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Additional comments / Commentaires supplémentaires:

# Church Guardian.

Grace be with all them that love our Lord Jesus Christ in sincerity."- Eph. vi. 34. nestly contend for the faith which was once delivered unto the salais."-Judci 8, " Earnestly

Vol. 3.–No. 10.

### THURSDAY, JUNE 16, 1881.

One Dollar a Year.

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

THE Rev. H. J. Armfield has tabulated the official figures of last year's Confirmations in twenty mense. Over seven hundred passengers sailed day School Institute held in London, on the 10th came himself an enquirer, and put himself under English Dioceses. The total comes to 127,686—from this port last Saturday. It is thought that inst., the Bishop of Ossory moved the adoption of Mr. Chambers' instruction. The next year he re-seventy-five thousand Americans will visit Europe the Report, and in the close of an eloquent speech turned with his wite and child for further teaching,

Uhe

COL, EDWIN A. OSBORNE, a distinguished Confederate officer, who was several times severely wounded during the war, was ordained at Christ the Old Curiosity Shop.-American Paper. Church, Raleigh, N. C., on Sunday, May 22nd, Bishop Lyman officiating.

were defeated by the Brothers Potter.

ing "specs." So says the Chicago Living Church

renounced Universalism, and come into the Church. years made no impression on them, and have now for Holy Orders.

It 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 noncommissioned officers and men, 366 killed and 428 yet more abundant success " wounded. This does not include deaths or disability from sickness. has produced the grotesque as well as the grave.

THE oldest rose bush in the world is said to be New York went mad over it, and even Wall Street one which is trained upon one side of the Cathedral took the fever. Almost every important city witof Hildesheim, in Germany. Its age is unknown, nessed the same zeal for the purchase of the Book. but documents exist which prove that a Bishop Business men who had not opened the Bible for Hezelio, nearly a thousand years ago, protected it many a year invested a small amount for the Reby a stone roof, which is still in existence.

THE OLD CATHOLICS are about to establish a men have allowed themselves to be interviewed, Church in New Orleans, and it is not doubted but and have given their opinion about the value of the it will draw to itself many Roman Catholics whose revision. Many of those gentlemen are as comallegiance to the Pope sits lightly upon them. It petent to give an opinion on the subject as they is said the movement is regarded as a very serious would be to examine a sea captain in navigation. one at Rome. With the well-known views of The best cultured of those who have yet spoken under the jurisdiction of Bishop Galleher, and there it is certain that in ability to judge they are inferior is assurance that matters will be so arranged as not to the least capable man on the Revision Com-to interfere with Christian unity.—New York mittee. It is a pity when respectable men make themselves appear ridiculous .- Spectator. Churchman.

BISHOP REINKEINS lately delivered in the townhall of Crefeld a lecture before four thousand people on 'The true nature of Christianity as opposed to peculiar interest. The result of lat the Vatican conception of it.' At the same place day in New York amounted to \$44, he confirmed fifty-six candidates. The prospects of \$26,455.07 of the year previous. day in New York amounted to \$44,371.97 as against \$26,455.07 of the year previous. The collections the Old Catholics in Germany are evidently bright-ening again. Among their latest accessions are Synagogues, the public exchanges, private dona-four clergymen, of whom one at least is a disting-tions, etc. The parishes of the Church, it is gratiuished man. His name is Francis Bede Hubenvoll, fying to note, have again contributed by far the Rajah nominated him Bishop of Sarawak, the largest share, nearly one-quarter of the whole. The and he is a member of various literary societies of Austria and Bavaria. list stands :—

In the rather gloomy picture which the Bishop of Long Island, in his recent annual sermon, drew in regard to the state of religion on the continent of Europe, he found (says the Churchman), a brilliant exception in the Church of England. In expending over \$200,000,000 in building and repairing 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

THE stampede to Europe this summer is imthis summer. They will spend on the average for the round trip, certainly not less than \$1,000 each. So the New World pays \$75,000,000 a year to visit resting upon those who have Sunday School work

strongly objected to men of advanced age being that they may be by the Divine blessing made wise Borneo." REV. DR. ALEXANDER H. VINTON, recently de- ordained, and said thirty should be the limit of age unto salvation. ceased, was one of two brothers who came very fixed. He also opposed the ordination of Scripnear being elected Bishops of New York and Penn-ture-readers as curates; and speaking of ex-Nonsylvania, to succeed the Brothers Onderdonk, but conformists who sought to be ordained clergymen of the Church, he said that they had far too much 1,195; Confirmed, 497; Communicants, 4.214;

REV. J. HAZARD HARTZELL, the recent pastor the Living Church says: "The denominations the property of St. John's Chapel. The Corporation ing that a poor woman had that day died in childof the Church of the Messiah, Buffalo, N. Y., has who were at work among these Indians for many At St. Paul's Church, Syracuse, he was confirmed all withdrawn. The Romanists have only some the north side, the Infirmary or parish hospital, and ancient custom, were about to swathe the living on Sunday, 29 May. He has become a candidate French half-breeds for their adherents, and are on the south side, the school. The clergy of child round the body of the dead mother and bury

THE publication of the Revised New Testament

vised. But what is far more comical than the fever

Presbyterian ..... 6,829 97

 Pressylenality
 0,829,97

 Hebrew
 1,880 to

 Dutch Reformed
 1,124 t7

 Baptist
 303 38

 Lutheran
 148 89

20 25

548 11

Methodist..... Other religious bodies.....

making no impression on the great body of the Indians. On the contrary, our own Church has now eight ministers of this race and six flourishing congregations. May the hands of Bishop Whipple be still strengthened, and his days prolonged to see are assigned to duty by the Vestry.

FOREIGN MISSIONS.

The consecration of the Church (1851), as men-tioned in our last paper, was followed by a special mission, "undertaken by the Rev. W. Chambers, in the Sakarian district; and by the end of 1852 four clergymen had already mastered the primary difficulties of more than one new language,-had built Bishop Herzog, the Church would naturally fall should hesitate before venturing on a criticism, for a church, had won the hearts of the heathen by their medical skill and their readiness to impart secular knowledge, and had received, by Baptism, into the family of Christ fifty natives of mixed race, chiefly orphan children adopted by the Missionaries, and such adults as, after careful training and exam-THE Treasurer's Report of the Hospital Sunday ination, were thought to have shown the signs of

After some delay, Dr. McDougall was consecrated in 1855 in the Cathedral of Calcutta, by the title of Bishop of Labuan, as that island belonged to the British Crown; and on his reaching Borneo, the

For the last 23 years the work has progressed vith varying success. From time to time fresh labourers have gone out to Borneo, either as addithe damp, monotonous climate, to return to Eng-'In 1857, when the Missions were visibly land. ' extending, churches having been built, schools pros-

Total.....\$21,538 63 It will thus be seen that the Church contrib-the whole work into confusion. Several of the Dr. Chambers, who had been working as a Missionuted as much as all the other religious bodies European officers were killed, but the Rajah (Sir ary in the Diocese ever since 1852. In 10 years together. Exchanges and private individuals added James Brooke) escaped. The Bishop and his Bishop Chambers was compelled to resign his office, life of the nation ; in the greater liberty and greater \$18,469.66 more, the offerings of Churchmen being family, together with some of the Missionaries and to the duties of which bodily weakness made him energy of action toward which all her lines are con-presumably represented among these gifts also, the Christian converts, hid themselves in the jungle wholly unequal, and our latest accounts mention though in what proportion cannot be known. There and afterwards took refuge in the fort at Linga. that Archdeacon Hose, of Singapore, has been appointed Bishop of Labuan, and is on his way certainly should be no feeling of mere invidious Returning at the end of a month, the Bishop found comparison here; but the figures are of moment, as his home entirely ransacked; but, worse than all, home for consecration. further demonstration of a fact, that is slowly, very while the Chinese had either been killed or driven into recognition, that the Church into the country, the old blood-thirsty spirit was of the Mission to Borneo thus: "The Dyaks give leads the way, and is far in advance of all others, in aroused anew, the passion for taking heads was re- no sign of decay; the abandonment of their bargation, claims that the earth rotates annually around matters of practical and Christly charities. The kindled, and it was a long time before the Dyaks barous mode of life does not pave the way to their an axis which is not coincident with the axis of daily Report will be further instructive, when it becomes could settle down once more to receive Christian gradual disappearance, but only brings out the revolution. The movement is due, he says, to the understood, that St. Luke's Hospital waved all light teaching. revolution. The movement is due, he says, to the understood, that St. Luke's Hospital waved all light teaching. Two years later a Mahometan plot was docile side of their character. They are a vigorous preponderance of land above the water in the to participation with the other institutions on this hatched, and two Europeans fell victims ; piracy and race, accomplished alike in the acts of war and of docile side of their character. They are a vigorous 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 coincident with the centre of the earth, and conse-amounts to this: that the Church has handsomely which do not appear in these figures at all. It amounts to this: that the Church has handsomely amounts that was possible. The small focks were a curve amounts to this: that the Church has handsomely amounts that was possible. The small focks were and the small focks we coincident with the centre of the earth, and conse-quently is not located in the plane of the equator. By aid of this discovery, if it shall prove a reality, the changing mosition of the stand prove a reality, the changing mosition of the stand prove a reality, the changing most of the stand prove a reality. By aid of this discovery, if it shall prove a reality, the only Child's hospital and the only Home for were studied more unroughly and transientons and some tack, the overpanie of and some tack, the overpanie of the stars from month to Incurables, in the metropolis, and has besides given made; the sufferings of the people were relieved by in the fruits of the ground and in the treasures month can be calculated, and so render the endless about one-quarter of the entire sum publicly con-beavations taken at various observatories no tributed to the various other hospitals of the city.— by, the truth was advanced. Cor. Living Church Cor. Living Church

At the Anniversary Meeting of the Church Sun chief, having met with some Christian Dyaks, besaid there was great danger in our day lest secular and went back to his own people to work as a instruction should drive religious education to the Catechist among them. The result was that in 1867 wall. Therefore there was a greater responsibility Mr. Chambers, who paid them a long visit, was happy in baptizing 180 of the people who but very SPEAKING at Lichfield, the Archdeacon of Stafford blessed truths of the Gospel before the children, so the English and the most notorious of the pirates of

The number of baptized persons in Borneo is now about 1,500, but the result of the Mission THE Vear-Book of Trinity Parish, New York, is not to be measured by such statistics. The gengives the following interesting items : Baptisms, eral tone of the community is raised, and hundreds who have made no profession would be shocked at LORD DENMAN drives a horse about the stretch, it was found to be near-sighted, and the kind-hearted owner suc-cessfully tried the experiment of putting on rectify-ing the church, it said that they had that the past year, a house and lot on Varick St, was pur even five years ago would strike the most careless now has a plot of ground, 240 feet front and 175 birth. Her heathen parents were angry with the feet deep, with St. John's Chapel in the centre; on innocent cause of her death, and, according to the Missionary. Their arms awakened 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 hing up as trophies. At the very same time that this tragedy was being performed six armed men belonging to the same party, and bent on the like bloodthirsty errand, entered a house of the Dyaks close to the residence of the Missionary. The same suspicions were excited, but the power of Christian teaching made itself felt : the people rose upon them and bound them, but instead of taking the law into their own hands they led them before the resident magistrate."

