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The Church Guardian.

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

Vol. 3.—No. 9.

THURSDAY, JUNE 9, 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.

A LADY has been appointed Churchwarden for the Parish of Bedford, of which Canon Trevor is Rector.

A CENSUS has been taken of the population of Cyprus. The result shows the total number of the inhabitants of the island to be 185,700.

MR. J. D. SCOTT, recently the Wesleyan preacher at Nassington and Elton, is studying for Holy Orders at the Chancellor's College, Lincoln.

THE Panama Canal works are being actively proceeded with. A broad road already connects the two oceans, and engineers conclude from surveys that the construction of the canal will be a comparatively easy matter.

At the London meeting of the Church Missionary Society, on the 2nd of May, the Bishop of Ossory delivered an eloquent address, which was repeatedly cheered. The total receipts of the Society for the past year were \$1,037,540.

THE Christian Union says there is a good deal of excitement among Universalists in Massachusetts, about the ordination of Rev. Dr. Chambré in the Episcopal Church. Not since Dr. Huntington's withdrawal from the Unitarians, some twenty years ago, has a similar step excited so much attention in New England.

THE Pennsylvania Legislature has instructed the Governor to take measures for the transfer of William Penn's remains from Jordan's Meeting-house, Buck's to Philadelphia, for interment. This will be a feature of the Bicentenary of the founding of Philadelphia, the celebration of which next year is being already prepared for.

ACCORDING to the *Frankfurter Zeitung*, at Nak-koo, in the island of Lapland, an eagle was shot on the 15th ult., which measured 6½ feet between the tips of the wings. Round its neck it had a brass chain, to which was fastened a little tin box containing a slip of paper on which was written in Danish, "Caught and set free again in 1792 by N. and C. Anderson.—Boeted in Falster, Denmark."

THE growth of the American Church during the decade, 1870-80, has been remarkable. In the former year, the Church numbered 236,929 communicants; in the latter 360,119. The per cent. is fifty-two. At this rate, there will be in twenty-five years over one million communicants in our fold. But we believe the increase will be in vastly larger proportions, and that in 1900 we shall number a million and a half communicants.—*Living Church*.

AN historical tree has lately been destroyed in Greece—a cypress, described by Pausanias 400 years B. C., and one of the two largest in the Peloponnese. Some 160 feet high, the tree had a diameter at the base of 10 feet, and a circumference of 25 feet at a man's height, and of 240 feet where the branches were most developed. Some careless Gypsies camping in its shade set fire to the tree; not a vestige survives. Now the only giant tree left in the province is a huge plantain near Naupactus, on the Gulf of Lepanto, which is equally large, but some six centuries younger.

In making excavations at Dürkheim, in the Palatinate, the workmen came upon an enormous iron chest, containing the long-lost treasure of the Abbey of Limburg, which disappeared after the siege of the Abbey, in 1504. The chest contained many things of great value, among them a large number of vases and other objects of gold and silver, of precious jewels, and a great number of coins of the fifteenth century. There are also articles of worship, dating from the building of the Abbey, which was erected by "Conrad the Salic," and his wife, Queen Gisela, and opened in the year 1030.

A PARIS telegram to the *Standard* says a remarkably interesting experiment has just been made at Calais and Dover, between which places a conversation has been kept up *viva voce* by means of a new kind of telephone, which has been patented under the name of the "Electrophone." Not only were the words whispered into the apparatus at Calais distinctly heard at Dover, and, of course, *vice versa*, but the listener at one end was perfectly well able to distinguish, by the mere tone of voice, who was speaking at the other. The inventor maintains that it is just as easy to talk across the Atlantic as from one room to another.

THE *Whitehall Review* states that the Queen will defray the cost of Lord Beaconsfield's cenotaph at Hughenden Church out of her private purse.

A MONSTER Temperance meeting was held in the Skating Rink in Quebec May 24th. Archbishop Taschereau presided, and 3,000 people were present. The Bishop of Quebec (Anglican), and all the principal Roman Catholic clergy, English Rectors, and Dissenting ministers were present on the platform, and delivered addresses. Resolutions were adopted establishing English and French vigilance committees similar to those in Montreal, and calling upon the Local Government to appoint a special police force to enforce the observance of the license law.

A BERLIN despatch reports the opening of the electric railway to Lichterfelde, constructed by Messrs. Siemens and Halske. Trains passed to and fro several times along the line without the slightest hitch in the working. The Minister of Railways inspected the line previous to its being opened, and expressed himself greatly pleased with the result of Dr. Siemens' labours. The *Daily News* correspondent, reporting a trial a few days before, says: "The trial was in a simple tramcar, with an electric battery totally concealed between the wheels, in connection, through the rails it ran on, with the principal battery at the station. The rails are 3ft. 3in. apart, and exactly resemble those of an ordinary railroad, only the gauge being narrower. The greatest speed we obtained on a distance of about one-and-a-half mile was eighteen English miles an hour. Dr. Siemens has proved that if necessary a far greater speed could be obtained, but this is not allowed by the German police authorities."

A ROMAN CATHOLIC LAYMAN'S OPINION OF THE ROMAN CATHOLIC PRIESTHOOD

The Chairman of the Judiciary Committee of the House of Representatives of Michigan, James H. Campbell, who is a member of the Roman Catholic Church in Marshall, Michigan, made recently in the House a severe attack on the management of the Roman Catholic Church in that State. He declared that the Bishops held all the Church property in their own names, in violation of law; and that in case of their dying intestate, it would be entirely lost to the people. He declared that the control of such vast amounts of lands and building by one man is not in accordance with the spirit of our Institutions, and that no such privileges are asked by or granted to any other Denomination.

Mr. Campbell continued to arraign his Church and her Priesthood in a terrible manner. He said that many of his fellow-Catholics looked upon the Mass as being no more sacred than a cat fight; and that they absent themselves from all Church Services. His concluding words were: "The idea that the exercise of spiritual functions by such persons as many of those Priests of Rome is supremely ridiculous. Priests should have no such authority and power as they now possess."—*New York Guardian*.

TRINITY CHURCH, BOSTON.

The following Report of the offerings of the Parish of Trinity for one year (from April 19, 1880, to May, 1881) was presented to the Diocesan Convention of Massachusetts:—

CONTRIBUTIONS.

For the Poor.....	\$4,030.99
Foreign Missions.....	5,334.00
Domestic Missions.....	4,948.20
Diocesan Missions.....	1,405.05
City Missions.....	1,630.71
Indian Missions.....	1,100.00
Charitable Societies of the Parish.....	4,301.00
Support of the Sunday School.....	923.00
Contributions of the Sunday School.....	734.89
Church Home.....	2,828.50
St. Luke's Home.....	2,122.28
Massachusetts Bible Society.....	948.00
The new Rectory.....	14,000.00
For Sufferers by the Earthquake at Chios.....	1,000.00
Young Men's Christian Association.....	26,000.00
Miscellaneous.....	4,500.00
	\$75,806.68

PHILLIPS BROOKS,
RECTOR.

FREDERICK B. ALLEN,
ASSISTANT MINISTER.

Present number of Communicants.....	1,000
Sunday School Teachers.....	52
Sunday School Scholars.....	510
Bible Class Scholars.....	100

WE find in the Church press flattering notices of the work of Rev. J. M. C. Fulton, Rector of the Epiphany, Providence, R. I. Mr. Fulton was educated at the Mount Allison Institution, Sackville, N. B. An exchange says:—

"Mr. Fulton was formerly a leading minister of the Methodist Denomination, has in the short time he has been in the Church, proved himself an able minister, and a faithful expounder of the doctrines and the polity of the Church. Having entered upon the rectorship of this Church but one year ago, he is already recognized as amongst the strongest and most efficient ministers of the Diocese.

"Bishop Clark visited this parish on Palm Sunday, and confirmed the second class presented this year, making 23 in all. Thirty-two have been received by letter, making in all an addition of 55 to the communicants of the parish. Twenty-six have been baptized into Christ during the same time; while the Sunday School has increased largely in number, efficiency, and interest."

BISHOP OXENDEN ON THE CROSS.

