a very attentive congregation assembled n cross Church on the North-West Arm, where, Service, and preached to a congregation of Dissenters. In justice to the people at the former place, I must ohserve that their exertions are highly cred
table to themselves. They have, without any for cign aid, erected a very neat and commodious building, which is exclusively appropriate to the Services of the Church of England. Twelve acres of excellent land are alloted for a glebe. Their etter to me enumerates about 25 families, who have expended $£ 60$ on the building. The outside is similar sum would complete the whole, and probably provide them with a stove and pipe.
Wednesday ${ }^{23 r d}$-I visited Mince, louisburg, and Gabbarus. Gabbarus is a widely extended setgenerally attached to the Church of England fficiated in a private house to a large congregation and baptized about i 7 children. $A$ disorder, whicl was then raging, had carried off several, and I received the ordinance of Baptism. Similar Ser vices were performed at L ouisburg and Mince on my return. The state of these people generally, with respect to instruction of any kind, is melanholy, having no schools, few of the youth are able were in general sober and moral.
Sunday $27^{\text {th }}$ June. - The Services of the day of the Holy Communion being administered to Communicants. The congregations at Sydney and he North-West Amn were more numerous as were the llaptisms. In almost every instance I found the mothers were desirous of being churched here is a Graminar School, containing 22 boys, kept by Mr. Henry Crawley. A very handsome lot of six acres is set apart in the leart of the town for the use of the master, which must eventually be very valuable; at present it lets for six or eight
pounds per annum. The only other school is kept y Miss Wollenhaupt. She has about 20 scholars, and is occasionally assisted by her mother. Yout en ante that Mr. Henty Crawley keeps the Church open by reading prayers and a sermon on a Sunday stablished. Chief Justice Marshall is very zealous in behalf of this institution, and he will derive ample assistance from the youth of both sexes.
We will conclude Mr. Ingles' interesting report in
ur next, on Duke of Kent's Island and Arichat. To be continued.)
notes for confirmation classes.
By G. W. Hodgson, M. A.
We take to-day the last three articles of the Creed, beginning with the 10th-"The forgiveness of sins." This article naturally follows the one before it, for it refers to the forgiveness of $\sin$ in the
Church of Christ. There have been and are nilChurch of Christ. There have been and are milChurch. How it may please God to offer them consider. We have to do with what practically consider. We have to do with what practically
concerns us; our subject is God's may of dealing with us Christians. There must be repentance
before sin can be forgiven. But the subject of before sin can be forgiven. But the subject of
repentance will come before us a little later. God's willingness to forgive us when penitent is shown in the parable of the Prodigal Son. In Holy Scripacts ii. 38 and xxii. I6. And so the Nicene Creed Acts in. 33 and xxin. I6. And so the Nicene Creed,
"I acknowledge one baptism for the remission of sins." One coming to Holy Baptism with genuine aith and repentance is washed from all his sins, actual and original. Look at the 16 th of the 39
Articles of Religion. It speaks of an almost forgotten controversy; but it is worth thinking of because it shows us how very strong once was the sinning. But now let us see what further provision there has been in the Church for the "Forgiveness or Sins"; that is let us see what Holy Scripture and with the acknowledged truth that GoD in Heaven can forgive sins. Look at St. Mark ii. i-1 2 . Our Lord worked this miracle to prove a new truth, viz., That the Son of Man had power on earth to favourite quotation of some persons-"Who can forgive sins but God only ?". quoted often as An inspired writer has told us that it was the language of the unbelieving, fault-finding Scribes and Of course there is a sense in which it is perfectly