The Straits of Malacca Settlements are now under the Episcopal charge of the Bishop of Labuan. Of Mission work, little is being done in these parts by the Church of England. There are Government chaplains at Singapore, Penang and Malacca. Singapore the Propagation Society has had a Mis-sion for some years. The work is extremely diffi-cult on account of the variety of races and creeds. Tamils, Chinese and Malays are here in tens of thousands. They remain a few years and then depart, either to their own countries or to fresh fields ing, they become dispensers of the truths they have received. Few places can be found more important than Singapore. From an insignificant fishing village of 150 souls it has become the key of Eastern commerce. The forethought of Sir Stamford Raffles, who made it a free port, secured 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 God that this institution may be the means of

civilizing and bettering the condition of millions," The are now in the Diocese, including the Settlements of Singapore, Penang and Malacca, on the Straits of Maiacca, 13 Parishes or Missions, 10 Churches, 3 temporary Chapels, 13 Clergy, and 3,300 Church members.

In 1869 Bishop McDougall was succeeded by

# BORNEO.

🐨 🖉 REV. T. T. HALCOMBE, M. A.

to buy, is the cool manner in which certain clergy-

Fund, in New York, has just been issued, and is of grace in their hearts. At this time the Propagation of labour, so that, if brought under Christian teachpeculiar interest. The result of last Hospital Sun-Society took the Missions under its care, and steps were taken to procure the appointment of a Bishop. capital of his own dominion."

tions to the staff or to fill the places of those who have been compelled, by ill-health, brought on by pering, and more labourers loudly called for, a rebellion on the part of the Chinese suddenly threw

her hold on the two great centres of the intellectual verging, the Bishop thinks she is becoming too strong, too useful, too beneficent for the State to think lightly of separation from her fellowship.

COLONEL A. W. DRAYSON, of the Royal Artillery,

i na sinte

THE CHURCH GUARDIAN.

### News from the Rome, Lield.

### 5 DIOCESE OF NOVA SCOTIA.

### DIOCESAN ROOM.

Collections, Subscriptions and Donations received for week ending Saturday, June 11.

#### B. H. M. DEFICIENCY.

Amount previously acknowledged		\$450.20
G. E. Chesley, Esq., Middleton, A	amapolis Co	. 5.0
"Rector"		
A Church family, Sackville, N. S.		. 3.00
Rev. H. Sterns, Tusket		
No Name, Londonderry Mines		. 1.70
	. <b> </b>	
William Shield, do	<b></b> <i></i>	• Lo
Mrs. L. C. Schurman, do.		
"H.M.," Granville		
"A King's College Student"		
Collection, Yarmouth		
Bridgewater		18.1.

#### Total to date ..... \$5,34.06 EDWIN GILPIN, Treasurer.

#### BASID OF ROUTEN AUSSIONS

DOWNER	01 1	oningin		
artridge.	Diaby	Neck, C	offection	Ascen-

sion Day, S. P. G.	- \$2.0
Rev. G. H. Butler, Chester, for B. F. M.	<u>, 1.17</u>
Rev. G. Metzler, Collections Ascension Day, May 20	
Trinity Church, Sydney Mines, \$1.50; S John's Church, North Sydney, \$4.15,	5.6

Rev. H. L. Owen, Collection at Lanenburg, B.F.M. 6.8 WM. GOSSIP, Treasurer.

#### WIDOWS' AND ORPHANS' FUND.

JOHN D. H. BROWNE, Clerical Sery.

PICTOU.-The new Church was consecrated yes terday. His Lordship the Bishop was assisted by the whole of the Clergy of the surrounding coun-try. The Bishop preached in the morning, and the Rev. John Padfield, Halifax, in the evening. We shall give the particulars next week.

HALBEAK, --- Mr. Duncan McGregor is making an carnest appeal for more workers in the Albermarle City Mission. He says : "After five years in Mission Sunday School work in Albermarle Street, I desire to remind the Christian Churches of our city that there is as great need to-day as ever of 'more labourers' in this, the roughest, hardest, and most uninviting sphere of labour." And after speaking of the work and the great apathy of Christians with regard to it, he concludes with these strong words 'Are we living far away from this Mission field i No I five or ten minutes' walk. As this district is situated just at the doors of the Churches, surely there is no excuse for negle ding it. It has frequently occurred to me when working on during these last five years that the very wickedness of men and women in this neighbourhood should draw forth the united energy of our Churches, so that Christ's Kingdom may come even in Albermarle Street."

HALIFAX.-- A public meeting of the friends o the Blind will be held in the Academy of Music on Thursday evening, June 16th, commencing at 8 o'clock. Mr. C. F. Fraser will deliver a lecture on the "Causes and Effects of Blindness, Eminent Blind Men, Education of Blind," &c. He will practically present the claims of the blind to participate in the blessings of free education now enjoyed by every child in the Province. The meeting will also be addressed by several of our best public speakers. Admission will be by invitation cards. It is expected that this will be one of the largest gatherings in the cause of humanity that has been seen in Halifax during the past ten years. We are authorized to state that persons not receiving cards may obtain them by application to the Superintendent of the Institution for the Blind. The movement is a philanthropic one, and we heartily wish . its promoters every success.

orlained Deacon by the Bishop of Rochester in 1839, went to Nova Scotia, and received Priest's Orders from Bishop Inglis in 1841. For thirty-two years he laboured continuously in that diocese everywhere showing strict conscientiousness and untiring devotion, combined with great simplicity and humility of spirit. In 1872 he came to Eng-land on account of his wife's bodily affliction, and has since held several curacies, in each of which he won for himself the affections of the people. He died at Bournemouth, and was buried on Easter Eve at Worlingham in Suffolk, of which parish he had for three years been in sole charge.-Mission Field.

The deceased gentleman, to whom reference is made above, was for very many years Rector of Cornwallis, where his memory is cherished by all who knew him, as an exemplary man and faithful pastor.

#### PRINCE EDWARD ISLAND.

SUMMERSIDE .- The Lord Bishop of Nova Scotia arrived at this Parish, on Saturday evening, 28th ult., by the steamer "St. Lawrence," from Shediac, and was driven to the Rectory. On Sunday morn-ing, a very large congregation assembled in St. Mary's Church. The Service began a few minutes past ten o'clock. At the end of the third Collect, the preface to the Confirmation Service was read by the Rector of the Parish, when the Bishop address ed the congregation in a most forcible manner. His Lordship spoke very strongly of the necessity of making very strenuous efforts to liquidate the debt at present resting on our Church property, in Summerside, and it is to be hoped that his admonitions upon the subject will produce the desired effect, and lead to some decided effort being made. His Lordship then addressed himself more especially to the Candidates for Confirmation. He regretted very much that some who anght to have been there, had failed, for reasons best known to themselves, to appear. His exhortations were most fatherly and impressive. There were twenty-two who received the Apostolic Rite of "Laying On of Hands." The Bishop also devoted his sermon to an enforcement of the duties of the newly Confirmed. It was very gratifying to see very many of those who had by this Rite been admitted to full communion with the Church of Christ, avail themselves of the first opportunity of approaching Gon's altar. It is very devoutly to be hoped that they will continue regular and consistent Communicants. The entire Service occupied three hours. In the afternoon, his Lordship addressed a large congregation at St. Eleanor's Parish Church, and took occasion to impress upon the minds of the people the necessity for making some change in the arrangement of their Church, which all must acknowledge, and which, it is to be hoped, may soon be effected. Evening Service was held in Summerside, when his Lordship again preached, thus completing a hard day's work. All the Services were well attended, the weather was remarkably fine, and the Bishop expressed himself as much pleased. His Lordship spoke in very complimentary terms of the perform ance of the organist, Miss McLennan, and the musical portion of the Services generally. It is much to be wished that we could enjoy the presence of our chief pastor more frequently, as all must feel that his mature and fatherly counsels are most instructive and edifying. His Lordship left by the early train on Monday morning for Kensington, on his way to New London.-Parish Church

CHARLOTTETOWN-St. Paul's-The Bishop administered the Rite of Confirmation on Whitsun-Day at the Morning Service. There were thity-four candidates. The Bishop's address was a clear and forcible explanation of the Rite. We hear that twenty candidates were presented to the Bishop for Confirmation at St. Peter's in the evening. We learn that the Rev. 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. The Colonial and Con-tinental Church Society's grant to this Island has been considerably reduced.

Work.

### DIOCESE OF FREDERICTON.

The Anniversary Meeting of the Diocesan Church Society will be held (D.V.) at Fredericton in the Odd Fellows' Hall, on Thursday, the 7th day of July next, at 4 o'clock, P. M. The Clergy and Lay Duby next, at 4 o'clock, P. M. The Clergy and Lay Society and Win, Fisher, of the convregation of Christ Delegates are requested to meet in General Committee, at the same place, on Tuesday the 5th day of July next, at 10 o'clock, A.M.

By order of his Lordship the President. J. N. KETCHUM, Sceretary.

### St. Andrews, May 19, 1881.

The Clergy are especially requested to forward their reports to the Secretary, at the latest,-a fortnight before the Annual Meeting, in order that the report of the Society may be properly prepared. By a resolution of the General Committee, it is

required that the certificates of the Lay Delegates be forwarded to the Secretary, at least, ten days before the Annual Meeting.

DIOCESAN CHURCH SOCIETY.—An "Occasional Paper," No. 111., issued by order of the Executive Committee, on June 1st, is now ready. Copies may be had in large or small quantities for free distribution on application to Rev. T. E. Dowling, Carleton, St. John.