The *Scottish Guardian* quotes the following from Bishop Oxenden's *Earnest Churchman*, and says: "These words from an Evangelical Bishop, are, of course, only good, plain, common sense; but it is only yesterday that men of Bishop Oxenden's type used to regard the material Cross with horror as the emblem not of Christ but of the Pope. *Ave Omnia*. "The erection of the Cross on our churches is objected to by some because Romanists do the same. But why do we place it there? Not because the Church of Rome does so, but because we glory in the Cross as the emblem of our faith and symbol of our hopes. We place it there to show whose we are, and to whom we consecrate ourselves and our sanctuaries. So also we use the sign of the Cross as a fitting and reverent emblem of our Christian profession. Now, because the Romanists have introduced some abuses in connection with the Cross, it would be most unwise and unfaithful were we on that account to discard it. No, we should cling to it with unabated affection, declaring as openly as possible that the Cross is the great standard around which we rally, the subject of our teaching, and the Foundation of our Hopes."

FOREIGN MISSIONS.

MISSION TO BORNEO.

DIocese OF LABUAN.—I.

REV. T. T. HALCOMBE, M. A.

A saying is still on record uttered by Bishop Wilson of Calcutta, to the effect that Borneo was the most promising Mission Field on the face of the earth; but that wise and far-seeing prelate did not utter this as altogether a prophecy. He had some grounds for his opinion, for the land had already been entered upon, and by a very remarkable man, who was not a clergyman, but an English layman with a taste for colonizing, and for extending the power and influence of the British name.

This pioneer was James Brooke, who, having left the military profession, sailed from Calcutta to China, and passing by the vast islands of those seas, was struck with astonishment at their size, beauty and, above all, at the very little which any one was able to tell him about them. Here was a great piece of the world, beautiful beyond description, possessing mountains, forests, lakes, rivers and a delicious and productive climate, to all appearances utterly useless, and only producing evil in the shape of pirates who prowled about the coast.

These unsatisfactory particulars set the young man thinking. From that time the desire to explore these new fields took so strong a hold upon his mind that by degrees it became a determined purpose. Enough hindrances were thrown in his way to have disheartened a less resolute nature, but he persisted in spite of them all in making the civilization of Borneo the object of his life. At the end of a few years his father died, and he came into possession of his fortune. One of the first uses he made of it was to buy a large schooner yacht. He manned it with a crew of twenty picked men, and set sail from England October, 1838.

After a prosperous voyage of nine months, Mr. Brooke found himself approaching the island of Borneo. It was at this time ruled by a Malay Sultan, Omar Ali. The Malays are the same people as those who live on the adjoining peninsula—Mohammedans by religion. The north-eastern coast, to which Mr. Brooke directed his course, was to be the scene of his future labours. It was the Province of Rajah Muda Hassim, the uncle of the young Sultan. The yacht sailed on, avoiding

dangerous rocks and shoals, passing steep cliffs, and little smiling coves nestled between them, with tropical trees edging the beach of firm white sand, and finally anchored off Sarawak, with its double-mouthed river and its grand mountain background. The town itself lay 20 miles inland, and when Mr. Brooke sailed up to it, between groves of palm-trees, he was received with marked honour by the Rajah, who expressed himself in friendly terms towards the English, and gave Mr. Brooke free leave to travel where he liked.

Mr. Brooke made one or two short expeditions to collect information, and to enlarge his scanty knowledge of Borneo. The inhabitants are classed in four great divisions—the Malays or governing race, the Land Dyaks, the Sea Dyaks, and the Mihaus, or the hill people. The Land Dyak tribes take their names from the rivers which flow through their land, and which, amidst the vast forest and jungles with which the country is covered, mark the track of human habitation. By their side, half buried in the immense tropical vegetation of the jungle, giant ferns, palm trees, gorgeous coloured creepers, or the beautiful light green podada covered with myriads of fireflies, you will find the solitary Dyak hut, or in a larger clearing the chief settlement of the tribe. The first Dyak town which Mr. Brooke visited presented him with a novel sight.—It consisted of one enormous house, nearly 600 feet in length, and containing something like 400 inhabitants, besides the pigs, monkeys, and fowls, which cackled and grunted on a broad platform outside. This great house was built upon piles at the height of 40 feet, and was reached by ladders. There, for the first time, the Englishman saw displayed, in rows, those ghastly trophies which have gained the Dyaks such notoriety—the smoke-dried heads of their enemies.

After having collected much information, Mr. Brooke and his companions went back to Singapore, but the August of 1841 saw them again at Sarawak. Muda Hassim begged for his assistance in a rebellion which had broken out, and made an offer to Mr. Brooke, provided he would aid in the defeat of the Sultan's rebellious subjects, of the rajahship of Sarawak. This he would not accept, but consented to place himself and his friends at the disposal of the rajah. Meanwhile, he had received a present in the shape of a small Dyak boy, a poor little prisoner. He says how much he wished the present had been a calf, instead of a child. Nevertheless, as he could get no tidings of his parents, he undertook the responsibility; and so the future rajah's first possession in Sarawak was a little orphan lad. It was the personal knowledge of the miserable government of the country gained in this campaign which put an end to Mr. Brooke's doubts, and induced him to accept Muda Hassim's offer of the government of Sarawak, with the hope that he might be the means of effecting reforms in the condition of the people.

In 1847, after many years of labour at this self-imposed task, Mr. Brooke visited England. There he hoped to interest his countrymen in his young colony, and to find labourers for the new field, where civilization was in his mind only the stepping stone to Christianity.

The people of England warmly welcomed him. Oxford gave him the degree of D. C. L., Parliament made him Governor and Commander-in-Chief of Labuan, and in the following year, he was knighted. At the close of 1847, a special Bornean Mission was organized, and he saw the two first Missionary clergymen, Mr. McDougall and Mr. Wright, set sail for the far-away province of Sarawak. They reached it on the 30th of June, 1848, took up their abode in the Court House until the Mission buildings could be prepared, and at once established daily services. Mr. McDougall possessed a considerable knowledge of medicine, which he found a most useful means of establishing friendly communications with the natives. A dispensary provided scholars for a school. On one hill gradually rose the Mission house, with its verandah, deep roof and pretty gardens surrounding it; on another close by the ground was prepared for a church, and the heavy logs of iron wood conveyed there for it. But if proof was wanted of the truth of the rajah's conviction that Missionary labour would not prosper while the country was troubled with pirates, it was afforded at this time. Two pirate chiefs, united their fleets and spread fear and misery where ever they went. It was necessary to give them a lesson. The rajah, with two English steamers, and all the war-boats of his chiefs, intercepted the pirates on their way home with the plunder, defeated them after a fierce fight, and captured eighty of their boats. After this, things were quiet, and the building of the Church went on apace, until in 1851, it was consecrated by the Bishop of Calcutta.

(To be continued.)

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

THE BISHOP, who is now in P. E. Island, will hold confirmations at Cherry Valley and Georgetown on Trinity Sunday, June 12th, and will return to Halifax on the 15th inst.

WIDOWS' AND ORPHANS' FUND.—The Committee at its last meeting decided to continue the pensions at the rate of \$200 per annum, for the half-yearly payment in July. The decision, however, is attended with some degree of risk; but the Committee felt that while the response so far had not been all that they could wish, it indicated a wider and deeper interest in the Fund than previously, and gives promise of more generous contributions in the future.

JOHN D. H. BROWNE, Secretary.

WINDSOR.—We had the pleasure of the benefit of a visit from the Lord Bishop of the Diocese in this Parish, on Sunday, the 15th inst. The Bishop held a Confirmation here on the morning of that day, in the Parish Church. The Church was filled, some, perhaps, having never seen the solemn ordinance administered, and being present in Church from various reasons, but large numbers coming for prayer, that there might be a large outpouring of the Holy Spirit upon the candidates about to present themselves to God.

The candidates were of all ages, and the charge to them from the Bishop was faithful and telling in a high degree. None hearing his address could think for a moment that he cared for members only to join the ranks of Christ's Church Militant, but that his chief desire was that His Body might be recruited by a faithful band of Soldiers of the Cross.

The Bishop left us after service for the neighbouring Parish of Newport, where he held a confirmation in the Parish Church, and on Monday he proceeded to Walton to consecrate the Church and to confirm. In these two Parishes the number confirmed was one hundred and thirteen.

SHEDDING RURAL DEANERY.—A meeting of the clergy of this Deanery was held at Louisburg on Wednesday, the 1st of June. The Incumbent had appointed a service for the previous evening, hoping to be assisted by some of his brethren, but was disappointed by their non-arrival.

held in St. Bartholomew's Church, the Rural Dean again being preacher. The next meeting was appointed to be held at Cow Bay on or about the Festival of St. Matthew, the subject for paper and discussion being the Revised Version of the New Testament.