it proves nothing more than this. If we had nothing but this we should have no right to assume that
any one else had that power. But now tum to St any one else had that power. But now turn to St . john zx. 21, 22, 23. These words are as clear and explicit as words can be. The objection that no a moment. Certainly there were once ten men, least, to whom that power was entrusted. Now, is it at all likely that this power was personal to the Apostes, and could only be exercised on the very, very small number of Christians with whom the Apostles themselves came personally in contact? That is, that this most solemn commission was given to last only for some 30 or 40 years, and even then to be used only for those whom the Apostles actually and literally visited, saw and spoke to! It must be a power conveyed to the whole Church for all time. But although we could see this without further proof, yet we are not left to deduction alone. St. Matt. xxviii. 19. 20, tells us that our Lord was to be with His Church, in the exercise of the Apostolic Commission, alway, cict to the end of the wuord. Therefore that Commission was not to die with the first Apostles. But further the Corinthian Church was certainly not in the upper room on Easter Day; yet we find it exercising this pouer $r_{\text {, }}$ and St. Yaul also confirming their sentence. (2 Cor. ii. 10.) Observe there the words "in the person of Chisist" So then as to
forgiveness of sins-1. The Son of Man hath power. 2. He conveyed the same to His Apostles. 3. To be continued in His Church. 4. An in stance of its exercise is found in the New Testament. Now, what does our Church teach about
this? Her teaching and practice are as clear as the day? Her teaching and practice are as clear as the day. Turn to the Ordination of Priests and see the Holy Ghost for the office and wrests:-"Receive the Holy Ghost for the office and work of a Priest in the Church of Gon, now conmitted unto thee by forgive, they are forgiven, and whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful
dispenser of the Yord of CoD dispenser of the Word of GoD and of His Holy Sacraments; in the Name," \&c. Can there be a shadow of a doubt whether our Church does or
does not teach that this power is now conferred? does not teach that this power is now conferred?
She provides for its exercise three times. In the She provides for its exercise three times. In the
well-known Absolution at Matins or Evensong and at Holy Communion, General Absolutions after General Confessions. Then you will find the following Absolutions in the Service for the Visitation of the Sick, to be used after Special Confession (i. e., of particular sins)_-"Our Lord Jesus Christ whilly of parthcular sins)-" "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thy offences; and by His thy sins, in the Name," $\mathbb{N}$, I absolve thee from all thy sins, in the Name," \&c. Yo
teaches with no uncertain sound.
The 1 th article-" $A$ nd in the Resurrection of
he Body." There is no necessity to make difficulhe Body." There is no necessity to make difficul-
ties for our faith, by saying that every atom, every particle that is put into the grave must come together again to form the same body. Our bodies are in a constant state of change, and yet are the same bodies. Just as if you stand by a river's bank on two successive days, every drop of water you see will be different on one day from what it was on the other, but you will see the same river. It is the
living soul that brings together and organizes this living soul that brings together and organizes this matter which now forms the body. Death removes
the soul from the ranges of material things and vill arain from them. At the Resurrection will again be brought into contact with them, and according to the law of its being, will gather around itself; will organize a body suitable to its then
character and condition. A perfect man has both soul and body. Death caused by sin separath oul and body. Death caused by $\sin$ separates then and leaves the man imperfect. So long as of sin continues. Complete redemption full salva of sin continues. Complete redemption, full salvation then mply that soul and body shall
united, imply the Resurrection of the Body.
I Corinthians $\mathrm{x} v$. is the great setting forth of the truth of the Resurrection. Observe carefully the truth of the Resurrection. Observe carefully the
illustration the Apostle there uses, viz., The seed illustration the Apostle there uses, viz., The seed
put into the ground, and notice the two most important principles that it teaches. Compare the green blade that springs up with the bare grain put more beantiful But still, what shall what is put into the grave. upon what has been sown. The ground depends can come only from the grain of wheat. So the resurrection body depends upon what has been buried-a thought of the utmost importance. If joyful will be the has been subdued to the Spirit, if otherwise if the resurrection of the body; but if otherwise, if the lusts of the flesh have not been
renounced, if the flesh has mastered the Spirit what a resurrection have we prepared for ourselves! 1 Cor. xv., 42, 43, 44 give the four distinguish ing qualities of the Resurrection Body: It shall be (1) incorruptible, (2) glorious, (3) powerfu, (4) (2) knowing no dishonour or shame' think also of our Lord's Transfiguration Body; (3) with powers of sight, hearing; motion far greater than' now ; think of our Blessed Lord rising when the stone was appearing and disappearing; (4) no lotiger" "the ferfectly adapted to the highest; most spiritual hife. It is by union with the glonified Resurrection Body See St. John vi. 40, 44, 54

The 1 ath article-"And the life everlasting." Remember our Lord's definition of eternal bife-
"This is life eternal, that they might knowi Thee the only true Gob, and Jesus Christ Whom Thou hast sent." St. John xvii. 3. The Athanasian
Creed is simply an expansion of that truth, that salCreed is simply an expansion of that truth, that sal-
vation is the inowledge (not of course mere intellectual knowledge) of God. A person being in lectual knowledge) of God. A per, and yet not knowing the truth Heaven Gor and the Incarnation, is inconceivable, is about God and the Incarnatiou, is inconceivable, is in fact, a contradiction in terms; and so the
Athanasian Creed says. Eternal life is not something to be looked ior in the future oitly. It begins here, is developed in Paradise, is perfected in
Heaven. Opposite to eternal life is death, Heaven. Opposite to eternal life is death, not to
know God, to be away from Him $a$ atate of the know God, to be away from Him; a state of the soul that can begin here, be develo
receive its dread perfection in hell.
Thank God the Father with all your heart that He has given to His Son power over all Hesh to give eternal life to as many as the Father has given
Him. St. John xvii. 2. Thank God for having iim. St. John xvii. 2. Thank GoD for having called you to a state of salvation; pray that your
nume may not lie blotted out of the book of life. In the faith of the Apostles you have been baptized ; to it you will at your confirmation publicly assent; only in it can you in safety and in peace
depart. Use the Collect for Trinity Sinday as a depart. Use the Collect for Trinity Sunday as a

The Baptists are improving. At the closing exercises of Acania College we read, "the proceedings opened on the entrance of the Alumni by the choir from SL John singing a Procissional Hymn." The choir sang the Te Dcum and chanted the 65 th l'salun" Shades of venerable Baptists! is not this the entering wedge of Prelacy, Liturgies, and every other abomination, in a Baptist sense of the term?