AN AGED CHRISTIAN .- The funeral of the late Mrs. Cummins took place from her residence, Charlotte Street, St. John, on Monday, May 30th. This aged lady was a descendent of the loyalists, who left their all for king and conscience sake. She retained her faculties almost to the last. Her memory could take her back to times and scenes which the younger generation could only follow in imagination, but which were to her realities, It is hard to realize the void created for loving friends, to whom she was dear, who, though now few, mourn the departure of such an aged veteran of the household. To them remains that constant reminder the vacant chair of one who could discourse on the things of nearly a century, as clear to her within a short 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 England cemetery, the grave (by her dying wish) being the same which contains all that is mortal of the deceased lady's brother, the late Mr. Stephen Sinnott, for some time organist of Old Trinity, St. John, of which Church she was a constant member. Her age was 94, the day of burial being the anniversary of her birth. What more appropriate resting-place than here by the sea, within sound of the murmuring ocean, for one who, for nigh a hundred years, had weathered the storms of the battle of life?

Then, fainting soul, arise and sing, Mount, but be soler on the wing; Mount up, for Heaven is won by prayer— Be solver, for them art not there Till Death the weary spirit free. Thy GoD hath said, "Tis good for thee To walk by faith, and not by sight;" Take it on trust a little while,— Soon shalt thou read the mystery right In the full sunshine of His smile.

WOODSTOCK .--- We are glad to chronicle that the basement of the new St. Luke's Church is nearly completed. At Jacksonville the new building is going forward rapidly. The friends of the work recently gathered; and lathed it, and workmen are now engaged in plastering.

ST. JOHN-Trinity Church.-The anniversary service in connection with Trinity Sunday School occurred June 5th in the church, and there was a large attendance, especially of the teachers and school children. Rev. 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.

HAMPTON .--- We regret to record the death at Hampton of the wife of Rev. Canon Walker, which occurred at 5 o'clock on the morning of the 6th. Mrs. Walker was a sister of the late Isaac Woodward, Esq., and her grandfather was a Pennsylvania Quaker, 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 is the senior clergyman in the Diocese, has the sympathy of all his brethren in his bereavement. The funeral of the late Mrs. Walker took place on the 5th. Nearly all the clergy of the Deanery were present. The body was borne from the church to the churchyard by the four sons of the deceased, who reverently filled in the grave with their own hands.

slow, and Wm. Fisher, of the congregation of Christ Church (St. Ann's); and from the choir, Mr. D. Jordan, Dr. Brown, Melvin Jack and W. A. Quinn. On the arrival of the train the party adjourned to the waiting room of the depot, where the abovenamed gentlemen were introduced to Dr. Kingdon by the Metropolitan, after which the Metropolitan, Dr. Kingdon, Rev. Mr. Roberts, and Rev. Mr. Alexander were driven to "Bishopcote," the residence of the Metropolitan. On Sunday Dr. Kingdon conducted services at the Cathedral, but did not preach. The St. John Globe, in an editorial, comments on his arrival very sensibly and judiciously, as follows :---

The Coadjutor Bishop .-- Rev. Dr. Kingdon made yesterday, a very favorable impression on the gentlemen who met him in the Trinity Church School House. Of course, there would be a natural disposition on the part of those who received him to judge favorably, but this feeling is undoubtedly tempered by some anxiety. It is not that Dr. Kingdon is now to be Bishop-Coadjutor; but in the future he is to succeed to the position of Bishop of Fredericton, and to the control and manage-ment of the Church of England in this Diocese. He will be judged, therefore, from that standpoint, and all Churchmen will regard him not so much from the position which he is at once to take, but as to the position which he will eventually assume. He will be under the disadvantage of being contrasted not with a predecessor who has passed away, but with one who lives; and he will have to be tried in a measure, not by what he does, but by what he is likely to do. Nevertheless, there is every disposition on the part of the clergy and the laity of the Church of England to take a most favorable view of all the acts and utterances of the Coadjutor; and even those who thought it a doulaful thing to do in the present day, to go beyond the confines of Canada to seek a ruler for a Canadian Church, are well disposed to kindly accept accomplished facts. The Coadjutor Bishop is not merely a person of importance or interest in his own communion, but all denominations in a country like this feel that a gentleman who at once becomes, by virtue of his sacred office, an influential member of the community, assumes a position wherein he may prove to be of great usefulness in the development of the higher and better life of the people, or may be a stumbling-block. Separated and divided up as we are in religious matters, and with the independence that exists among and between all denominations, there is a great feeling of unity and oneness in our general life, and to that we ask all to cordially contribute. Dr. Kingdon yesterday exhibited several admirable traits of character in the brief address he made, and in welcoming him to our Province we feel a confident hope that we are welcoming a gentleman who will see, and seize upon, the best phases of colonial life, and do his utmost to make the whole country the better for his citizenship,

MONCTON.- The Rev. E. S.W.Pentreath preached his Seventh Anniversary sermon to a very large congregation on Trinity Sunday. Great and most satisfactory changes have taken place since Mr. Pentreath first preached in Moneton. It has grown from scarcely more than a village to the dimensions of a good-sized town; and the Church population in the same time has multiplied almost a hundred-

### DIOCESE OF SASKATCHEWAN.

### A Record of Seven Years' Progress-Close of the Divinity Term at Emmanuel College.

THE Winter Divinity Term of Emmanuel College, Princess Albert, ended on the 30th of April, having commenced on the 1st of November last. Eleven missionary students have received instruction during the winter, four of them being Cree Indians, two Cree half-breeds, one a Sioux Indian, and four of Canadian birth. There were also a few boys in the Collegiate School. Examinations were held in writing at the close of the term in theology, ecclesiastical history, the evidences of Christianity, and Latin, mathematics, the usual English branches, and the Cree and Sioux Indian languages. 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 diocese was constituted seven years ago. He began with one clergyman in full orders-a native deacon (since dead-and a lay reader. He had now twelve clergy, of whom nine were priests and three deacons, and ten catechists in charge of mission stations, making in all twenty-two missionaries, besides a number of schoolmasters. Four of the missionary students of Emmanuel College were candidates for holy orders, and would probably be ordained in another year. One was a Cree Indian, another a Cree half-breed, and two were of Canadian birth. They were all making creditable progress in the usual branches of a theological course. The theological staff of Emmanuel College consists of the Bishop as warden and Professor of Divinity; the Rev. Canon Mackay, Professor of the Evidences of

"YARMOUTH .--- "We enjoyed Dr. Bullock's sermons on Whitsunday very much. Indeed it was a happy day to all of us ; it was the 54th anniversary of our Rector's ordination."

We join the people of Varmouth in offering our heartiest congratulations to Mr. Moody on having been permitted to reach so advanced an age. We trust he may yet be spared many years to the Church Militant.

PERSONAL-The address of the Rev. E. H. Ball will in future be Nappan Station, Cumberland Co.

DIOCESAN CHURCH SOCIETY .- At a meeting of the Executive Committee of this Society, held at St. John on the 1st June, Mr. S. Schofield resigned the office of Treasurer of the Society. He has found the duties of the office to require more time and attention than he could spare from the large commercial business in which he is engaged. Mr. Schofield, from his knowledge and habits of business, proved himself an excellent Treasurer, and his resignation was accepted with great reluctance.

This was shewn by the following resolution, which was unanimously adopted :--"That this Committee has accepted, with the deepest regret, the resigna-tion of Mr. S. Schofield as Treasurer of this Society. The very able manner in which Mr. Schofield has performed the arduous duties of his office, and the exactness and care with which he has submitted his accounts, entitle him to the regard and the warmest thanks of this Committee." Mr. George H. Fairweather, of the city of St. John, was CORNWALTAS —On the Tuesday before Easter elected Treasurer, and the Secretary was requested there passed away a good old soldier of the Militant to inform the clergy that all remittances were to be Church, who chad done long and faithful service in forwarded to Mr. G. E. Fairweather, St. John, after foreign parts. The Rev. John Storrs, after being the 6th of June inst.

FREDERICTON, -Arrival of the Condjutor.-The Most Reverend the Metropolitan, accompanied by Rev. Dr. Kingdon, Coadjutor Bishop elect, arrived last evening by the 8 o'clock train from St. John. A large number of the leading members of the Cathedral and Christ Church (St. Ann's) assembled at the depot to meet them. Among those present 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. J. 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, and Canon Flett, classical master.

### Samily Department.

#### CALLING THE ANGELS IN.

We mean to do it. Some day, some day, We mean to slacken this fevered rush That is wearing our very souls away, And grant to our loaded hearts a hush That is only enough to let them hear The footsteps of angels drawing near.

We mean to do it. Oh, never doubt, When the burden of daytime broil is o'er, We'll sit and muse while the stars come out. As the patriarchs sat at the open door Of their tents, with a heavenward gazing eye, To watch for the angels passing by.

We see them afar at high moontide, When fiercely the world's hot flashing beat ; Yet never have bidden them turn aside, And tarry awhile in converse sweet ; Nor prayed them to hallow the cheer we spread, To drink of our wine and break our bread.

We promised our hearts that when the stress Of the life-work reaches the longed-for close, When the weight that we groan with hinders less, We'll loosen our thoughts to such repose As banishes care's disturbing din, And then-We'll call the angels in.

The day that we dreamed of, comes at length, When, tired of every mocking quest, And broken in spirit and shorn of strength We drop, indeed, at the door of rest. And wait and watch as the day waves on-But the angels we meant to call are gone ! -Selected.

FOLLOWING JESUS.

#### A SERMON.

"And immediately he received his sight, and followed Jesus in the way."-St. Mark x. 52.

THERE is a crowd of people passing through Jericho, the city of palm-trees. At every housedoor there is a group of spectators. The workman pauses 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." The whisper reaches the quick ears of a blind man sitting in the shade of the trees which he had never seen; for Bartimæus knows nothing of blue skies, or bright flowers, or green fields dotted with white sheep. The blind man comes to Jesus ; many try 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, not the fields where he had wandered as a boy, not the palm-trees which had sheltered him, 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 him. 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 music of life seems out of tune. We believe the earth to be peopled by knaves and liars, we think that every one has his price, we trust no one, we give no one credit for pure motives. When troubles and misfortunes beset us we regard them as a curse, our way of life is planted thick with thorns, and it terminates with a black grave. When our eyes are opened after true repentance, all is changed. We see God's hand everywhere, and then the first result is that we come to recognise the world as GoD's world. We used to see nothing but evil. Now we begin to see good as well. We find out that there there are such beings as good men and good women, that we never 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 discover something to be thankful for on all sides 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 Jesus walking upon the water.