MISSION OF TANGIER AND SPRY HARBOUR.—The aphorism, "that it is the unexpected that happens," has been aptly illustrated in the recent experience in Church work in the Mission of Tangier. It is yet fresh in the minds of many that along the whole section of coast country, from Jeddore on the West to Mushaboon on the East, the indefatigable labours of that zealous Missionary and faithful servant of God, the Rev. Mr. Jamieson of Ship Harbour, had borne such abundant fruit that the Church of England was par excellence the Church of the people; that throughout all that large stretch of country it was an exception, and a rare one, to find any who did not honour her clergy, love her services, and rejoice in her liturgy.

While we make full allowance for the proverbial cleanliness of a new broom, and the ardent flow of youthful blood, we find still a great deal left to praise, ample room for commendation. When we see a people who had almost forgotten the services of their Church; who either attended other places of worship in preference to their own, or remained at home, or worse still, made the house of God a mockery by their want of reverence while there; suddenly awaked to take a lively and intelligent interest in her liturgy, to crowd the house of prayer continually with congregations, not only reverent, but devout, and to manifest in ways without number that they were not dead as to their old-time affection for their Church, but only sleeping, there is, I repeat, fair ground for congratulation, ground for praising somebody.

DIOCESAN ROOM. Collections, Subscriptions and Donations received for the week ending Saturday, May 21st.

Table with 2 columns: Name, Amount. Includes B. H. M. DEFICIENCY, St. John's, Cornwallis, per Wm. Smith, Esq., \$419.70, etc.

Table with 2 columns: Name, Amount. Includes BOARD OF FOREIGN MISSIONS, Albion Mines and New Glasgow, per Rev. D.C. Moore, \$7.00, etc.

ALBION MINES.—The Intercession for Missions was observed here, and at New Glasgow on Ascension Day.—Here by a celebration and sermon at 11 a.m., and at New Glasgow by Evening Prayer and sermon at 7.30.

ed at the Rectory, and by Mrs. Hudson, Mrs. Poole, Mrs. Blenkinsop, Mrs. Gorke, Mrs. Ward, and Mrs. Willis, Post-office address of all, Stellarton, N. S.

WINDSOR.—The festival of the Ascension was observed with fitting services. A Choral Celebration of the Holy Communion was held in S. Matthew's Church at 8 o'clock. Canon Dart was Celebrant and the Rector acted as Deacon. The choir from the College Chapel, in accordance with the wishes of the congregation, conducted the music.

HALIFAX.—North-West Arm Mission.—The Sunday School of this Mission is deeply indebted to the Bishop of the Diocese for a gratuitous supply of books for the Library, and likewise to several members of the congregation for similar donations.

North-West Common Mission Building.—The following amounts are thankfully acknowledged:—H. B. Paulin, Esq., \$10.00, Augustus Allison, Esq., 2.00, A Friend, 1.00, Per J. H. Baleam, Esq., balance in his hands, collected some years ago, 6.82, Amount previously acknowledged, 229.50.

June 6th, 1881. Total to date \$249.32

DIOCESE OF FREDERICTON.

SUSSEX.—Arrival of Dr. Kingdon.—The Rev. Dr. Kingdon arrived in Sussex on Thursday morning by the Quebec express, and was met by Rev. Canon Medley, Revs. J. Lockwood, J. H. Talbot, Col. Beer and others, and driven to the Rectory, where the Metropolitan received him and welcomed him to the Diocese.

St. John.—Reception of Rev. Dr. Kingdon.—There was a large attendance of clergy and laity in Trinity Church School Room at 2.30 o'clock yesterday afternoon to receive, informally, the Coadjutor Bishop. Although it was generally understood that the clergy, the church wardens and delegates to the Church Society and Synod in the Deanery of St. John were to be present officially, the gathering was very probably not confined to them, but embraced all Churchmen who might wish to attend.

LONDON, May 26, 1881. The Revised Edition of the New Testament has at last been issued. It is said that the number issued far exceeds that of any previous edition of any work. This speaks well for the interest displayed in the work. But whether the satisfaction at the result of the labours of the Revision Company will be equal to the interest in the work itself remains to be seen.

his long journey by steam and rail. It is scarcely necessary to add that Dr. Kingdon created a favorable impression. His hearty shake of the hand and genial smile gave ample evidence of the suaviter in modo, while the clear intelligent eye, resolute mouth and well formed head indicated pretty clearly the fortiter in re.—St. John Sun.

FREDERICTON.—Rev. Dr. Kingdon, Coadjutor Bishop elect, accompanied by the Metropolitan, came up from St. John to-night, June 3rd, and is the guest of His Lordship at Bishopscote. The bells of the Cathedral and of St. Ann's Church pealed forth a joyous welcome to the distinguished stranger.—Ib.

St. Andrew's.—On Sunday, the 29th, at the close of the week's intercession for Missions, the offerings for the Missions of the S. P. G., limited to the Diocese of Algoma, were as follows: All Saints', St. Andrews, including the offerings on Ascension Day, \$44.83; St. John's Chapel, Chamcook, \$7.90; total, \$52.74.

SHEDIAC.—The sad death of Mrs. W. J. M. Hanington will be read with great regret. The deceased lady had been ailing for some time, and was in St. John for medical treatment when she died. The funeral took place at Shediac on Sunday.

PERSONAL.—Rev. Canon Scovil and family arrived from England in the steamer Sarmatia, and are now in St. John.—His Lordship the Bishop of Nova Scotia spent the night of the 27th in Moncton. He visited St. George's Church, and was much pleased with the interior. His Lordship went on to Summerside the next day.—The Metropolitan preached in Trinity Church, St. John, Sunday morning, May 29th.

BAY DE VIN.—The corner-stone of the proposed Rectory for this Mission was laid yesterday. The foundation will be completed about the end of the present month. The frame will probably be raised early in August. Other work will follow as fast as means can be procured to meet the expense of building. A Rectory is much needed here, and it seems a pity that there are not funds enough to make the building habitable this autumn.

D. C. S.—Mr. Samuel Schofield has resigned the office of Treasurer of the D. C. S., to take effect on June 6th, and Mr. George E. Fairweather has been appointed in his place. All payments on and after that date are to be made accordingly.

SACKVILLE.—The new Rectory, which was commenced in August last, shortly after the arrival here of the present Rector, Rev. C. F. Wiggins, is now completed and is occupied by the Rector. It is a very neat and commodious building, well adapted for the use and requirements of the clergyman. It is in the Gothic style of architecture, and the finish, both inside and outside, is in perfect harmony, and reflects great credit on the architect, R. C. Boxall, Esq., C.E. It corresponds in style to both the Church and Sunday School House, and being situated very near them, is a very convenient and desirable residence for the Rector of the Parish.

OUR LONDON LETTER.

LONDON, May 26, 1881. The Revised Edition of the New Testament has at last been issued. It is said that the number issued far exceeds that of any previous edition of any work. This speaks well for the interest displayed in the work. But whether the satisfaction at the result of the labours of the Revision Company will be equal to the interest in the work itself remains to be seen. It will, no doubt, take some time for this new revision to displace that of King James. There are many who look upon this revision of King James's Version with what may be termed pious suspicion, having associated that version with so close a relationship to the sacred text that its alteration to their minds is something like risking the anathemas bearing on that matter in the New Testament.

motion was carried by 75 against 8. Some little sensation was created in what I may call religious-literary circles in London, by the serious attack with which the *Standard* led off, the morning after its issue, against the Revised Version. The article is ascribed by some to a very high ecclesiastical of eminent literary and classical attainments. Without hesitation, the translation is declared to be an absolute and mischievous future. Others also of our London papers took the same view, and protest solemnly against any attempt to substantiate the new volume for the work of King James's translators. Great offence seems to be taken from the fact that the new translation cuts down the Lord's Prayer to the dimensions it has held in the Roman Catholic translations, ascribing the final clause, so familiar to us all, to somewhat doubtful original authority. But this adverse opinion is only what must be expected; and, indeed one might almost say, what should be, for the hot fire of criticism will do far more to cause its general acceptance, and to call forth an examination into its merits, than a general consensus of praise and adulation; one brings forth an intellectual study of its contents, the other a dead, apathetic acquiescence, and there it ends.

It is expected that the two Universities will reap a good profit from their part of the transaction, although they gave £20,000 each for the copyright. One London bookseller sold, retail, fifteen thousand copies on the first day of issue.