SOMETHING OF THE LITERARY HIS TORY OF THE BIBLE.
Compiled by the Curate of Sirmouth.

## No. II

(Contimued.)
But there is one Book which deserves very par ticular mention. It is the Durham Boo of the 4 The Latin text was copied by Eadfrith, a monk of Lindisfarne, in the 7 th century $(670$ ?) "It is a most beautiful specimen of ancient penmanship tions are very fine, with ornaments and pictures on the several pages, together with curions portraits o the four Evangelists, and the initial letter of each
Gospel is particularly fine." In the disturbed state Gospel is particularly fine." In the disturbed state
of the country, in consequence of the depredations of the Danes, the monks of Lindisiarne were obliged to remove from their monastery; but un-
happily their vessel was upset, and the Durham Book, their most precious treasure, fell into the sea But through the merits of St. Cuthbert, ence prior
of the monastery, but who had been long dead, the of the monastery, but who had been long dead, the
volume was preserved, for the tide ebbed so mucl farther than usual that it was found high and dry upon the sands full three miles from the shore
The monks said it was "much more beautiful than The monks said it was "much more beautiful than
before both within and without, being no way injured by the salt water, but rather polished by some heavenly hand." The sober historian of to-day adds: "its present appearance' confirms the fact of
its temporary submersion, but disproves the assertion that it was uninjured by the waves."
portion of the New Testament (excepting the Rush worth or Anglo-Saxon Gloss, still existing in MS. in the Bodleian Library, but which, like the Durham Book, followed the Latin word for word) was made by the Venerable Bede, the monk of Jarrozt, The
temptation is pressing to linger for a little over some of the interesting stories of this a good man's life, but we have to do here only with him as translator. His had been a long, busy and devoted life, when now once more brought to his couch, old
and weak and ill, he is dictating the translation o and weak and ill, he is dictating the translation o writes it rapidly upon the parchment. The las verse of the 2oth chapter is done, but the old man'
voice is very feeble. "There is but one more chap ter," said the scribe; "but you can hardly speak." Write as fast as you can," exclaimed Bede with trembling eagerness. "Now, master, only one sen
tence is wanting." Bcde repcated "it "It is ished," cried the young man. "It is finished" ished, cried the young man. "It is finished"
answered the dying saint. "Lift me up, let me sit 'Glory be to the Father, and the Son, and the Holy Ghost,', and as he ceased he was dead. How much Bede translated is a debated question; all perhaps, that we can speak of positivel
Gospel according to St. John (A. D. 735.) To recall the virtugus deeds of the great, an good of former days, is the simple duty as well as
privilege of posterity and we cannot therefore pas priviege of posterity, and we cannot, therefore, pass of without respectul mention of the nande of one
of thandest kings, whiether of ancient or of
modern'days-ALFRED of Saxon war against the Danish ravagers onglapd his cogreat in
greater still in peace ; and greater still in peace; a noble Christian man, whos justice, for tre advancement of edduchionitra, arion of the
spread of religion should be held in everlasting
memiory. He translated the Book of the Psalms, and, at least, the greater portion of the Gospels. but And here our story must take a stride of near 500 years, and we are set down in the pleasant The of Lutterworth, on the banks of the Swift. The ruins of the old Church of St. Mary are still but connected with thems are associan memselves est them with them are associations which in vest them with a charm which the shill of the
architect could never impart. Here John Wyctifie architect could never impart. Here John Wycliffe hard and well in translating the Scriptures into England's language. "The carved oak pulpit in which land's language. "The carved oak pulpit in which in which he died, and even the robe-now tatered and tom-which he used to wear," are still to be seen.
Dr. Horne says: "The earliest English translation known to be extant was made by an unknown individual, and is placed by Archbishop Ussher to threserved in the Bodleian Library, and in the preserved in the Bodleian Librar:
Library of Christ Church, Oxford."
A statement was also current that near the close of the following century John de Trevisa, Vicar of Berkeley, translated the Bible into English, but
research would appear to limit research would appear to limit his work really to a
few texts, which were painted on the walls of his patron's chapel at Berkeley Castle.
Notwithstanding Dr. Horne's statement, the balance of authority seems to concede to Wycliffe the high honour of having been the first to give to hi
countrymen the whole Bible in their own tongue He "published" his translation (as far as we cal property use such a w rd before the discovery of primting) ; he sent it abroad through the land be and did the reach of all. Since 1 yyclifie's day and work our language has, of course, greatly changed; but some or his expressions are jet to be found in our
so-called Authorized Versions, as, for instance
 "mote" in our Lord's teaching concerning a faultfinding spirit. His great work was not hastily, but gradually acconylished. Be binning with
translation of the apocalyos, the rest of the N Testament followed, being finished about 1380 The Old Testament was done within the next years, for in 1384 he died peaceably in his own
Rectory, though subjected during his lifetime to constant persecutions. In the next century, however, his remains were not allowed to continue in the grave, for the Council of Constance ordered them to be disinterred and burnt, and his ashles thrown
"Thus this brook hath conveyed his ashes into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean ; and thus
the ashes of Wyclife are the emblems of his doc. rine, which is now dispensed all the world over. The story of this good man's life of persecution would be beside our purpose here ; but do not let us forget that he lived at a time when the influence
of Rome in England was all powerful and admire his of Rome in lingland was all powerful, and admire his
boldness accordingly. It is said that less than ten years after he had completed his translation an at tempt was made to suppress it by Act of Parliannent but John of Ghent, who so often stood his friend,
resisted the Bill with the words: "We will not he resisted the Bill with the words: "We will not be
the dregs of all, secing other nations have the Law of GoD, which is the law of our faith, written in thei own language."