The first of the blind restoration to

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 upward way to the Heavenly Jerusalem. That too is a path which 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 are many thorns to pierce, and where there are bitter gall and sharp vinegar of self-denial; it is a way which is give up faith. Say the prayers for morning, noon, often wet with tears, it passes through a garden of Gethsemane, a place of agonized prayer, it leads to a cross, a life-long cross sometimes, it carries us to a grave, but, thanks be to Gon, to a grave from which the stone is rolled away, and which is bright with the light of a glorious resurrection. And withal it is a way of pleasantness, and a path of peace, of peace such as the world cannot give, and it is a way which ends in Heaven.

How then, brethren, can we follow Jesus in the way? Our eyes must be opened to see that there is none to whom we can go but Jesus, that there is no other name under Heaven given among men whereby we may be saved, that there is no other path to Heaven except in Him who said, "I am the way." Our eyes must be opened to see our sins, then we shall flee to the Saviour. They must be opened to see our weakness, then we shall seek strength in the sacrament which He has given us. When our eyes are opened, and we determine to follow Jesus in the way, we must, like Bartimæus, be prepared to give 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 our way, we cannot expect to have all the roses when He had all the thorns, we cannot 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 coldness and deadness in religion, and of so much open sin, and utter unbelief, lies in the fact that many professing Christians want a religion without a cross, they are unwilling to deny themselves, and yet the Master has said "if any man come after Me, let him deny himself, and take up his cross and follow Me." I sometimes wonder if the spirit of the grand 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. They gave up wealth, rank, friends, the dearest ties of relationship for the sake of Christ. What do most professing Christians 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, feverish century, and many a one is starving his spiritual life because he will not give up a little space to quiet thought and self-examination. Truly says one of the most thoughtful poets of our time,

"He that lacks time to mourn, lacks time to mend, Eternity mourns that.'

I think the good old saying "No Cross, no Crown," s too much forgotten in the every-day lives of those ho 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," so 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 GoD.

### SOME DEFINITE TEACHING.

### 1.—**Г**аітн.

FAITH is the first thing that a Christian needs. It is a gift of GoD, by which we are made able to believe all that GOD has told us. Your faith must 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 active, for faith without work is dead. Nothing must make you give up your faith. You must not choose your own religion; but believe all the truth that GoD teaches in His Church. The chief truths of the Christian faith are in

2.—THE CREED. 3.—Норе.

After faith the next virtue that a Christian needs

#### 5.- THE LORD'S PRAYER.

Every Christian ought to pray at least twice every day, morning and evening. It is well to say

a few prayers, if possible, in the middle of the day. Two words of advice may be needed here. Do not leave out your morning and evening prayers, because you are hurried. You may shorten them, if necessary; but you must always pray. Say at least the Lord's Prayer. I must warn you also never to be afraid to pray. If you have fallen into sin, pray all the more humbly, and ask Gop to forgive your sin. It is as bad to give up hope as to and evening, every day ; if you cannot say all, say what you can.

A RELIC OF THE PAST,

### A Complete Scriptural Directory for the Guid-ance of the Christian-A Bible and Proyer-Book, Printed in 1622.

WE have in our possession a Bible and Prayer Book, owned by Mr. James Bowell, of this town, which was "imprinted at London, by Bonham, Morton, and John Bill, Printers to the King's most Excellent Majesty, Anno 1622," as the imprint de-clares. It will be observed that the date of printing was just seven years after the publication of the King James revised edition. The book is in excellent preservation, having been rebound by one of Mr. Bowell's ancestors, and has everything, as far we can see, complete. The printing was well exe-cuted, and shows as clear as ever.

It is not our intention to enter into a lengthy description of the book, as it would take more time and space than we feel in a position to give, but we may say that we doubt if such a complete and well preserved book of its kind can be found in the country. To ministers and members of the Church of England it is of peculiar interest, containing as it does so much in connection with the past of their Church. The volume opens with a calendar, giving morning and evening prayers for each day in the year, which is followed by "proper lessons to be read 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 members of the Church of England; then the Psalms of David, followed by a few pages of "Godly Prayers"; "The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe, with the line of our Saviour Jesus Christ, observed from Adam to the blessed Virgin Mary"; and "The Holy Bible, containing the Olde Testament, and the New, newly translated out of the Original Tongnes; and with the former Translations diligently compared and verified, by his Majesties' Special Commandment." This volume closes with some hymns and "The Psalmes of David in meeter," both of which are accompanied by several tunes, amongst which we notice "Old Hundred."

On the fly leaves at the beginning and end of the book are various dates connected with the history of-the Bowell family, and we take the privilege of copying the following one :

"Mary barnarde ye daftor of richard barnarde was born ianuary ye 5th, 1704.

"Mary barnard my name her book god give her grace therein to look, and when the bell for 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. - Meaford Monitor.

FUEL.

### PRRFACE.

Some people say, what do you mean by "Fuel?" I mean something which the reader may destroy if he pleases, or use as fuel to feed his thoughts or nterest and instruct his mind.

But what made you give it that name? Because I wanted to reach Parishioners, who were too scattered to attend occasional Services, who never would have read any very learned work, avoid giving offence to those whose hands it might fall into, who do not worship with us, and leave myself at liberty to turn the subject in any ,way I thought most profitable.

· What is the object of 'Fuel' then ? The object is to

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 not say any anything for quite a while, then he said what do you think a Church is? I hardly knew what to say, but I think I said, oh, you know all the churches round here as well as I do. After this we talked of other things, besides we were close home. But what would you have said a Church is? Well, now that is a question to ask1 Of course there are Catholic and Protestant Churches. Now I guess he belongs to the Catholics, and you just have no more to say to him. Oh, but I know he does not that, because I heard of his being at Church on that Sunday when our minister had the sacrament sa early in the morning. Was he there then? Now you know only two or three went, and what a fuss there was about it too. And did not one of them say that somebody called it early" Mass"? Well, I do not know about that, but he was there anyway, and he would not have been there if he were a Catholic, because they always keep to their own. Of course they had better too, we do not want anything to do with Catholics. But why should we not keep to our own Church as well as they? Why child, because there is quite a lot of us, and we are all going to the same place though we need not all go the same way. besides, what odds which Church you belong to, so you are not a Catholic. There are good people in every de-nomination. Well now I would just like to know what Church is, and I will too, for he will be sure to ask me again some day. You children have all got so much learning now-a-days you must be finding out everything, and always asking questions that no one ever thinks of. Well, mother, 1 am sure it cannot be very wrong to like to know what a Church is, so that you can answer when any one asks you. I wonder if he knows what a Church is and whatever made him ask me.

### WHAT BROUGHT HIM.

I was sitting one Sunday morning, with a newsaper in my hand, feeling really miserable. My vite and eldest boy had gone to church. I heard the other children talking, and the question fell upon my ear, "Horace, when you are a man, which will you do-go to church like mamma does, or stay

at home always and read the newspaper?" "1," said Horace, eight years old, with great emphasis on the 1; "shall do neither. I shall not go to church, and I shall not sit about at home. 1 shall have a big horse; and Jamie Lincoln and I will go a ride, and go right away and have lots of fun.'

That child's words set me thinking. I saw my own boy in company with others of the lowest and most unprincipled of men, and perhaps women, spending his time in a way which would break his mother's heart. I thought of my white haired old father and my placid, amiable mother, both gone; saw them quietly walking side by side to Church in the old country town, and us children following. I could not sit another five minutes. Up I rose, and putting on hat and coat, went to the Church and slipped into a pew in the rear, and heard the sermon, or tried to hear it, and for that boy's speech had taken possession of my sonl, and had filled it. My wife was astonished to see me waiting for her at the Church door.

"I thought I would come and meet you," was all I said.-Selected.

How much happiness is destroyed by repeating to others what is said about them, Some one is unkind enough to say something naughty about some one; it would do him no good to hear of it, indeed it would do harm, for it would cause him to feel un-happy and uncomfortable; but a thoughtless individual 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 fcelings. It would be much better for all were these meddlesome tale bearers to mind their own business, and let other people alone.

A GOOD prayer is not like a strategem of war, to be used but once. No I the oftener the better, The clothes of the Israelites, whilst they wandered forty years in the wilderness, never waxed old. So a good prayer, though often used, is still fresh and air in the ears and eyes of heaven. Despair not then, thou simple soul, who hast no exchange of raiment, 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 created - Thomas Fuller.

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, full of dangers and troubles, ending in a cross and grave. I cannot believe that Bartimæus 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, I think Bartimæus was watching near, among the shadows of Gethsemane. When the soldiers led the Saviour away to judgment I think Bartimæus was waiting to know the end; and when the end came on Calvary, he was surely there, among those 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 multitude to do evil, we follow our own sinful lusts and passions; we choose our own way instead Do not let your thoughts wander, or your eyes see of Gon's way, we, prefer the path which is most what may disturb you. Speak slowly and 'with pleasant, most easy, most profitable; but when our reverence ; and ask. Gon's help, that you may pray eyes are opened all is changed, we learn to say, "I aright. The best of all prayers is that give could have AP AL SU ATTORNASSAN

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 are not to hope or rely on ourselves, or on our good works. We cannot do anything good, except by the grace of Christ working with us. Do not sin by presumption, or think that GOD will pardon you, whether you do good or evil. Do not sin by despair, or think that Gop has given you up, and will not save you. If you have, hope in GoD, it will lead you to

### 4.--- PRAYER.

All real Christians pray. It is a very sad thing for anyone who calls himself a Christian to live without prayer.

When you pray think well of what you are going to do. (Think, of your, own weakness and sin Think of Gon's power and goodness. Kneel down humbly, and keep in mind that you are in the pre-sence of Gon. Take care how you speak to Gon.

Church, which is the "Lamb's Bride," "The Pillar and Ground of the Truth"-that to know and understand what this Church is, is their highest happiness in religious things; that if they lightly unite themselves with those who do not belong to it, or who practically ignore it, they will in all probability pay very dear for a brief pleasure ; and if they think lightly of it, or despise it in their heart, they will soon fall into wayward errors which will end in sad disappointment.