The Church of England Working Men's Society having asked Mr. Gladstone to receive a deputation from their body, respecting the Rev. Mr. Green's incarceration, the Right Hon. gentleman has replied, not himself, having even dispensed with the Post-card on this matter, but through his Secretary, declining to receive the deputation. The Premier, through his Secretary, pleads pressure of engagements as preventing him entering into oral communication with the representatives of the Society on the subject. And he further reminds that body that a Royal Commission has been appointed to enquire into the working and constitution of the Ecclesiastical Courts. A more disappointing and unsatisfactory answer could scarcely be conceived. Mr. Gladstone is often puzzling and enigmatical. Himself a good Churchman, (apparently), yet we invariably find him allied with her enemies on most great questions affecting her interests. Is this political expediency, because the rank and file of his supporters are merely Nonconformists? It behoves Churchmen to watch the Right Hon. gentleman closely, and to seriously consider the question whether he is worthy their confidence. Time will show.

Convocation had a motion before it last week pointing at the attempt of Mr. Bradlaugh to enter the House of Commons. The Lower House of Convocation, on Thursday, discussed a motion brought forward by Canon Norris, objecting to the relaxation of the Parliamentary oath in favour of Mr. Bradlaugh. His contention was, that whilst it was important that the liberty of the constituencies should not in any way be interfered with or curtailed—but such a result would not follow from his proposition—the constituencies knew enough to be aware of the rules under which they could send representatives to Parliament, and, therefore, they must take the responsibility, if they sent those who would not be permitted to sit. If a man chose to proclaim on the floor of the House of Commons that an oath, if taken by him, would be simply a mockery, justice did not require that the rules of the House should be altered in his favour. The speaker was here interrupted by the Prolocutor, who seemed to be afraid that by discussing the forms of the House of Commons they would be guilty of something like an impertinence, and bring upon their heads the pains and penalties made and provided for a breach of privilege of the honourable House. For his own part, he thought its discussion an impertinence. But despite this protest, the motion was carried by 47 against 30.

The junior member for Northampton has given notice of a question to the Premier, as to whether the passing of this motion was not a breach of privilege and an act of gross impertinence to Commons House of Parliament. All this will give some idea of the heated feeling on this subject. There are many persons who would be in favour of relaxing the oath so as to meet the conscientious scruples of any who may have other than religious grounds for objecting; but Mr. Bradlaugh is the champion of so coarse a secularism, and is, personally, so obnoxious that they will make no alteration nor grant any concession that shall appear to be made for him or his benefit, or that will appear to, in any way, countenance his opinions. This is the true state of affairs. The fact that 200 Liberal members of Parliament refrained attending the House on the night of Mr. Gladstone's motion that this champion of Iconoclastic principles be allowed to perjure his soul and profane the forms of the House, shows how prevalent and strong is this opinion, and this, too, when a *four line* whip had been issued. It is now looked upon as pretty certain that Mr. Gladstone knows that any further attempt on his part would only lead to certain defeat, and that he will let the matter drop where it is.

The principal Parliamentary event since I last wrote has been the second reading of the Land Bill by a majority that counted, exactly, the same number as the minority; and the principal event in connection with this was another grand speech by Mr. Gladstone. Since the right hon. gentleman's indisposition it has been noted, with regret, that he

has resorted to a stick, and when he appeared with this ominous sign in his hand on Monday night, a fear became prevalent that he would not be able to accomplish any great oratorical feat. During the first part of his speech the Premier made good use of his stick as a support; but ere long, as he warmed to his subject, he put the stick on the table, and contented himself by resting his hand on the dispatch box before him; and as he further got lost to everything but the question on hand, letting out right and left at his maligners and traducers, the right hon. gentleman braced himself together, and, discarding dispatch box or any other support, stood upon his defence like a young gladiator. It was truly wonderful in so old a man; but the penalty thereto he paid the next day—the medical man, and orders for rest and care for a few days. But the grand majority must have been its reward to the hon. member on Friday morning.

Those yearly recurring Theological and Philanthropic events, euphemistically called "May Meetings," are now in full swing. To give but a list of the names of all the societies would fill a large portion of your space. However questionable some of the modes of operation may be, taken altogether it is a grand tribute to human nature, regenerate and Christianized. Most of the societies seem to have made fair headway during the year. The two great Church Societies, the C. M. S. and the S. P. G., are fully up to their usual standard so far as money receipts go, and they both seem to be doing an increased amount of good. But what struck me as a grandly successful work was the report of the proceedings of the Church of England Temperance Society. There was a time when a not altogether undeserved taunt was levelled at the Church for its apathy in the work of stemming the torrent of that mighty scourge—drunkenness. Now she has wiped out any such reflection, and is doing a work of which any section of the Church may be proud. The Society has 12 Clerical and 9 Lay Secretaries. On what may be called the Church Temperance Sunday, in London alone, 164 churches joined in simultaneous sermons. During the year, in Manchester 250 sermons, in Nottingham 40, and Newcastle 60, were preached. In 23 dioceses there is a grand total of nearly 400,000 enrolled members. Altogether a grand work is being done amongst the army, the navy, the mercantile seamen, and its ramifications spread all over the world. All these forces must have a powerful effect in removing the national blot of drunkenness, and its influence upon the masses must be, morally and spiritually, incalculable.

I see that the rumour respecting the probable return home of the Marquis of Lorne has received an official contradiction in the Canadian papers. Still the rumour remains current that it is "on the cards."

Family Department.

REPENTING.

'Twas midnight, and benignant sleep
Had closed the eyes of all,
Save those of one who did but weep
On them no rest did fall.

In vain she turned and tossed and wept,
And heavier was her breast
With added care, that she should weep
While others were at rest.

When struck by sudden half-fledged thought
Up from her bed she leapt,
In silence and with stealthy step
Out from the house she crept;

She stepped into the moonlight bright
So mellow, calm and clear,
Whose tranquil stillness oft have soothed
And checked the flowing tear.

Far from the shadow of the house,
With trembling steps she sped,
On further still, on further yet
She knew not where she fled.

At last she reached the graveyard gate,
She paused and shivering stood,
Then entered thro' the creaking gate
And wandered where she would.

The gravestones rose up thro' the trees,
Some grey, some ghastly white,
All looked so strangely weird and sad
In that unfeeling light.

She found no sympathetic glow
From cold rays of the moon,
Her heart had lost all harmony,
Her soul was out of tune.

No sound disturbed the silent night
Save where the gentle breeze,
With sighs so mournful, sighs so sad,
Blew softly through the trees;

With restless rustlings ominous
And signs of hidden might,
It turned the steady moonlight rays
To quivering shiv'ring light;

With growing power its fitful guests
Spread terror o'er the land,
As tho' it longed to be uncurbed
To toss a desert's sand.

Then paused, and sank to rise once more
With wild unearthly sounds,
From muttering weird and low it rose
And fiercely burst its bounds.

And in the raging of the wind
A voice arose to tell,
Of all the last four things to come—
Death, Judgment, Heaven and Hell.

With one low cry of fear and woe
The maiden turned and fled,
But as she turned a greater voice
With tender accents said:—

"All ye that labor come to Me,
Oh! come! I'll give you rest,
And peace which this world knoweth not;
Oh! come with sins confessed.

And though 'twas hain to her distress,
She wept with bitter tears,
To think of Him who loved her so
Forgotten all these years.

But now she sees her sinfulness,
In penitence returns,
And grieving o'er the sins thus learnt,
Weeps more as more she learns.

In humble frame she seeks the church
And trembling enters in,
Where now she finds the longed for peace,
And pardon for her sins.

And humble, grieved and penitent,
Resolves, with grace, to tear
The weeds of sin from out her soul,
With watchfulness and prayer.

The above was written by a young lady 15 years of age.
WINDSOR, N. S.

THE HISTORICAL ASSOCIATIONS OF THE BOOK OF COMMON PRAYER.

A SERMON BY THE BISHOP OF IOWA.