## Correspondenge.

The columns of The Church Glardian witu oc freely opcn to all who may wish to use them, , but objcctionable personal langruage, or doctrine contrary to the well undcrs
Church, will not be admittcd.

## APPOINTMENT TO PARISHES

## (To the Editors of the Church Guardian.)

Sirs,
H. R.:
F. R.:- $\quad$,

1. Whether he gravely wishes us to understand
that the same methods which are used for electing
"Representatives of the people," are fitting, in all "Representatives of the people," are fitting, in all
respects, to be used for selecting one from among respects, to be used for selecting one from among
thuse who are already appointed "Ambassadors for Christ?"
2. Whether he really supposes that the 120 disci ples who took part in the choosing of St. Mathia
weze "Parishioners" in our sense of the word?
3. Whether St. Mathias was chosen from thos
already ordained to be a Parochial Minister? 4. Whether he desires entirely to ignore the

Apostle's query-"How shall they preach, exce
they be sext ?
5 How much more infuence can the laity have
in. How much more iufluence can the laity have in all our
Provinces?
They have two to one of the clergy in Synod.
on all points.
They can compel the Bishop to institute the clergyman of their choice. They choose both their the power of the purse. What more can they have

## basis Of UNITY,

(To the Editors of the Church Guarlina.)
SIRs, 1 prestume jour correspondent of the and instant "X. Y." will not wamt for answers to queries, which he is by no means alone in putting. Pernit
ne to sas, brietly, that the solution of ... me to say, hrietly, that the solution of " $X$. $Y$.'s Church is simply to keep, in mind the broad disinction between what is matter of Foith, and wha is matter of Opinion, only. It secms to me the bitterness which makes ali our dififerences, springs fom disregard of this distiection, and from the ten-
dency which exists, more or less, in all of us to dency which exists, more of less, in all of us 10
exagerate the importance of matters of opinion, especially of our own cpinion, and to exatt them to the region of matters of Faith. In the region of Fai:h we cannot, and in fact, we do not difier ma-
torially. Take the creeds, and even the first nine of the "Articles of Keligion," and accept the five schools of thought in the Church, as stated by "? .," and what appreciable difference of holding there among the five? On the other laand, in mat we must be allowed to difici, very considerably we must he allowed to cifler, very consterably
indeed. Here it is that all the wrangling comes in because of the intoleramee of opinim. The intoler Churehmanth is not any thing like so great. Chilichman may he almest a nitarian or a niver salist in betef, or a sceptic as to parts of the Holy
Scriptures, and he shall not lie the cause of a Scriptures, and he shal no he the cause of a
hundredth part of the animaduersion and strife which he becomes by recomuneading; say, extempore prayers or evening celetrations, on the one
nand or by a weakness for a procesion, a choral
Crvice or a Eucharistic vestunemt on the other ec shall never have peace to eye in these pomits, and such diferences atl roumd. And if the result of such toleration be congregationalism as "X. Y", says it is, plus liff, why cousregationalism with life is hetter, far better, than parvelialism with unstilliess of death.
As for "sects outside the Church," what have we to do with them? They went out from us because they were not of us. When they want to return they are most chcerfully received back when they find greater and greater need for sulb, division they are free as air to sul-divide ; there is indeed, only one thing for which they crave that hould olviterate the marks by which it is so easily distinguislied from the sects, and come down to the level and be just what they delight in calling it, "One of the sects." But so kning as the Churcl of unity" slee has in her creeds, she can afford both o tolerate considerable want of mere uniformity in her members and to wait tutil the sects shall either return to her bosom or waste away in sub-divisions
nfinitessimal.