If by throwing the subject into narrative form. I have made it more readable or attractive, I am amply repaid. If I have caused any one to feel the importance of the Church, I am forever thankful, and can bid such "Gob speed"; and fear not, for "they shall prosper that love the Church."

If it proves beneficial, it may easily be followed by another "Series," treated in a similar way, but exemplifying particular doctrines or usages; and if not, it may be dropped and serve for "fuel" still.

an that the of the No. T. do going the Mother, that young man, you know who I mean, ministers to harden the he asked me this evening what Church I belonged to, dence of things not seen.

THE American Bible Society lately procured for its use a new stop-cylinder printing-press, upon which an entire copy of the Bible can be printed every minute. How the great Book is pushing onward to the final conquest of the world 1 The rapidity with which the presses are multiplying copies of it, and the extent of its diffusion, are 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 thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

EVERY religious habit gone through irreligiously ministers to harden the heart and deaden the evi-

### THE CHURCH GUARDIAN.

# The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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### THE BAPTISTS AND EASTER OBSERVANCES.

The Christian Visitor is worried over the Easter observances and floral decorations among the Baptists, some account of which we give below. "Why all this gush about Easter?" it says. Well, it is slow growth, but Primitive and Apostolic practices, such as the observance of Easter Day, "the chief day of the Christian year," as the Visitor's correspondent puts it, is growing even among this body. Great is the power of the truth. If the Baptists will change "Bapfismal succession by the submersion of of heads" to Apostolical succession by the Laying On of Hands, which it professes to believe is only in the Church of Rome, but which is simply an historical fact which no amount of talk can take away from the Church of England, both bodies can unite in singing the most glorious Te Deums, Easter Anthems, and "Processionals," that the Christian world has ever heard, and the Redeemer will rejoice over one schism healed.

### EASTER AMONG NEW YORK BAPTISTS.

(Correspondence Christian Visitor.)

There has been a great change of late years among the Dissenting Protestant donominations of our American cities with regard to the celebration of this high festival of the Episcopal and Roman Churches. Formerly only these two denominations had special services on Easter Day, but of recent years the celebration of the great Christian doctrine of the Resurrection has spread to other denominations, so that in nearly every church in New York and Brooklyn Easter music is sung and Easter sermons are preached. Easter Sunday has become the chief day of the Christian year. Baptists, with other denominations, have "advanced" in their manner of observing Easter.

On last Easter Day many of our churches were the centre of attraction for worshippers. An idea of the extent of the preparations that some of the churches of our denomination make for this festival may be gained by inspecting the following programme rendered by the choir and chorns of the Strong Place Church of Brooklyn : Stainer's "Easter Anthem"-Bucks' "Festival" Te Deum--Navarro's "Glorin Patri"-Offertory Duet for soprano and tenor (Costa.)-Hymns : "Morning Red"-"Hail to Thee, our Risen King" -""Hail the Day that sees Him Rise" (sung by Sunday School and congregation)-"Processionale" (Batiste.)

The floral decorations were in perfect harmony with the elaborate musical programme. The Pastor, Rev. Wayland Hoyt, who is one of our foremost Baptist 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 often vulgar floral show of the Ritualistic churches, were wonderfully adapted to lift the hearts of Gob's people to things unseen and eternal. A beautiful part of our Easter Day service is the exercises of the Sunday Schools. In the afternoon the children gather in their school-room and march in classes into the main church, where, after appropriate exercises, each class presents its floral offerings. They then listen to a short address, after which a member of each class is selected to distribute the flowers among the sick and poor of the Church and neighbourhood. No one can estimate the amount of joy these little ones bring to weary hearts by this simple service of love. Nothing can be more touching than to watch the · children as they depart with glad hearts through all parts of these great cities distributing their gifts of flowers. It is true there is need to guard against making the anniversary of our Lord's Resurrection a day of mere display, in which flowers and music take the place of worship to Him Whosewe are and Whom we serve ; but our ministry is wide awake and refuse to tolerate anything which would turn the House and worship of Gon into a mockery, and the "most radical "non-formalist" could not justly have found fault with the recent beautiful Easter service of our Baptist · Churches

### " REFORMED EPISCOPALIANS." EVERLASTINC PUNISHMENT.

The members of the Cummin's schism find the task of organizing a new sect and arranging a brand-new creed to suit everyone a rather formidable task. The question of a Catechism has been troubling them for some time. What to teach seems to be a matter on which they are not at all lasting Punishment was brought up. We quote 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 from the Moravian compendium, as an addition to the present articles of religion of the Church, and moved that it be referred to the Committee on Doctrine and Worship, to report, if possible, during the present session :-

ARTICLE 36.—Of the condition of mankind in eternity :—"The wicked condemned by Christ, the righteous judge, shall suffer everlasting punishment in hell; but the righteous shall see God, and be forever with the Lord, in whose presence there is fullness of joy, and at whose right hand there are plea-sures forevermore." (Matthew xxv. 34, 41, 46; Thessalonians 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 31 to 26. The mover disclaimed any intention of making an innovation in the established rules of faith of the Church. Dr. Smith believed that truth and conscience alike required that a stand on the question should be taken one way or the other, as he considered it profoundly touching, and acknowledged that his views were very pronounced upon it.

Dr. Cooper, of St. John, who opposed with tooth and nail the motion to refer, said that the Council stood upon dangerous ground ; they were confronted by an issue which would shake that Church from its centre to the circumference. He had come out of the old Church of England expecting to find a band of brothers. There was a vital distinction to be drawn between essentials 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 claimed the right to read the Word of God 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.

Judge Savage made an energetic attack on the motion and contended that no matter how the discussion might terminate evil would result. He wanted to have the point and everything connected with it indefinitely 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 Woodford and others. The reference was finally agreed to by a pronounced majority, after which the chair man administered an unmistakable rebuke to some 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 1819, '20, '23 AND '28. COMPILED FROM THE S. P. G. REPORTS.

A. D. 1824.- (Continued.)

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 Dartmouth :---

DARTMOUTH, July 21st, 1824.

Reverend Sir,-In consequence of our conversation, some time prior to your sailing for England, respecting the spiritual wants of the Mission of St. George's, Sydney, Cape Breton, and of your subsequent 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 14th, I landed on Cape Breton, having unfortunately been six days at sea without any opportunity of serving the settlers on the harbours on the coast. My reception at Sydney, and indeed, throughout the Island, was highly gratifying; and I believe that the idea that their desolate situation was not overlooked by their Ecclesiastical superior, afforded general satisfaction. As you wished me to spend two Sundays at Sydney, I made arrangements accordingly. Thursday, 17th June.—I visited Lingan, twelve-miles distant. This is a settlement principally 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 land, they had every appearance of wretchedness and ignorance. Our only family, the chief objects of my visit, consisting of an extremely aged pair, from Monaghan, in Ireland, expressed their gratitude, and said they had not seen a clergyman since Mr. Cossitt served them about 19 years since.

week I spent among the inhabitants at Sydney.

Sunday 20th June .- I found a congregation of about 250, with 20 Roman Catholics. After Morning Service, a very attentive congregation assembled in a small Church on the North-West Arm, where, on crossing the Arm, I again read the Evening agreed. The crisis came when the subject of Ever, Service, and preached to a congregation of Dissenters. In justice to the people at the former place, I must observe that their exertions are highly creditable to themselves. They have, without any foreign 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 allotted for a glebe. Their letter to me enumerates about 25 families, who have expended £60 on the building. The outside is nearly completed, and some of the windows glazed. A similar sum would complete the whole, and pro bably provide them with a stove and pipe.

Wednesday 23rd.—I visited Mince, Louisburg, and Gabbarus. Gabbarus is a widely extended set-tlement, not altogether free from divisions, but generally attached to the Church of England. I officiated in a private house to a large congregation, and baptized about 17 children. A disorder, which was then raging, had carried off several, and I visited houses where others were sick. An adult received the ordinance of Baptism. Similar Services were performed at Louisburg and Mince on The state of these people generally, my return. with respect to instruction of any kind, is melancholy, having no schools, few of the youth are able to read, but it was with pleasure I learnt that they were in general sober and moral.

Sunday 27th June .- The Services of the day vere similar to those of the 20th, with the addition of the Holy Communion being administered to 56 Communicants. The congregations at Sydney and the North-West Arm were more numerous as were the Baptisms. In almost every instance I found the mothers were desirous of being churched without being reminded of their duty. At Sydney there is a Grammar School, containing 22 boys, kept by Mr. Henry Crawley. A very handsome lot of six acres is set apart in the heart 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 by Miss Wollenhaupt. She has about 20 scholars, and is occasionally assisted by her mother. You are aware that Mr. Henry Crawley keeps the Church open by reading prayers and a sermon on a Sunday. I have good hope that a Sunday school will be established. 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 our next, on Duke of Kent's Island and Arichat. (To be continued.)

### NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A. VII.

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 millions of heathen who were not elected to the Church. How it may please GOD to offer them forgiveness of sins is a question we do not here consider. We have to do with what practically concerns us; our subject is God's way of dealing with us Christians. There must be repentance 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 Scripture remission of sins is connected with baptism. Acts ii. 38 and xxii. 16. And so the Nicene Creed "I acknowledge one baptism for the remission of sins." One coming to Holy Baptism with genuine faith and repentance is washed from all his sins, actual and original. Look at the 16th of Articles of Religion. It speaks of an almost forgotten controversy; but it is worth thinking of feeling about the seriousness of a baptized Christian sinning. But now let us see what further provision there has been in the Church for the "Forgiveness of Sins"; that is let us see what Holy Scripture and our Church say about Absolution. We may start with the acknowledged truth that GoD in Heaven can forgive sins. Look at St. Mark ii. 1-12. Our Lord worked this miracle to prove a new truth, viz., That the Son of Man had power on earth to forgive sins. It is in this account that we find a favourite quotation of some persons—"Who can forgive sins but GOD only?". quoted often as though it were the language of an inspired writer. An inspired writer has told us that it was the language of the unbelieving, fault-finding Scribes and Pharisees who were accusing our Lord of blasphemy for having said thy sins are forgiven thee. Of course there is a sense in which it is perfectly true that God alone can forgive sins; but these titude, words are a very unhappy quotation to: prove it. It is by union with the glorified Resurrection Body of Mr. Now, then, this account takes us our first step. It of our Lord that we can attain to the resurrection. They proves that the Son of Man could forgive sins, but See St. John vi. 40, 44, 54.