THE PRAYER BOOK has a hold upon our hearts, and tends to spirituality and the attainment of a deep, reverent piety, by its associations with the Church's past. It is not the work of a day nor an age, but the gift to us of all past time. In its varied offices, in its solemn hymns, its prayers, its rubrics, standards, doctrines, words, it epitomizes the Church's history; it links the saints militant here on earth with the saints triumphant in the heavens. Think of the memories of the past clustering around each portion of our Book of Prayer! Think of the faces that have hung over its pages! Think of the lips that have made its words the language of their soul's communion with God! Think of the sources whence its rich mosaic of devotion has been gathered. Each age has given us of its spiritual treasures, till the incense-wavings of our worship are offered up as in the heavenly temple, "with the prayers of all Saints," before the throne of God. Surely there are incentives and helps to spirituality in these historic associations of our prayers. Shall we listlessly, or without deep earnestness, use words heard of old from the dungeon's depths, from the rack, from amidst the inquisitorial fires, or from the dens and caves of the earth, where the faithful, of whom the world was not worthy, bore testimony to the truth? Can we fail to have a deeper love for those precious formularies of ours, or to feel a fuller confidence in their agreement with the word of God, when we recall the fact that the attachment of our English martyrs, during the Marian persecutions, to their hallowed words, formed a special article in the indictment under which they were condemned? Is not this book of our devotion still more endeared to us who claim to be Catholics reformed and protesting against the mediaeval corruptions as well as the modern developments of the Latin Church mindful, too, as our Fathers were forced to be by blood and fire, of "the tyranny of the Bishop of Rome, and all his detestable enormities," when we remember that godly man who clasped it to his heart, even at the stake, and died with it in his stiffened grasp? Is there no quickening of the pulse, no lifting of the soul, when at the solemn recitation of the creed of all Christendom, we are reminded that Cramer began his death-avowal of faith in England's reformation doctrines with this symbol of the primitive belief. Is not the *Miserere* made more thrilling, more touching to us, as we remember that England's proto-martyr, John Rodgers, passed through weeping crowds to the stake, chanting its solemn strains; and that its words of sweet preparation prefaced the headsman's stroke when that noble young Christian, Lady Jane Grey, exchanged an earthly for an immortal crown? Come there not with the solemn monotone of litanies no memories of him, the faithful Bishop, who first breathed forth their words of rapt devotion, amid the crowning horrors of a Roman pestilence? Augustine, Ambrose, Chrysostom, saints of the early days are brought to mind with every service when the grand *Te Deum* recalls the legend of that solemn baptism at Milan, or the words of prayer find fitting close in the sweet language of the golden-mouthed Patriarch of the East. A book so wrought into the history of the Church; a liturgy so associated with the most trying and triumphant days of the Church's struggle; a formula drawn from antiquity, and used by the faithful of later days, cannot but be hallowed, cannot but become a help-heavenward by these historic associations. Creeds become to us chronicles of the faith. Articles bring us into fellowship with the goodly company of the Bishops who wisely set them forth in days of bitter controversy, and times that tried men's souls. Prayers came down to us with memories of those who have penned their sacred words, or passed to glory with their loved phrases sounding from dying lips. Worthy of these rich associations, this spirituality and truth, are these words of prayer. For they are words which the ear of the child is ever ready to welcome, and the lisping tongue of infancy refuses not to repeat; and words, are they, of such reverent adoration, and uttering man's needs with such intensity of feeling,

that the heart of maturest, noblest manhood, or the saintliest womanhood, cannot but confess them inexhaustible.

Nor are these elevating and improving associations of our services confined to the comparatively limited range of ecclesiastical history. The words of our Book of Common Prayer have most interesting and uplifting memories connecting them with our country's past. While, by their countless applications and uses in her days of old and by her great and good, England's record is on every page found linked with these prayers and praises, whose history, composition, doctrines, phrases, words are all part and parcel of her national career, it is the same with us children of the mother land who, with the English Bible, have received from her the English Book of Prayer. On adventuresome voyages of discovery, at the founding of new settlements, at the framing of governments, in hours of peril by land or sea, in solemn thanksgiving for national deliverance, at public humiliations, obsequies, inaugurations, commemorations, festivities, these words have sounded on the air, till from these connections with historic events they have become themselves integral parts of history. Even the dullest heart cannot but feel an added interest in that eucharistic services were heard three centuries ago amid the northern snow and ice, when for the first time in these western wilds the symbols of Christ's broken body and outpoured blood told of that precious sacrifice which is our only hope. Can we ever forget, or can we remember without a thrill of high and holy joy, that landing in August, 1583, on the shores of Newfoundland, by Sir Humphrey Gilbert, when the cross was raised for the first time on our coast, and solemn possession taken of the continent for England's Queen and England's Church, and the use of prayer "in public exercise, according to the Church of England," established first of all the laws of this new settlement?

That which is so true with reference to the historic associations of our Book of Common Prayer, is equally so when we pass from the outer world into the inner shrine, and find our souls lifted to God as we pray the prayers our fathers, mothers, children, friends, have prayed. What heart is there that feels not the power of these associations? For these words of prayer are linked with memories of soul-struggles and heart triumphs which only those who have experienced them can know. There are records of earnest supplications and gracious answers, when the burdened soul has made the Prayer Book's petitions the means of its effectual asking, emblazoned in letters of living light in the Books of God's remembrance, or transcribed on the fleshy tablets of hearts which no human eye can read. Ah! these heart-memories are links binding us to the spiritual world; and when there are collects consecrated by their oft-repetition by the lips of the dead, and offices speaking to us of the births, the christenings, the confirmations, the communings, the espousals, the visitations, the death-beds, and the open graves of those we have loved, how do their hallowed words come to us, laden with memories of parting counsels or saintly examples, till the book is illuminated by affection, and the soul is borne upward to God by these recollections of the dead. Who will say that the pencil-marked Prayer Book, found with a few bleached bones on the ice plains, all, alas, that was left of Franklin and his crew, save a fragrant memory of their high and holy aims, is not, to the mourners for those noble dead, more than a cherished memento? Are not those sacred pages to those left behind "means of grace?" Have not those Prayer Books brought back to England from the scenes of the East Indian massacres, sprinkled, it may be, with the blood of the dead, richly spiritual and sanctifying associations linked with them as we remember that they to whom they once belonged were martyrs, and that through much tribulation, through a fearful trial, they washed their robes white in Jesus' blood, and passed to their reward? And will any one say that the Prayer Book of that fair maiden who was Washington Irving's early love—she who "died in the beauty of her youth," and so in his memory was ever "young and beautiful"—that treasured volume which, through life, from the first hour of wild agony at his irreparable loss, was ever by him, and at death still laid by his side, was not, from its sweetly sad associations, the means of bringing that gifted man to bow before the cross in his maturer years?

Hardly a Christian home is there without some such copies of our Liturgy, which wealth untold could not buy; and when the living use their hallowed words, "church bells beyond the stars" are heard; the dead come from Paradise to Earth to visit us, and those who are left behind are linked in blessed union with friends who have changed the worship of Common Prayer for that of ceaseless "Prayer in the Church's words," irradiating the dying chamber, like that of Elizabeth Walbridge, the Dairyman's Daughter, called for even by those whose spiritual ties were not those of our Communion, such as the Wesleyan Richard Jackson, who died with their loved words sounding in his ears; made the last utterance of the venerable Bede, whose lips closed on earth with the cry: "O God, King of Glory, leave us not orphans!" the words we use each Sunday after Ascension; prayer so spiritual in itself, that it quickens into spirit life the dullest heart; and, by these precious memories make even the most earnest piety more rich and full, and word embracing, in its grasp of faith; this is our heritage. It makes the Church's worship suited to all our spirit-needs.

The Church Guardian,

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and 1 p.m., and 3 and 6 p.m., at his office, No. 54 Granville Street,
(op-stairs), directly over the Church of England Institute.

THE UNBAPTIZED.

Notwithstanding all that our correspondent "Lex" has said to the contrary, we continue to be of the opinion that none but the baptized are eligible for the office of Church Warden or Vestryman in the Diocese of Fredericton. The clauses of the Act quoted by "Lex" are good enough as far as they go, but if he will turn to the acts of the Diocesan Synod of 1876 he will find that the following new clauses were then added, and have, we presume, since become law :

"It was moved by Mr. E. B. Chandler, Jr., and seconded by Mr. G. W. Whitney, that—

"Whereas, at present, by the law relating to the Church of England in this Province, the election of Wardens and Vestry in a Parish is vested in the Pewholders and lessees of pews in the Parish Church or Chapel of Ease connected therewith ; and

"Whereas, owing to the right and tenure by which pews are held and owned by persons not in communion with or members of the Church, such persons are entitled and do vote in the choice of Wardens and Vestrymen ; and

"Whereas, it is expedient and conducive to the interests and welfare of the Church of this Diocese that the law should be altered and amended in the following particulars, that is to say :—

"First. That no pewholder, lessee, or sub-lessee of pew, and in the case of Churches where the sittings are free, no stated attendant, should be permitted to vote in the election of Wardens and Vestry of any Church until he subscribe the following declaration, if required so to do : 'I do solemnly and sincerely declare that I am a member of the Church of England in the Diocese of Fredericton, and belong to no other religious denomination, and that I am entitled to vote in this election.'