## FRES SEATS.

(To the Elitors of the Church Guarrlian)
Strs, - $\mathrm{ll}_{\mathrm{y}}$ way of helping the right in the matter of free as oppased to purchased or rented seats in, the
House of Gon, I send you the following short but comprehensive statement:

- By the law and of common right, all the pews ne Parish Church are the common property of the Parish.
the Parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all." -Sir Joln Nichols in Fuller u's. Lanc.

Yours, truly,
Bridgewater, June, 188 I .
(To the Editurn of the Church Guardinn.)
Sirs,-I see in your paper of this week, that our unassuming brother of Cambridge, (not himself a oo settle, in a very remartatible P . S., the question of to settie, in a accry remarkiablic P..s., the question of
the place where the Library belonging to the said Deanery win nor be kofle towledge of the assumption of infallible knowledge of what is to be indicates would have been more in accordance with the temporary fitness of things, if the good brother, instead
of using the simple signature "iB. Shaw;" had ween of using the simple signature "B. Shaw," had been
able to write himseff down "B. A. H A W," or the least, Bishop Shaw.
Faithfuly yours,
An Inctumbert of the Deanery of Shediac June 3 rd , 888 .

## is Christ divided?

## (To the Editors of the Church Guardian.)

SIRs,-When urity, that real and visible unity which our Saviour so earnesty prayed for previous
to His betrayal, is being so cagerly contended for, and. when people are being exhorted to return to the true fold from which they have wandered in
days gone by, either by treading in the footsteps of
their predecessors or by listening to the sntreaties days gone by, either by treading in the footsteps of
their predecessors or by listening to the entreaties
of some uphodiders of separation from the Church of some upholders of separation from the Church
(not division or sub:ivivision in the Church), how
strange it seems to find a member of the. Church

dimness of history are too well-known," etc., and that "inspiration only conmands the submission of all." We have something superior to inspiration ounded. We have the words of Goo Himself, and
foun need not appeal to history, except to establish the peculiar clains of Clurh ith refereleco to it Onr Saviour prayed "that they all may be one, a Thou, Father, art in Mc, and 1 in Thec ; that the also masy be one in Us ; that the world may believe that Thou hast sent Me." No sham unity is ind
plied in these words. Can the desire of our plied in these words. Can the desine of on
saviour so ferventy expressed in the forcgoing prayer be disregarded?
Again, if divisions and sub-divisions are righ, and it they are to be looked upon with a certain do gree of allowance, what becomes of the force of the
following words from the Book of inspiration : "for rollowing words from the nook of mspiration: "For
ye are carnat; for whereas there is among youl envyings, and strife, and divisions; are ye not cat nal and walk es men ?" In the Inspired volum we find schism and heresy condemned, and are we in these days of hoasted Christian advancememt ho
ignore their very existence? Are we to extend the ignore their very existence? Are we to extend ber of every ism in the world, labouring tunder the manifest delusion that the Chureh is inesisibl, including the whole company of believers? Who are th betievers? I think it would be very difficult, far to find them out, for we should have nether history to mind them out, for we should hnve neibher history
nor inspiration to assist us in our search; but supplose, to be claritable, we should have to tak them on messe, including those who helieve a little or nearly nolling, those who believe a litte more and those that believe ath, according to a cernail
standard; but, of ense no standiard; but, of course, not those who believe tes