AND owned a Bible, with some other good books, and it proves nothing more than this. If we had nothappeared to be possessed with proper religious ing but this we should have no right to assume that principles, and listened to me with attention and any one else had that power. But now turn to St. apparent devotion. The remaining days of the John xx. 21, 22, 23. These words are as clear and explicit as words can be. The objection that no man could have power to remit sins cannot stand a moment. Certainly there were once ten men, at least, to whom that power was entrusted. Now, is it at all likely that this power was personal to the Apostles, 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, even to the end of the world. 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 power, and St. Paul also confirming their sentence. (2 Cor. ii. 10.) Observe there the words "in the person of Christ." 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 instance 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 Turn to the Ordination of Priests and see day. with what words she ordains her Priests :- "Receive the Holy Ghost for the office and work of a Priest in the Church of Gon, now committed unto thee by the imposition of our hands. 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 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? 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., confession not generally of sinfulness, but specially of particular 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 authority committed to me, I absolve thee from all thy sins, in the Name," &c. You see our Church teaches with no uncertain sound.

The 11th article-"And in the Resurrection of the Body." There is no necessity to make difficulties 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 matter which now forms the body. Death removes the soul from the ranges of material things and keeps it apart from them. At the Resurrection it 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 separates them and leaves the man imperfect. So long as that separation continues, so long one of the effects of sin continues. Complete redemption, full salvation then imply that soul and body shall be reunited, imply the Resurrection of the Body.

I Corinthians xv. is the great setting forth of the truth of the Resurrection. Observe carefully the 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 in. That which rises shall be very different, much beautiful than ut into grave But still, what shall come from the ground depends upon what has been sown. The blade of wheat because it shows us how very strong once was the 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 the flesh in this life has been subdued to the Spirit, joyful will be 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 distinguishing qualities of the Resurrection Body. It shall be (1) incorruptible, (2) glorious, (3) powerful, (4) spiritual; (1) not liable to decay, disease or death, (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 unremoved, entering through the closed doors, appearing and disappearing; (4) no longer "the flesh" in an evil sense, but itself spiritual, an organ perfectly adapted to the highest, most spiritual life.

The 12th article-"And the life everlasting." Remember our Lord's definition of eternal life-"This is life eternal, that they might know Thee the only true Gon, and Jesus Christ Whom Thou hast sent." St. John xvii. 3. The Athanasian Creed is simply an expansion of that truth, that salvation is the knowledge (not of course mere intellectual knowledge) of God. A person being in Heaven for ever, and yet not knowing the truth about Gop and the Incarnation, is inconceivable, is in fact, a contradiction in terms; and so the Athanasian Creed says. Eternal life is not something to be looked for in the future only. It begins here, is developed in Paradise, is perfected in Heaven. Opposite to eternal life is death, not to know GoD, to be away from Him; a state of the soul that can begin here, be developed after death, receive its dread perfection in hell.

Thank GOD the Father with all your heart that He has given to His Son power over all flesh to give eternal life to as many as the Father has given Him. St. John xvii. 2. Thank GoD for having called you to a state of salvation ; pray that your name may not be blotted out of the book of life.

In the faith of the Apostles you have been bap tized; 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 Sunday as a prayer for steadfastness in the faith.

THE BAPTISTS are improving. At the closing exercises of Acadia College we read, "the proceedings opened on the entrance of the Alumni by the choir from St. John singing a Processional Hymn." "The choir sang the Te Doum and chanted the 65th Psalm." 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 Yarmouth. No. II.

> > (Continued.)

But there is one Book which deserves very par ticular mention. It is the Durham Book of the 4 Gospels, still preserved in the British Museum. The Latin text was copied by Eadfrith, a monk of Lindisfarne, in the 7th century (670?) "It is a most beautiful specimen of ancient penmanship as though the letters were engraved. The illuminations are very fine, with ornaments and pictures on the several pages, together with curious portraits of the four Evangelists, and the initial letter of each Gospel is particularly fine." In the disturbed state of the country, in consequence of the depredations of the Danes, the monks of Lindisfarne were obliged to remove from their monastery; but unhappily their vessel was upset, and the Durham Book, their most precious treasure, fell into the sea. But through the merits of St. Cuthbert, once prior of the monastery, but who had been long dead, the volume was preserved, for the tide ebbed so much 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 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."

The earliest formal attempt made to translate a portion of the New Testament (excepting the Rushworth 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 Jarrow. The temptation is pressing to linger for a little over some of the interesting stories of this good man's life, but we have to do here only with him as a 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 of the Gospel according to St. John, while the scribe writes it rapidly upon the parchment. The last verse of the 20th chapter is done, but the old man's voice is very feeble. "There is but one more chap-

much Bede translated is a debated question; all,

of the grandest kings, whether of ancient or of

modern days-ALFRED of Saxon England-great in

spread of religion should be held in everlasting !...

Ghost,"

memory. He translated the Book of the Psalms. and, at least, the greater portion of the Gospels. but died (A. D. 900) before his full task was complete.

And here our story must take a stride of near 500 years, and we are set down in the pleasant town of Lutterworth, on the banks of the Swift. The ruins of the old Church of St. Mary are still standing, and are doubtless beautiful in themselves; but connected with them are associations which invest them with a charm which the skill of the architect could never impart. Here John Wycliffe preached and laboured, and here, too, he worked hard and well in translating the Scriptures into England's language. "The carved oak pulpit in which he taught, the table on which he wrote, the chair in which he died, and even the robe-now tattered and torn-which he used to wear," are still to be

Dr. Horne says : "The earliest English translation known to be extant was made by an unknown individual, and is placed by Archbishop Ussher to the year 1290. Of this there are two MS, copies preserved in the Bodleian Library, and in the 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 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 his countrymen the whole Bible in their own tongue. He "published" his translation (as far as we can properly use such a word before the discovery of printing); he sent it abroad through the land; he encouraged others to copy it entire, or in portions, and did all that lay in his power to bring it within the reach of all. Since Wycliffe's day and work, our language has, of course, greatly changed; but some of his expressions are yet to be found in our so-called Authorized Versions, as, for instance, formity and everla "strait gate," and "narrow way," and "beam," and stillness of death. 'mote" in our Lord's teaching concerning a faultfinding spirit. His great work was not hastily, but gradually accomplished. Beginning with a translation of the apocalypse, the rest of the New Testament followed, being finished about 1380. The Old Testament was done within the next 4 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 ashes thrown into the river Swift. Upon this, Fuller remarks :

"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 Wycliffe are the emblems of his doctrine, 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 boldness accordingly. It is said that less than ten years after he had completed his translation an attempt was made to suppress it by Act of Parliament, but John of Ghent, who so often stood his friend, resisted the Bill with the words : "We will not be the dregs of all, seeing other nations have the Law of Gon, which is the law of our faith, written in their own language."

### Correspondenge.

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

### APPOINTMENT TO PARISHES

(To the Editors of the Church Guardian.) SIRS,-Allow me, in all courtesy, to ask "I. W. H. R.:-

1. Whether he gravely wishes us to understat

### BASIS OF UNITY.

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

SIRS,-I presume your correspondent of the 2nd instant "X. Y." will not want for answers to queries, which he is by no means alone in putting. Permit me to say, briefly, that the solution of "X. Y.'s" questions as to what he calls "Sects" within the Church is simply to keep in mind the broad distinction between what is matter of Faith, and what is matter of Opinion, only. It seems to me the bitterness which makes all our differences, springs from disregard of this distinction, and from the tendency which exists, more or less, in all of us to exaggerate the importance of matters of opinion, especially of our own opinion, and to exalt them to the region of matters of Faith. In the region of Faith we cannot, and in fact, we do not differ materially. Take the creeds, and even the first nine of the "Articles of Religion," and accept the five schools of thought in the Church, as stated by "X. Y.," and what appreciable difference of holding is there among the five? On the other hand, in matters of opinion only, we not only must differ, but we must be allowed to differ, very considerably indeed. Here it is that all the wrangling comes in, because of the intolerance of opinion. The intolerance of Faith is not any thing like so great. A Churchmaa may be almost a Unitarian or a Universalist in belief, or a sceptic as to parts of the Holy Scriptures, and he shall not be the cause of a hundredth part of the animadversion and strife which he becomes by recommending; say, extempore prayers or evening celebrations on the one hand, or by a weakness for a procession, a choral service or a Eucharistic vestment on the other. We shall never see eye to eye in these points, and we shall never have peace until we agree to tolerate such differences all round. And if the result of such toleration be congregationalism as "X, Y." says it is, plus life, why congregationalism with life is better, far better, than parochialism with uniformity and everlasting compromise and the placid

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 cheerfully received back; when they find greater and greater need for subdivision they are free as air to sub-divide; there is, indeed, only one thing for which they crave that they cannot get, and it is that the Catholic Church should obliterate the marks by which it is so easily distinguished from the sects, and come down to their level and be just what they delight in calling it, "One of the sects." But so long as the Church preserves the marks of Catholicity and the "basis of unity" she has in her creeds, she can afford both to tolerate considerable want of mere uniformity in her members and to wait until the sects shall either return to her bosom or waste away in sub-divisions infinitessimal. CATHOLIC [LAY.]

#### FREE SEATS.

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

StRs,-By way of helping the right in the matter of free as opposed 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 in the Parish Church are the common property of the Parish. They are for the use in common of the Parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all."—Sir John Nichols in Fuller vs. Lanc.

Yours, truly, LAY READER. Bridgewater, June, 1881.

(To the Editors of the Church Guardian.) SIRS,-I see in your paper of this week, that our unassuming brother of Cambridge, (not himself a member of the Deanery Shediac), has undertaken to settle, in a very remarkable P.S., the question of the place where the Library belonging to the said Deanery will not be kept. If the assumption of infallible knowledge of what is to be indicates power over results, one cannot help thinking that it would have been more in accordance with the temporary fitness of things, if the good brother, instead of using the simple signature "B. Shaw," had been

dimness of history are too well-known," etc., and that "inspiration only commands the submission of all." We have something superior to inspirate We have something superior to inspiration on which the doctrine of real and visible unity is founded. We have the words of GoD Himself, and need not appeal to history, except to establish the peculiar claims of the Church with reference to it. Our Saviour prayed "that they all may be one, as Phou, Father, art in Me, and 1 in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me." No sham unity is im-plied in these words. Can the desire of our Saviour so fervently expressed in the foregoing prayer be disregarded?