"Second. That in case any pewholder sub-lets or leases his pew to any person, he shall file with the Vestry Clerk a notice specifying the person to whom the pew is sub-let or leased, and such person to whom such pew is sub-let or leased shall be entitled to vote in the choice of Wardens and Vestrymen, and to enjoy all the privileges incidental to the ownership of the said pew, in the stead and place of the owner thereof, while he is such lessee ; therefore

"Resolved, That the Standing Committee, in conjunction with the Lord Bishop of the Diocese, be authorized to apply to the Legislature of this Province for the necessary legislation to carry into effect the above amendments and alterations,

"On the question being taken, it was passed in the affirmative."

The object of this addition to the Fredericton Canons is surely plain enough : "... persons not ... members of the Church are entitled and do vote in the choice of Wardens and Vestrymen."

"It is expedient and conducive to the interests and welfare of the Church of this Diocese that the law should be altered." "None hereafter shall be permitted to vote until (if there be any doubt) he subscribe to the following declaration : 'I do solemnly and sincerely declare that I am a member of the Church of England,' etc.

In the Diocese of Nova Scotia the clause bearing upon the matter is as follows :—

"The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England :—

"(1.) Men of full age who have been communicants in the said Parish for not less than six months previous to the day of meeting.

"(2.) All men of full age who are members of the Church of England and have habitually attended the services thereof within the Parish for which they claim to vote for at least three months, being pewholders or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church within the said Parish, and who are not more than six months in arrears in respect to said contributions ; provided always that any person, before voting, may be required by the Chairman of the meeting, or any Parishioner present, to sign a declaration that he is qualified, as aforesaid."

It is quite evident from this (indeed, we know it to have been the case) that the same evils which led to the adoption of the new clause in the Fredericton Canons had been recognized and met in Nova Scotia by the introduction of the clause given above. Both had for their object the exclusion of those who were not members of the Church (and by Baptism alone are we made members) from having any part or voice in the management of the affairs of the Church. The wisdom and consistency of such a position are so self-evident that we need not enlarge upon them. Surely it is fitting and proper that the management of the temporal affairs of the Christian Church should be altogether in the hands of Christians.

UNIVERSITY OF KING'S.

The *Christian Messenger*, (Baptist) of Halifax, after quoting from Bishop Binney's appeal on behalf of King's College, and our editorial remarks thereon, very kindly says :—"Such an appeal coming from such a quarter can but be effective. There are Churchmen who might from their abundance give the whole or a large portion, and then feel all the richer for so doing."

We hope Churchmen will appreciate this hint from our contemporary. The men of means should come to the front. They would do so at once, did they realize the results and blessings of Christian education. The security of property, honesty and morality depend largely on the kind of training the rising generation will receive.

No one ought to hesitate for one moment, amid the present social upheavals, revolutionary agitations, and communistic and anti-religious excitements, to contribute towards the support of an Institution where God and the Christian religion are recognized as parts of true education. A world cut loose from Christian principles and Christian teaching will soon wreck itself on the rocky reefs of infidelity, anarchy and licentious riot. For the sake of our country, even if for no higher motive, such institutions as King's College ought to be maintained, and their influence and means of doing good extended.

ARRIVAL OF DR. KINGDON.

The Rev. Dr. Kingdon arrived at Rimouski by the steamer *Sarmatian* on Saturday, the 28th. He proceeded to Quebec, and was the guest of Bishop Williams until the following Thursday, when he left for New Brunswick. Dr. Kingdon was met at Sussex on Friday morning by the Metropolitan, and spent the day there, going on to Fredericton last Saturday. He will find New Brunswick arrayed in its fairest robes at this season, and cannot help but admire the beauty of our country. We can assure him, also, of a hearty welcome and open-handed hospitality from the clergy and laity of the Diocese.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1824.—(Continued.)

THIS year, the Reports from the several Missionaries are full and important. In this issue, we give some account of the work in Nova Scotia. Rev. Dr. Inglis furnishes a very favourable statement of the work in Halifax. He mentions a noticeable fact that the congregation are "carefully exact in requiring that everything about the Church should be so done as to be a pattern to the rest of the Province." The school for black children, supported by the "associates of Dr. Bray," had been re-opened, and 65 children admitted. The school for coloured children at Hammond's Plain had also been re-opened. This work among the blacks, like the Indian work in New Brunswick, appears to have entirely disappeared. There is no trace of it at the present time.

At St. Margaret's Bay, the frame of a Church, 43x33, had been raised, and twenty-two attended the Parish School. On the elevation of Dr. Inglis to the Episcopate, the Parishioners at Halifax relying on a Local Act, elected a Rector of St. Paul's in opposition to the nomination of the Canon. The Society, however, definitely appointed Rev. Robert Willis as their Missionary.

The Rev. Wm. Gray, of Amherst, reports, that through the exertions of Mr. Morse, the Church was complete, at a cost of £900. Mr. Morse died in Feb., 1881, aged 95 years. The usual congregation was 100, "and there are only nine Communi-

cants." At Fort Cumberland, the congregation amounted to 120, "of whom thirty have communicated at one time."

From Chester, Rev. James Shreve mentions a Church building at Sherbrook, for which £120 have been subscribed. Services were held there once a month, Mr. Mitchell acting as Lay Rector in his absence. There was a good opening at Blandford. In August, 1822, Dr. Cochran administered the Holy Communion to thirty-four Communicants, and Mr. Wright, the former Missionary at Chester, a few weeks before, celebrated the Sacrament with fifty Communicants.

Mr. Shreve had a Sunday School at Chester, "at which he usually devoted two or three hours immediately after evening service to hearing and explaining to the children the Catechism, portions of an abridgment of the Old and New Testament, Watt's Hymns, together with tasks taken from other useful works."

The Rev. H. Nelson Arnold was the Missionary at Granville. His first wife, the daughter of Rev. Dr. Cochran, died this year, "only four months from the period of their union, under the most promising auspices." He afterwards married a sister to General Sir W. F. Williams. Mr. Arnold laments the neglect of Common Prayer, Baptism and the Holy Communion in his Mission.

Rev. William Twining was stationed at Liverpool, and Rev. Roger Aitken at Lunenburg. These, together with Rev. Dr. Foster, of Newport, Rev. T. Rowland, of Shelburne, the Rev. A. Gilpin, of Weymouth, and Rev. J. Grantham, of Yarmouth, send brief reports. A Sunday School, with 50 scholars, was in operation at Shelburne, and a new church had been built in Weymouth.

In our next article we shall give the report of the Rev. Charles Inglis, who visited the Island of Cape Breton. Our readers who are familiar with that part of the country will then be able to compare the state of Church matters in 1881 with Mr. Inglis' interesting account of his visit in 1824.

OUR readers will be glad to see a letter in this number from the late Clerical Secretary of the Diocese of Nova Scotia, now of Honolulu, Sandwich Islands. It will be found more than ordinarily interesting. His many friends will rejoice to learn that he arrived at his destination safely, and is well. Mr. Wainwright promises that we shall soon hear from him again.

THE HOLY EASTERN CHURCH.

No. III.

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

One great reason why the Eastern Church has retained in her doctrine so much that is Primitive is to be seen in the fact of her having so extensively abstained from doctrinal definition. Experience plainly teaches us that definition carried too far in religion has ever been a great curse and a very fruitful source of error. May we not justly ascribe to this cause many, if not all, the heresies which are to be found in the Roman Church to-day? To her having made the attempt to define what God has left enfolded in mystery, in order that the intellectual curiosity of such as are not willing to exercise their faith might be satisfied? But another reason is to be traced in the naturally speculative mind of the Eastern, to the intellectual repose and apathy of the Asiatic ; whilst the tendency of the West is practical, and the European mind full of energy and freedom of thought. This distinction, as Dean Stanley shows, "naturally finds its point and expression in the Theology of the two Churches,—whilst the West prides itself on the title of 'Catholic,' the East claims that of 'orthodox.'" We dare not, however, conclude from this that the Eastern Church is uncorrupt, for, alas ! this is far from being the case. "But its peculiar corruptions have been such as are consequent, not on *development*, but on stagnation ; its peculiar excellencies have been such as belong to the simplicity of barbarism, not to the freedom of civilization."