Your correspondent "Rothesay" would have to accept all who profess to believe in Clinist, nu manter how far they have departed from the "Faith once delivered to the Saints;" no mater how much they have debased the Sacraments; in short. me
manter how widely they have departed from primi matter how widely they have departed from primi-
tive doctrines and usaces. Evidenaty, there i tive doctrines and usages, Widently, there
something wrong about such idens as these. The something wrong about such idens as these. "The
trme of salvation are decided by Gun, not by us terms of savation are decided by Gon, not by ins
therefore we camot believe what we like; tha therefore we comot believe what we like; the
efficacy of the Sacraments which have been divinely instituted is imparted by Gow, and therefore can not be debased with impunity; and "the Church was established by Christ a wisible Church, ana camot have been mysitited or hinden, unless we
admit that the man of sin has triumplied over the admit that the mann of sin has triunphed over the
work of Christ. If the man of sin has triumplied work of Christ. If the man of sin has triumphed
what has beconc of Christ's promise, "Lo, 1 an with you alway, even unto the end of the world?
Your correspondent gives prominence to one quotation from the linspired Volume, namely Namee there or three are bathered together in M Name, there an in we mist or hem. This, h sans in the Bible." Cranted that it is all that he
and says about it, I take it to mealn nothing more nor iess than this, that wherever two or three of the members of His visible Church are gathered to-
gether, and I claim the promise for the sheep of the gether, and I claim the promise for the sheep of the
one fold. I have as much and more right to this one folat. I have as much and more right to "the
interpetation of it than the opponents of "the Church" have to the following one, which is practically theirs, namely, "Where iwo or three of what ever denomination are gathered together in My Name," etc.
It is evident that more is implied than was ac ually uttered, and Christ having established a real and visible Church, I have good ground for belies: ing what I have asserted. In the Gospel according
to St. Mathew, clapt. xvi., verses 8 and 9 , we find that people could draw nigh unto Gos in vain, "teaching for doctrines the commandments of Grace, and find favor, believing and rejecting as much of Divine Truth as they please, and all be alike members of that mysterious Church? I say mysterious, because your correspondent asks-"how been led to believe, both from what I deduce from he Inspired Volume, and by my spiritual advisers, that "we live in a world where Gon has blended and combined the visible with the invisible-the body ment with the Grace-the Church with the Faith. If this be so, sectarianism and the Faith can never exist together long.
In conclusion, if there is no true Apostolic Succession, there is no Church; there are no persons today duly authorized to minister in holy things. If
lishops, heads of colleges, heads of preshyters, and bishops, heads of colleges, heads of preslyters, and
even individual pastors, have power to confer valid
(or rather legal orders) alike, then all is chaos; and did I not believe otherwise, I should pay no more
respect to my clergyman than I would to the hum-
blest peasant. As to his advice, I should regard it blest peasant. As to his advice, I should regard
no more than that of my neighbour and friend.

1 May 26 th, who states that the contratictions and

## THE UNBAPTIZED.

(Th the Fditore of the Church Guardiani) Sirs,--Hy, your article entitled " ${ }^{1}$ 'he Unbaptized," in your issuie of June 9 , i88, you have clearly forgoten that the resolution which yon there quote as pass-
sed by the Synod of Fredericton in 1870 neder reccived legishative sanction, and that therefore the law regulating the election of Church Wardens and Vestrymen is as atated by your corresprondent

- 1 .ex," in the hame issue. It is of course an anomalens state of things, aud calls an anomatorss
for amendment.

Yours faithfully,
St. Jolin, N. B., June 10, 1881.
[We thank Camon lirigstocke for setting us right in the matter. It certainty is for annendinent."--Fis.]

DOOK NOTLCES, REVIEWS, \&C
We have received the Prospectus and
specimen-pates of the Dictionary of fidu-specimen-pages of the Jictionary of Edu-
ration and Enstruction, a reference bowk and manual on the theory and practice of teaching, for the use of parents, leachers, and ohbers; hased upon the Cyelopacdiat of Education, by Henry
hidele and A. I. Schem, which is soon kiddele and A. I. Sehem, which is soon
to he issued. Where can be no puestion that the book will supply a want generally felt, and it cumot fail to meet with an extraordinary shecess. No hook of refer-
ence of a similar character hios ibeen pulbished in the linglish language, and no edicational text-hook or teachers' manaal offers an erpual opportunity for
the acquisition on the part of practical the acquisition on the part of practical leachers ath educationists of so mach information worlay of their staly, and in so convenicht a form. The book will
consist of more than 300 pages, printeil and bound in superior style, and with be :old at the low price of Si, 50 Ji,
Steiger \& Co., 25 l'ark l'lace, New lork, are the publishects.

- Helps to Meditatiom, Sketeles Fur every day in the year, from Ase nsiun to Trinity Sum-
day. Tweny rine skecthes liy the Rev. Alfed (G. Nortimer, Kector of St. Mary's,