Again, if divisions and sub-divisions are right, and if they are to be looked upon with a certain degree of allowance, what becomes of the force of the following words from the Book of Inspiration : "For ye are carnal; for whereas there is among you envyings, and strife, and divisions; are ye not car-nal and walk as men?" In the Inspired volume we find schism and heresy condemned, and are we in these days of boasted Christian advancement to ignore their very existence? Are we to extend the hand of fellowship indiscriminately to the followers of every ism in the world, labouring under the manifest delusion that the Church is invisible, including the whole company of believers? Who are the believers? I think it would be very difficult, far more difficult than it is to discover "the Church," to find them out, for we should have neither history nor inspiration to assist us in our search; but I suppose, to be charitable, we should have to take them en masse, including those who believe a little, or nearly nothing, those who believe a little more, and those that believe all, according to a certain standard; but, of course, not those who believe tea much.

Your correspondent "Rothesay" would have us to accept all who profess to believe in Christ, no matter how far they have departed from the "Faith once delivered to the Saints;" no matter how much they have debased the Sacraments; in short, no matter how widely they have departed from primi-tive doctrines and usages. Evidently, there is something wrong about such ideas as these. The terms of salvation are decided by GoD, not by us; therefore we cannot believe what we like; the efficacy of the Sacraments which have been divinely instituted is imparted by GoD, and therefore cannot be debased with impunity ; and "the Church" was established by Christ a visible Church, and cannot have been mystified or hidden, unless we admit that the man of sin has triumphed over the work of Christ. If the man of sin has triumphed, what has become of Christ's promise, "Lo, I am with you alway, even unto the end of the world?"

Your correspondent gives prominence to one quotation from the Inspired Volume, namely, "Where two or three are gathered together in My Name, there am 1 in the midst of them." This, he says, 15 "as definite, as emphatic and as positive as any in the Bible." Granted that it is all that he says about it, I take it to mean nothing more nor less than this, that wherever two or three of the members of His visible Church are gathered together, and I claim the promise for the sheep of the one fold. I have as much and more right to this interpretation of it than the opponents of "the Church" have to the following one, which is practi-cally theirs, namely, "Where two or three of whatever denomination are gathered together in My Name," etc.

It is evident that more is implied than was actually uttered, and Christ having established a real and visible Church, I have good ground for believ-ing what I have asserted. In the Gospel according to St. Matthew, chapt. xvi., verses 8 and 9, we find that people could draw nigh unto Gop in vain, "teaching for doctrines the commandments of men." Have times altered? Has GoD changed? And can men to-day approach the Throne 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 shall we decide which is that Church?" I have been led to believe, both from what I deduce from the Inspired Volume, and by my spiritual advisers, that "we live in a world where GoD has blended and combined the visible with the invisible-the body with the soul-the letter with the spirit-the Sacra-

that the same methods which are used for electing ter," said the scribe, "but you can hardly speak." "Write as fast as you can," exclaimed Bede with "Representatives of the people," are fitting, in all respects, to be used for selecting one from among trembling eagerness. "Now, master, only one sen-tence is wanting." Bede repeated it. "It is finthose who are already appointed "Ambassadors for Christ?'

ished," cried the young man. "It is finished" answered the dying saint. "Lift me up, let me sit 2. Whether he really supposes that the 120 disciples who took part in the choosing of St. Mathias where I have been accustomed to pray, and now were "Parishioners" in our sense of the word? 'Glory be to the Father, and the Son, and the Holy 3. Whether St. Mathias was chosen from those already ordained to be a Parochial Minister 1 " and as he ceased he was dead. How

4. Whether he desires entirely to ignore the Apostle's query-"How shall they preach, except they be sent ?

perhaps, that we can speak of positively is the Gospel according to St. John (A. D. 735.) To recall the virtuous deeds of the great, and 5. How much more influence can the laity have good of former days, is the simple duty as well as in all our Church organizations in the Maritime privilege of posterity, and we cannot, therefore, pass Provinces? by without respectful mention of the name of one

They have two to one of the clergy in Synod. They can veto the Episcopal and Clerical orders on all points.

war against the Danish ravagers of his country, but greater still in peace; a noble Christian man, whose labours for reformation in the administration of justice, for the advancement of education, and the the power of the purse. What more can they have? the power of the purse. What more can they have?

able to write himself down "B. A. S H A W," or at the least, Bishop Shaw.

Faithfully yours, AN INCUMBENT OF THE DEANERY OF SHEDIAC. June 3rd, 1881.

#### IS CHRIST DIVIDED?

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

SIRS,-When unity, that real and visible unity which our Saviour so earnestly 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 entreaties of some upholders of separation from the Church (not division or sub-division in the Church), how strange it seems to find a member of the Church coming to the front as their apologist and defender. Such, however, seents to be the position assumed n they have? by your correspondent "Rothesay" in your issue of D. C. M. May 26th, who states that "the contradictions and

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 bishops, heads of colleges, heads of presbyters, 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 humblest peasant. As to his advice, I should regard it no more than that of my neighbour and friend. If palatable, I should follow it; if not, reject it. Until your correspondent clears up his subject more fully, I shall continue to believe as I do, that it is the safest to belong to "the Church," and to receive the Sacraments through her divinely ap-pointed ministers; but I cannot believe that "the Church"-our Lord Jesus Christ's Body on Earth -is an invisible Church, the whole company of behevers, and I cannot help re-iterating the question put forth by "Quæro"-"Is Christ divided ?" LAYMAN.

### THE CHURCH GUARDIAN



Thursday, June 16, 1881.]

### THE CHURCH GUARDIAN

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### SIGN OF THE GOLDEN KETTLE 1881. SEEDS. 1881 Rent's Stove and Kitchen

### Messrs. Brown Bros. & Co.

### The Witch.

### HOME NEWS.

Parrsboro', N. S., expects to ship 20,-000,000 feet of lumber this season.

Out of 344 students examined in the faculties of Arts and Law in the University of Toronto, at the recent examination, 78 were plucked.

Ottawa, June 13.-All the Grand Trunk Railway officials connected with the trains that collided near the Don this week have been discharged.

The estimated population of Nova Scotia is 453,000, which will show the ratio increase to be greater the last decade than during the previous one.

Ottawa. June 10 .- A supposed seam of coal, which was recently discovered in British Columbia by Dr. McInnes, turns out to be "Albertile," worth about \$20 per ton in that locality.

Ottawa, June 11 .- At a meeting of the Directors and Shareholders of the Canada Central Railway yesterday, the necessary steps were taken io consummate an amalgamation with the Canada Pacific Railway.

Senator Cornwall, has been officially offered the appointment of Lieut.-Governor of British Columbia, and has accepted. The vacancy in the Senate will, it is surmised, be filled by Mr. Vernon, member of the Local House for Yale.

The report of the sale of the Island of Campobello, N. B., to a company of Boston and Maine capitalists, with a capital of a million dollars, is confirmed. Big hotels, steamers calling, and general development of the Island is the programme.

Our subscribers, both in country and city, in want of Furniture and Household Requisites, would do well to call on J. W. BETCHER, 209 Hollis St., Halifax, whose advertisement appears elsewhere, We 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 foundation and brick walls, is to contain 40,000 spindles and is expected to be the largest Colton Mill on the continent of America.

Quebec, June 9 .- A fire, which commenced in this city last night shortly before midnigth, has proved most destructive. 800 houses were destroyed, and 1500 families rendered homeless. The total loss is estimated at \$2,000,000. Insurance only \$700,000.

The following sums have been subscribed towards the relief of the Quebec sufferers : His Excellency the Governor-General, \$500; Mayor of Quebec, \$100; Cure of Chambly, \$100; Quebec Legislature, \$10,000. A subscription has been started in Toronto in aid of the victims,

Two fine vessels building in River John, are rapidly approaching completion. One is a barque of a thousand tons for Mr. Archibald Mackenzie, the other is also a barque being built by the well known ship builder Mr. James Kitchen for Capt. David Crerar of Pic-These two vessels give employtou. ment to one hundred men, and make business lively.

### NEWS FROM ABROAD.

According to the recent census the population of London is 3,814,517.

The sugar crop of the world in 1880 was 3,422,988 tons, of which 1,857,988 were from cane, and 1,565,000 beet root. Mendota, Ill., June 9.-Thousands of acres of corn are under water in this section. Several bridges have been washed out. The rain has been heavier than for years. If it stops now, however, the injury to the crops will be small. Liverpool, June 10.—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 arrested with dynamite and loaded revolvers in their possession. New York, June 10.—The Star edi-torially states that it has special information from Ireland that a great crisis is imminent there. The people are armed and ready to use their weapons. Skirmishers are about to exchange stones, scythes and shillelahs for revolvers and repeating rifles, which have been obtained through secret agencies in France, HALIFAX, N. S. | Germany and America.