Travellers in Russia, and in those countries where the Greek is the established Church of the nation, tell us that the Greek Priests, as a class, are not so highly educated as those either of the Roman or Anglican communion ; but this has not always been so. Long before the time of Bishop Leo the Great, when, for the first time, the Romish Bishops and clergy addressed their congregations in public from the pulpit, the Eastern Church had gloried in an Athanasius and a "golden-mouthed Chrysostom," together with many others not a very great way

behind them in eloquence. And what was it, if not the arrival of the Greek scholars, in the 15th Century, which gave the signal for the most progressive steps that Western theology has ever made, indirectly calling into existence that band of learned theologians, the Schoolmen? For some centuries, indeed, the charge of ignorance might very justly have been applied to the Greek Church ; but during the deep calm which supervened over the Church and nation on the accession of the Romanoff dynasty to the throne of Muscovy, aided by that Reformation movement inaugurated by the Patriarch Nikon, and continued under the rule of Peter the Great, a new era of things commenced : civilization and education soon began to exert their influence upon the minds of the clergy, until now we know, from the intercourse which has sprung up between them and ourselves, that they possess many distinguished scholars, who will compare with the Priesthood of the Western Church.

Thus far, for the most part, only those features in which East and West are at variance have been touched upon ; and I have ventured to take up so much space with these, because they are of such vast importance to us English Churchmen, who occupy, as it were, a middle place between the two Churches. As a branch of the Catholic Church, the Anglican communion is rejected by the Roman and stands excommunicated ; but let us be comforted by the thought that the Eastern Church receives us as Catholic, though she places the Roman as first among Protestants, and uniformly rejects her as heretical ; in short, just in that position in which the Roman Church holds us, there she is held by the Eastern Church. For the timid ones among us who feel nervous from the many papal denunciations which have been flung at us, this may be some little comfort. However, we still live ! and there are signs among us even yet of greater vitality than have been displayed for many centuries.

Well may we be thankful that the day has gone by when, by so many, Christendom was divided into Protestants and Roman Catholics, the one containing all truth, while the other was in complete error ; and when, if the existence of the Eastern Church had been pressed, she would have been classed only in a worse state of degradation still. Clearer knowledge has at last dawned upon us, and we have become accustomed to regard the other branches of the Church Catholic with more discrimination and more candour. The prayers for unity, which have so long been repeated with the most vague and undefined sense of what was therein asked, seem at last to be so far answered, that Christians generally are becoming more alive to the fact that the Greek Church is not altogether what they had previously imagined her to be, and are taking a deeper, far deeper interest in her ; and not only in this, but in that Church herself we may perceive our prayers to be so far answered "that there is a certain hearing and moving in the dissevered fragments, almost a yearning to be one again," and even a few absolute efforts which, though they are as yet, for the most part, uncertain and spasmodic may, under God's grace, lead to something more definite and authoritative. And grateful, indeed, will he who writes these papers be to the Great Head of His Church if they shall have the effect of making the prayers of any of their readers more earnest for this end ; that He may "regard not our sins, but the faith of His Church, and grant her that peace and union which is agreeable to His will," so that in all things she may be "one in Him as He is one in the Father."

LETTER FROM HONOLULU.

HONOLULU, May 6th, 1881.

My Dear Guardian,—

I suppose both you and some of your readers would like to hear something of my trip across the continent from ocean to ocean. Nothing of importance presented itself until after leaving Fargo, Dakota Territory, when in Southern Minnesota, I was detained on account of snow drifts. The direct line was so completely blocked that they had had no mail for sixty days, and I had consequently to take a round-about way, and even then passed through cuttings of snow nearly thirty feet deep. However, on Thursday, March 29, I got to Mason City, Iowa, and having been again detained by snow, missed connection, and had to wait till the next day. April 1st, left at 5 a. m. and arrived at Grinnell, on the Rock Island Route, at 1, and Omaha, Nebraska, at midnight. Saturday I spent with my old friend Dean Millsbaugh, late of Brainard, on the Northern Pacific R. R., and another friend and former Warden in Ohio. On Sunday morning I preached in the old Cathedral ; they are now building a very handsome new one. At noon I left for San Francisco, and it happened to be the

first train that had gone West since the flooding of the Platte River, and consequent great wash out of the R. R. For miles we crept along at about three miles an hour, over a road laid on the prairie without ballast, (only a temporary track) parallel to the old road, and witnessed the destruction caused by ice and water. Track torn up, ties, stringers, and trestle-work of bridges lay scattered about the prairie, some of the rails being bent almost double by the force of the ice, large blocks of which still lay around, and one house in particular had the front door covered with an immense block about 10 feet square, and between two and three feet thick. The damage done was tremendous. However, a kind Providence brought us safely through.

Next morning, (Monday) we awoke on the Alkali Plains of Nebraska, and saw hundreds of cattle lying on the prairie dead through starvation, or drowned by the floods. Some lying alone, others in droves of from 10 to 50 in a clump. These Alkali Plains are the deserts of North America. But on Tuesday we passed through some of the finest and most magnificent scenery on the Continent—through Echo Canyon. After having passed the summit of the Rocky Mountains, down grades and around curves, which are startling to some people, mile after mile of down-grade, without steam, past Table Rock, Black Buttes Church, Buttes Steamboat Rock, representing exactly the bow of a large steamboat, on to Pulpit Rock, where Brigham Young preached his first sermon in Utah.

No amount of reading can give any idea of the perils, dangers and hardships through which those hardy exiles passed to reach their promised land at Salt Lake.

But on we rushed, view after view, panorama after panorama, opening to our enchanted eyes, sometimes in narrow defiles with the cliffs towering to the skies on either side, almost darkening the scene. Again, coming into daylight, on a flat, with mountains on all sides, whose tops were covered with snow, whilst at the foot, Mormons and Gentiles were ploughing and sowing. Again, through a rocky defile, side by side, with a rushing mountain torrent which in some places seemed to be an indiscriminate mass of water, trees and rocks tumbling, rolling, grinding and clashing together; on and on past the Devil's Slide, the Witches' Rocks, a cluster of rocks standing alone like woman figures, one in particular, called Dolly Varden Rock, and most appropriately so named, for being a conglomerate it exactly represented the motley color of that fashion of a few years ago, and the action of air and water had moulded it into a perfect representation of a lady of that period standing with her back to the railroad, long train, and pannier complete. On again, past roaring torrents, especially the defile called Devil's Gate, a truly fearful place where the railroad crossed the torrent by an iron bridge of a singular span, and as we stood at the door of the baggage car it nearly took our breath, but on we rushed, no time to stay, and after passing through Wiber Canon, arrived at Ogden, the Junction for Salt Lake City, I should have liked to go and see the old Mormon Tabernacle and the new Temple, our own Church, schools, and other buildings, and to have seen the indefatigable and zealous Bishop Tuttle, but time was short, and so I had to go straight on. Leaving Ogden at 7 p.m., we skirted the edge of Salt Lake for several miles, but night coming on, we went to sleep, and next day we passed through some desolate plains here and there rendered fruitful by irrigation. The land is good, but barren through drought, but it only wants water, and where it has been brought from the mountains, or obtained through artesian wells, the desert literally blossoms, and a green oasis of grain and vegetables delights the eye. Night again, and when morning dawns, what a change appears, no more rushing torrents, or arid, barren plains—all is green; and such a lovely green as I have never seen since I left the old, old home in the green Isles of the Sea. We seemed to be passing through an almost boundless old English park, with its smooth velvet turf, and though we missed the ancient elms and beeches, their place was well supplied by umbrageous live oaks; flowers of every hue met the eye on every side, and the railway for miles was bordered by a bed of *escholtzia californica*, with their bright gold or deep blue. Nor was the change less discernible on the breakfast table—salad, asparagus, fresh strawberries, whetted the appetite. Such was our entrance into the Valley of the Sacramento River in California.