This is No. 5 of a series of Sketelles iatended of help Meditation. They each comsist of suitable text, followed ly prelude and rellection, lased upon the
suliject for each day and special season. To the thougheful mind much assistance towards a reverent maderstanding ank appreciation of the Christian fear mast madoubtedly be derived from a study of these "lupsi." 'Whey are remarkably
elear and pointed. Many hard-worked country Missionary would be thankful for such "ILehs" in preparing . Addresses and I.ecmres for week-day services. Let
the Clergy send to cents to the pul.hishers, and see and judge for thenselves.
Tue June number of The Prather and fomidetic Ifomthly presents the following interesting contents:-Scrmonic: "Christ's linun with the Sinner", by
Howard Croster, D.I). "The Pew System and Its Tendencies," hy Henry C. Potter, 1). II.: "rhe Church: Its Strength and its Weakuess" by William
M. Pixton, D.D. "A Delot of AgesM. Pixton, D.D.: "A Dely of Ages-
The Chureh to her Chidren," by W. H. Van Doren, D.D.; "The Iharisee and lublican," by Jesse B. "lhoma!, D.D.: "Christian Wiatchfulness," by John Cotton Sinith, I.D. "The Prodigal Son," by Rev, Lewis O. Thompson ; "Enriched hy Christ," by Rev. I. B. Johnstone. Nissionary Sersice: "The Missionary
Itea," by Charles H. Fowler, D, V. Children's Service: "Five- Mimute Sermons," by Rev. W. F. Crafls. 'Then We have the following able papers:-
"(2uestions in Reference to Gospel "Puestions in Reference to Gospel
Preaching Considered," by Rev. George Preaching Considered," by Rev. George
F. Ientecost; "Spurgeon as a Preacher," F. Lentecost ; "Spurgeon as a Preacher,"
No. I., by W. Hervey, D.D.; "The Ministry and General Moral Questions," by P'ulpit'-Article ifl. by Geo. M. Stone, D.L.; "Some New Themies Suggested by Keadings in the Revised New TestaMeeting Service," by : Revil Lewis O. Mceting Service," by Rok. Lewis O.
lhompson, and the able homiletic treatment of the "Intermational Sunday School Lessons"; "Helpful Data in Cur"Preachers Exchanging Piews," "Ser"Preachers Exchanging ' kiews, "Sercellent number 82.5a per year; 25 cts. single number. I. K. Furik \& Co., New York.

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 Stock of SEEDD for the Spring of 1851，and
beg tothank their friends for past favor，and to
neware them thot they have takeu evfry cire
possible to maintain the high reputation their


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## HOME NEWS．

Parrstoro＇．N．S．，expects to ship 20 00,000 feet of lumber this season．
Out of 344 students exmmined in the faculties of Arts and I $2 w$ in the L：niver－
sity of Toronto，at the recent is were plucked．
Ottama，June 13．－All the Grand Trunk Railway ofticials combected with week have been discharged．
The estimated population
Scotia is 453,000 ，which will of Nova catio increase to be greater the last the cade than during the previous one．
Ohtawa．June ro．－A supposed seam of coal，Which was recently discovered in
British Columbia by Dr．Melunes，turns British Colunbia by Dr．Melinnes，turn
out to be＂Albertike；＂worth about $\$=0$ pur ton in that loca！ity
Ottawa，Jume in－－At a meeting of the Directors and Shareholdes of the Canada
Central Railway yesterday，he necessary teps were taken io consinmate an an－ dailuation with the Canada Pacific kailuay．
Senator Cornwall，has heen oficially offered the appointment of hient．Gover nor of British Columbia，and has acept－
ed．llye vacaney in the somate will it is ed．＇lthe vacancy in the sonate will，it i
surmised，be filled by Mr．Vernon，mem－ ber of the local House for Yatic
The report of the sale of the lsland of Campobello，N．li，w a comphay of
Boston and Maine capitalists，with capital of a million dollars，is confirmed． bigr hotels，steamers calling，and gehera development of the disiand is the pro－ gramme．
Chr subscribers，both in combtry and city，in want of Furniture and Household
Recuisites，would do well to call on Reguisites，would do well to call on J
II．Betcher， 209 Hollis St．，Halifis， whose advertisement appears elsewhere， Nic know Mr．Betcher to be thoroughly reliable．
The St．Croix Cotton Mill will have a frontage of five hundred and seventeen feet，will be four stories high，granite to，000 spinclles and is expected to be the largest Colton Mill on the conlinemt of America．
Quebec，June 9．－A fire，which com－ menced in this city last night shortly tive． 800 houses were destroyed and 1500 families rendered homeles．The Insurance only $\mathrm{S}_{7} 00,000$ ．
The following sums have been suis， scribed towards the relief of the Quebee sufferers：His Hxcellency the Governor
General， 8500 ．Mayor of Quehec $\$ 100$ Cure of Chambly，Sroo；Quebec Lecgisha ture，\＄io，coo．A subscription has been started in Teronto in aid of the victims． Two fine vessels building in River John，are rapidly approaching comple tion．One is a barque of a thousand
tons for Mr．Archibald Mackenzie，the tons for Mr．Archibald Nackenzie，the
other is also a barque being built by the other is also a barque being built by the
well known ship builder Mr．James Witchen for Capt．David Crear of lic－ Kitchen for Capt．David Crerar of
tou．＇These two vessels give employ－ ment to one hundred men，and make ment to one
business lively．