### SUBSCRIPTIONS RECEIVED.

George McMillan, Alberry Plains, P. E. Island; H. Davenport, Sydney, C. B.; Miss Bourinot, do.; Miss Scott, Halifax, N. S.; Miss Ratchford, Amherst, do.; Mrs. Dickey, do, do, (2); J. A, Dickey, do, do, (2); James Punly, do. do.; Sheriff McLean, do. do. (2); Rev. A. F. Hiltz, Derby, N. R.; Mrs. Benj. Desbrisay, Charlottetown, P. E. Island ; Rev. Leo. A. Hoyt, Andover, Victoria Co., N. B.; A. Henderson, do. do.; Miss Annie Knox, Gagetown, N. B.; Rev. Wm. Logan, Fenelon Falls, Ont.; C. Judge, Quebee City, P. Q., Rev. D. C. Moore, Stellarton, Fictou Co., N. S.; R. Partridge, do. do.; Miss S. Reid, do. do.; E. Charlton, do. do.; D. A. Dickson, do.; do.; H. Clarke, do. do.; D. Vorke, do. do.; T. Cameron, do. do.; W. Fraser, do. do.; A. G. Guy, New Glasgow, do.; D. Howran, do. do.; N. B. Moore, do. do.; Geo. Strongman, Port Hill, P. E. Island; Thos. Hiltz, Sackville, N. S.; Jno. Geo. Pyke, Liverpool, do.; H. B. Hallett, do. do.; Mrs. P. A. Kunut, do. do.; Jas. S. Sponagle, do. do.; Rev. Joseph Forsyth, do, do.; F. W. Collins, do, do.; Mrs. fabish Snow, do. do.; W. H. Tremaine, C. E., Truro, do.; Miss Annie Hamel, Levis, Que.; Col. Poyntz, Windsor, N. S.; Rev. A. J. Townend, Halifax, do.; C. W. Rennels, do. do.; Capt W. H. Townshend, Parrsboro', do.; J. R. Lamy, Amherst, do.; Wm. Duffell, St. John, N. B.; Wm, Wallace, Simonds, do.; Mrs. Robt. McNichol, St. John, N. B.; J. H. Pullen, do. do.; Jas. Crozier. Simonds, do.; R. A. Moore, do. do.; Robt. Wallace, do. do.; Joseph Sulis, St. John, do.; Mrs. J. McCarthy, do. do.; Edward Batersby, Londonderry Mines, Col. Co., N. S.; Wm, Jones, do. do.; Jas. Smith, Falmouth, do.; Rev. A. A. Von Iffland, Quebee City, P. Q.; E. M. Welsh, Charlottetown, P. E. Island; W. E. Bagnall, do. do.; Rev. C. Croucher, Glace Bay, C. B.; Mrs. Ussher, do. do.; Frederick Andrew, senr., Q. C., Quebec City, P. Q.; Jas. Publicover, Lower Dublin, N. S.; Hon. Senator Kaulbach, Lunenburg, do.; Mrs. Esdaille, Halifax, do.; Geo. Peal, do. do.; O. C. Cummings, Truro, Col. Co., do. (2); J. J. Snook, do. do.; Nelson Burgess, Old Barns, do. do.; R. H. Currie, Truro, do. do.; R. A. Douglas, do. do. do.; I. M. Kane, do. do. do. (2); W. F. Odell, do. do. do.; Geo. Reading, do. do. do. (2); Mrs. Bent, do. do. do.; Chas. Wright, do. do. do.; Jas. Little, do. do, do, (2); Wm, Richardson, do, do, do.; Jas, McDowall, do, do, do, (2); Miss Mulliofland, do. do. do. (2); Geo. Lauther, Riversdale, do.

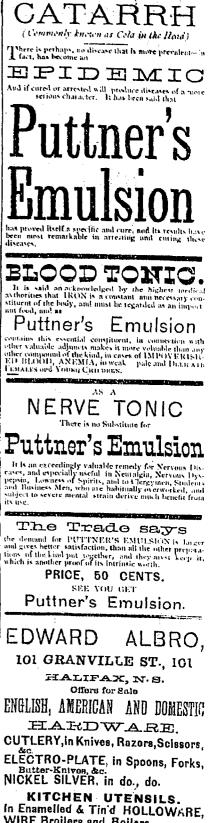
do, (2); A. E. T. Godard, Bridgewater, do.

### Baptisms.

- MARSHALL In St. Mary's Church, Hayfield, May 29th, by the Rev. A. C. Macdonald, Flora Louisa Maybel, daughter of Frank L. and Maybel Marshall, of Manchester.
- DIBBLEE, --- At St. Luke's Church, Woodstock, on Tuesday in Whitsun-week, by Rev. Thos. Neales, A.M., Rector, Beatrice Marde, daughter of J. T. Allan and Maria Dibblec.
- MILES,—At the same time and place, and by the same, Vera Constance, daughter of Charles LeB, and W. S. F. Miles, of Winnipeg, Manitoha.
- WADE.-At the same time and place, and by the same, Kenneth Hollingworth, son of S. H. and Elizabeth Wade, of Woodstock

### Marringes

- HARRIS-JANNAN,-One the 2nd inst., by the Rev. Jno. D. H. Brown, Henry Harris and Alice Launan, all of Halifax.
- Cox--Cox,--On Monday, If the May, by the Rev. Leo. A. Hoyt, Mr. Joseph Cox, of New York, to Emma, fourth daughter of Mr. Geo. Cox, of Grand Falls Portage.
- MURCHESON-RIDEUUT.-On Thursday, 2nd inst., by the Rev. Leo. A. Hoyt, Mr. Thos. Murcheson, to Alice, eldest daughter of Mr. Ezekiel Rideout, all of Grand Falls
- Portage, Vic. Co.



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- Brushes of every possible description, MRS. POTTS' ColdHandled Smoothing IRONS, NEEDLES, Sewing, Knitting, Sail,
- Mattress, &o. PICTURE WIRE, Gold and Silver,

- FICTURE WINE, Gold and Silver, supercoding the Cord BREAD PLATTERS, (Carvod.-"Give us this day our daily bread.) FEATHER LUBTERS, long & short handle. GRGEN Wire Cloth for Windows, Meat Bares, &c. Galvd. and Wove WIRE CLOTH AND LATTICE.

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BEST-FISHER.-At the Cathedral, Fredericton, on the 8ih, by the Most Reverend the Metropolitan, assisted by the Rev, Finlow Alexander, William F. Best, Esq., of St. John, to Maud E. second daughter of Wm. Fisher, Esq., of Fredericton.

Deaths.

TREMAINE.—On Wednesday night, 18th inst., Rebecca, widow of the late James Tre-maine, Esq.; aged 82 years. SAY RE.—At Moncton, June 9th, Martha N., beloved wife of James F. Sayre, Esq., in her 51st year.

WALKER. - At Hampton, June 6th, Anne, wife of the Rev. Canon Walker, aged 73 years, MCCLEERY .- At Kingston, Kings Co., N. B., on the 2nd inst., Hannah, widow of the late Hugh McCleery, Esq., and daughter of the late Capt. Nathaniel Gorbam, one of the Connecticut Loyalists, aged 84 years. CHRSLEY.—At Middleton, of congestion of the lungs, Mary, beloved wife of G. E. Ches-ley, Esq., in the 54th year of her age, leav-ing a family and circle of friends who deep-ly mourn their loss.



#### W.&C.SILVER, 11 to 17 George St., cor. of Hollis, Are now showing a Stock of 273, 275 TO 279 Carpets, Floor-Cloths, Barrington Street, Corner of Jacob St. AND DRUGGETS, Second to none in the Maritime Provinces SPRING OPENING. Hair-Cloths. Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of Millinery and Straw Goods, Rich Lace Curtains, RUGS, Cornices, Stair Rods, &c. Ladies', Misses' & Childrens' TABLE DAMASKS of all widths and qualities. FAMILY SHIRTINGS and SHEETINGS in all the favorite makes. One Case Rich Black SILKS from best makers Hats & Bonnets. ALL THE CLOTHING. LEADING STYLES. Entrance, 11 George St. 500 Men's Suits. | well-made; 250 Boys' du. | Sound materials; 40 dozen Fine Dress SHIRTS; Gloves. Braces, Handkerchiefs, Underwear, &c. 43 Prices in every department the very LOWEST current in the city. 1 Plushes, Surahs, Satins, Ribbons, FLOWERS, FEATHERS, Ornaments, Laces, Fringes, Trimmings, &c. MODERN & CORRECT STYLES DRESS GOODS In Chalice, Paten, Costumes, Mantles, And WINE CRUETS, FOR HOLY COMMUNION. PARASOLS, GLOVES, HOSIERY &c. Watches, Jewellery, Sterling Silver, NOVELTIES & FANCY GOODS. And Electro-Plated Wares. Popular Dry Goods & Millinery Stores, The Best Assortment and Value in the Market, at 273, 275 to 279 BARBINGTON STREET, CORNER JACOB STREET, M. S. BROWN & CO.'S AGENTS FOR (ESTABLISHED A. D. 1840,) MCCALL'S BAZAR PATTERNS. JEWELLERS and Silversmiths, 128 GRANVILLE STREET, Spring Catalogues now ready. BUCKEYE BELL FOUNDRY HALIFAX, N. S. 1 1881 Belte of Pure Copper and Tur for Churches, Schools, Fire Alarms, Farms, etc., FULLY WARLANTED, Cathogue send Fr.c. VANDUZEN & TIFT, Gincinnati, O. 1861 Army and Navy HAT' STORE. BOOTS and SHOES. THOMAS & CO. Spring, 1881. Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh IN STOCK AND MANUFACTURING : Robes, Horse Clothing, Gents' and 2000 Pair Fishermen's Boots. Ladies' Fur Coats, and Mantles. Men's, Women's, Misses'. Civic and Military For Glove Manufacturers MASONIC OUTFITS Boys' and Children's Always on hand, Always on hand. Our SILK AND FUR HATS are from the Best Makers in E gland, viz: Christy, Woodrow, Bennett, Carrington, and Luck. \*•\* To Clergymon, 'n all purchases we allow 10 per cent. Please give us a call. Boots, Shoes, and Rubbers, 44 to 48 Barrington St. OF EVERY DESCRIPTION. CORNER OF SACKVILLE. -----Clinton H. Meneely Bell Company, 200 Pair Pure Gum Boots. MENEELY & KIMBERLY, BELL FOUNDERS ROBERT TAYLOR & CO. Halifax, April 1881. TROY, N.Y., U.S.A. Manufacture a superiorquality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells. THIS PAPER may be found on file at Geo Advertising Bureau (10 Spruce SL, where advertising constructs may be made for it 1N NEW YORKS. TRINITY COLLEGE SCHOOL, New Drug Store, Kentville, N.S. WEBSTER ST., Near the Railway Station. Port Hope, Ontario. CHAS. F. COCHRAN. Druggist and Apothecary. A Complete Assoriment of Drugs, Medicines, and Perfumery, at reasonable prices. Sole agent in King's County for Manhattan Feed for all kinds of Stock Circulars on application. CHAS. F. CUCHRAN. TRINITY TERM Will begin on Monday, April 28th. Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M.A., Head Master. JOHN C. SPENCE,

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### 27

### Wanted.

THE ORGANIST of St. Paul's Church, and THE ORGANIST of St. Paul's Church, and Choir Master of St. Lake's Cathedral and the Garrison Chapel, Halifax, Nova Scotia, formerly Pupil and Assistant of the late Dr. Stephen Elvey, Oxford, England, desires an appoint-ment where there is full Cathedral Service, or where such a service is wanted, and where carn-est work will be appreciated. Communicant, Good Choir Trainer. Testimonials from Dr. Elvey, Dr. Coffe, and others. Copies sent if required. The advertiser is permitted to refer in Halifax to the Lord Ilishop, Rev. Dr. Hill, Rector St. Paul's, Rev. John Abiwit, Rector St. Lake's Cathedral, and Rev. A. J. Townend, Uhaplain H. M. Forces.

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