## NEWS FROM ABROAD．

According to the recent census the The sugar London is $3,8 \mathrm{r} 4,51 \%$ ．
The sugar crop of the world in 1880 was $3,422,988$ tons，of which $1,857,988$ ere from cane，and $1,565,000$ beet root． Mendota，Ill．，June 9．－Thousands of acres of corn are under water in this sec－ tion．Several bridges have been washed out．The rain has been heavier than for years．If it stops now，however，the in jury to the crops will be small．
Liverpool，June ro．－An；attempt was made last night to blow up the Town Hall in this city，but it only resulted in breaking the windows in the Hall and in Brown＇s buildings on the opposite side of
the street．It is reported two men were the street．It is reported two men were
arrested with dynamite and loaded re－ volvers in their possession．
New York，June ro．－The Star edi torially states that it has special informa－ tion from Ireland that a great crisis is imminent there．The people are armed
and ready to use thieir weapons．Skir－ mishers are about to exchange stones， scythes and shillelahs for revolvers and repeating rifles，which have been ob
tained through secret agencies m＇France tained through secret ag
Germany and America．

SUBSCRIPTIONS RECEIVED，
Gieurse Mcmillan，Alterry Hing，P．E．
 Mominot，do．；Miss Scott，Malifa，N．S．；
Miss Kathont，Amhers，do，Mrs，Mickey， do．do．（2）；I．A．Dickey，to．do．（2）；James Punty，do．da，Sherily Mclean，do．do．（a）： Kew．A．F．Hitz，Merhy，N．K；Jis．lienj．
 ．handereon，do．dos；Miss Amme Kinox， Falls，Gme；C．Judge，以uelve City，P．
 I．Charhe，do．do．；ll．A．Jiekson，do．；do．； Camerna，du，do；W．Wraser，do．do．A A A．B．Mewe，du．dar；Geo．Strongman，Purt s．；Ino．dico，lyke，tiverpool，do．；11．It． Hallett，to dos：Mrs．P．A．Kunu，do do．；
 now，do low：W．IL Tremaine，C．E．，Thuro， OMnt，Wimhar，N．S．：Rev．A．J．Townemb， Uhaifan，the：C．W．Rennet，do．to．；Capt．
W．H．Townement，l＇arrshoro＇，do．；J．R． amy，Imheret，du．；Wm．Ihtiell，St．John， Eobt．Mo：ichul，St．John，N．M．：J．II．Pullen，



 Crouther，Glace lay，C．Li．；Mrs，Ussler，do las．Tublicover，Lener Duhlin． ，Montor kathach，lamenhurg，de． O．C．（umanings，Truss，fol，Con，do．（z）；I．J


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W．（2）；A．F．T．Codaril，Bidqewater，do．

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 and Mayikel Marshall，of Mancheoter．
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the sane，vera time and phace，and by Charles Le：B．and W．S．J．Miles，of Wiu mipeg，Manituka．
Wris．－$\lambda$ the thane time and phace，and by S．Same，Remzeth Holling worth，son of
Elizabeth Wade，of Woodstock

## fthritints

Tharas－Lanvas，－One the 2nd inst．lyy the Rev．Jna．J．HI，Brown，Hemry liarris and Cox－Cox．－On Momalay．IGth May，hy the
Rev．Iev．A．Iloyt，Mr．Joseplit Cox，of ker．Iteo．A．Hoyt，Mr．Joseph Cox，of
New Jork，to Emma，fourth daughter of urcheson－Ripeuc．r．－On Thursday，2nd inst，by the Rev．Leo．A．Hayt，Mr．Tho
Murcheson，to Alice，cldest diaughter Murcheson，to Alice，eldest daughter if
Mr．Ezekiel Kideout，all of Grand Fall
Portare，Vic．Co． Porrage，Vic．Co．
st－Fisher．－At the Cithedral．Fredericton，
on the 8ih，by the Nost Keverend tie on the 8 bh，by the Most Keverend tire Me－
ropolitan，assisted by the Rev， tropolitan，assisted by the Rev，Finlow
Alexander．William $F$ ．Hest，Esq．，of St． Alexander．Wiliam F．Hest，Esq．，of Sh john，to saud E．second daug
Fisher，Esq．，of $\mathrm{Fredericton}$.

## Ggaths．

Remanke－On Wednesday night，isth inst，
Reliecci，widow of the late James．Tre maine，Esq；；aged 82 years．
y re，－At Moncton，June gth，Martha N．， belovell wife of James F ．Sayre，Esq．，in her 5 1st year．
Walker．－At Hamplon，June Gth，Anne，wife
of the Rev．Canon Walker，aged McCleery，－At Kingston，Kings Co McCleery．－At Kingston，Kings Co．，N．B．，
i On the 2nd inst．，Hannah，widow of the late Hugh McCleery，Esq，and daughter or
the late Capt，Nathaniel，Gorbami one of the ．late Capt．Nathanlel，Gorbamgit one o arslequ－At Middleton，of congetion of the lungs，Mary，beloxed wife of G．E．Ches
ley；Eq，in the 5 did yeat of her age，leav－ ing a amily and circt

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