On arriving at Sacramento City we had another proof of a kind, Ever-watching Providence over us. One of the axles of the sleeping car I occupied was discovered to be cracked. Had it broken out-right, probably not one of the passengers in that crowded car would have escaped death. More than one heart sung its "Te Deum" that morning. On, still on, through a lovely country, well cultivated, through orange groves and rice patches, grain and roots, all looking luxuriant, and promising a bountiful harvest, and at 3 p.m. on Thursday, April 7th, we arrived at San Francisco. The party I had joined on the journey, & Mr. Rogers, one of the Engineers of the Canada Pacific, who, with his staff, was going to the Pacific end of the line to survey the route, and expected to meet the surveyors starting from Battleford about August. This gentleman was an old friend from Faribault, Minnesota, so we went together to the Palace Hotel. The building occupies a whole square, and with kitchens, &c., contains over one thousand rooms, including 890-bed and sitting rooms. My

time till Sunday (the day of sailing) was spent in looking after my goods, previously shipped via Panama, making necessary purchases, viewing the city, &c. I owe much pleasure to the kindness of Mr. Richardson, agent for the Lord Bishop of Honolulu, Bishop Kip, and the clergy of the city. On Sunday forenoon I had the pleasure of listening to the Rev. Dr. Beers, and the portion of the service allotted to me was celebrant at Holy Communion. At 4 p. m. I went on board the S. S. City of New York, and at 4.30 she slipped her moorings and I entered on my passage across the Pacific Ocean to the Sandwich Islands. We passed through the Golden Gate by daylight, and when we woke in the morning all trace of land had disappeared, and we were on the Pacific Ocean, and *pacific* indeed it was all the way, not a sea large enough on the whole passage to render it dangerous for a small row boat, with ladies for its crew and passengers, though there was a long swell running from the nor-west which caused some of the "weaker vessels," male and female, either to avoid the table or to give back their food to the fishes; but the majority (I amongst the number), enjoyed their 5 meals per diem, i. e., coffee or tea and bread and butter or crackers at 6 a. m., breakfast 8, lunch at noon, dinner at 5.30, and coffee, &c., at 9 p. m.; fruits, dried, and bananas, oranges, &c., in abundance. The table, sleeping arrangements, &c., of the Pacific Mail Line are admirable, good ships, gentlemanly officers, and steady, well disciplined crews. We thought we were specially favoured; our Captain (Seabury) was an old Salt, not certainly a kid-gloved ladies man, but one who, whilst pleasant and agreeable to all his passengers, neglected no minutiae of his duty. Of the first and second officers, engineer and surgeon, I can only say they were the right men in the right place and gentlemen in company.

On Tuesday evening, there was a death on board, the father of the Rev. W. Cruden, formerly of Picton, Nova Scotia, who, with his family, was going to Australia. The old gentleman was 76 years old, ill with dysentery, and very feeble. The surgeon, before leaving San Francisco, told him he could not live to reach even Honolulu, but he said he would not be left behind, but accompany his son, who, I doubt not, is known to very many of your readers. He died at 5 p.m., on Tuesday, April 12, lat. North 32 54, long, West, 13 36. He was buried, or rather consigned to the deep, on Wednesday. At the request of the captain and the Revd. W. Cruden, I read the service. The engines were stopped at 10 a. m., the crew and passengers were assembled amidships; the body, stitched up in canvas, with 100 lbs. of lead at the feet, lay on a board at the gangway. The morning was beautifully calm and bright; flags at half mast. 'Twas a solemn time. The body as it lay there, covered with a flag, was raised as I proceeded, and at the words "We consign his body to the deep, in sure and certain hope," &c., a heavy plunge announced that one had left our small family on shipboard and had "gone higher." The service concluded, the rumble of the screw was resumed, the crew and passengers dispersed, and as the waves closed over the body, so seemed to cease even the ripples of the surface of our life;—everything went on as before. And as the messenger, death, had visited us on Tuesday, another messenger of God visited the ship that night, and two out of three of the before named Rev. gentleman's children were stricken with measles; and on account of the fatality of this disease in the Sandwich Islands and Australia a few years ago, the whole family were put in quarantine on board, and none were permitted to go near or visit them but the surgeon, and when I left the ship, they were still ill, though not dangerously so. The modes of passing time on board ship, fishing for fish and birds (small albatross), shuffle board, etc., etc., were all enjoyed, and sharks, whales, shoals of porpoises, and flying fish, (some of the latter came to visit on board, but they never got back again), kept all hands from ennui. On Good Friday, we had the Church Service in the cabin, and on Easter we had two Services, 10 a.m. in cabin, 3 p.m. on the forward deck, and I had full and attentive congregations. At midnight of Easter Day, we arrived here, the Health Officer boarded us with the pilot, and as we had measles on board, all the passengers for Honolulu were put on easy quarantine, i. e., to report daily to the Health Officer for eight days.

My impressions of Honolulu, its climate, people, productions, Church, etc., I must keep for another time, for although I have been here nearly three weeks, my impressions are not sufficiently matured to be submitted as reliable. In a future letter, I hope to give some new, and correct some erroneous impressions current about the Hawaiian Islands. With many pleasant recollections of the past with you and many of your readers,

I am, my dear GUARDIAN,
Yours in the Gospel,
R. WAINWRIGHT.

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

Compiled by the Curate of Yarmouth.

No. II.

There was a time, we know, when the whole family of man "was of one language and one speech." Whether or no arts and sciences, perhaps already carried to considerable perfection before the Flood, were for the time lost with their possessors "in the

mighty waters," the people immediately succeeding the Deluge were chiefly given to a nomadic or wandering life, selecting, doubtless, those tracts of land where the best pasturage was to be found for the now once more increasing flocks. "And it came to pass, as they journeyed from the East, that they came across a plain in the land of Shinar, and they dwelt there." There they conceived the mighty project of building a city, whose central object should be a vast Tower, the top of which should pierce the clouds. Many commentators tell us that these people feared another Flood, and built this Tower so that they might find shelter and safety when it came. This does not appear from the story. It was the intention of God that man should "replenish" the earth and subdue it; "the whole earth, not only a single limited portion of it. Nimrod, however, would be the head of a powerful state, and keep together in one place a great and ever-increasing multitude of his fellow-men, but his impious designs simply served God's purposes, as seen in the nations of to-day. Suddenly, while the busy hum of the workmen at their toil rose as usual, one man asked his assistant for an implement, or help, in his work, but the other only stared in mute surprise! Had his companion gone mad? He had never heard such sounds before! And on the other side, another called out in tones that were strange to both; while in the distance there rose up some workman's cheery song whose words came naturally enough to the speaker himself, but which were the merest empty sound to those who heard! Doubtless there was blank amazement in many a face that day; not only Babel or confusion reigned, but many a quarrel, too; until, seeking out each one his neighbour who could understand his words, the men, whose very babes lisped the same foreign tongue as they, in bands, turned their backs upon the accursed place, "and from thence did the Lord scatter them abroad upon the face of all the earth."

Pentecost was the reversal of Babel. Gathered at Jerusalem, while from Zion's top there rose up like a mighty column towards Heaven the smoke of sacrifice and incense, and the still more fragrant savour of the people's prayers, were men "out of every nation under Heaven." And once more, "suddenly" a power came from God—before for punishment, but now for blessing—and falling upon the chosen twelve, like tongues of fire, enabled them to go forth and tell "every man in his own tongue wherein he was born" those "glad tidings" which are for "all people." It is a matter of necessity that, if the Revelation from God is to serve its purpose, means must be found to perpetuate these results of Pentecost—the unknown tongue must be made intelligible, "for if the trumpet give an uncertain sound, who shall prepare himself for the battle?"

In the nature of the thing the mastery of the learned languages must be confined to comparatively few, so that they may read for themselves the Book of God. But what of the multitudes of races scattered abroad on the face of the earth? Here and there in history there have been men who have been so marvellously endowed by God with "the gift of the tongues," that they have been able to acquire, almost by miracle, a speedy knowledge of languages and dialects utterly foreign to their own. The most notable instance of this faculty in recent years has, perhaps, been Patteson, the saintly and martyr Bishop of Melanesia, whose power was simply marvellous. But such men are very few, and this cannot meet the need. And how that need has been met has already been hinted at, when we said that the Bible Societies have sent abroad the Divine word to the world in no less than 210 languages and dialects.

We have already, you may remember, spoken of one very early translation of the Old Testament into Greek, called the Septuagint; but the traditions of the Jews discourage all translation. At the present day the Hebrew original alone is read in the public worship of the synagogues, although many among the less informed social grades understand but little, if any, of what is said. And the religion of Mohamets forbids a change of the Arabic Koran into any equivalent rendering, because, they say—not only the substance of it is uncreated and eternal, subsisting in the essence of the Deity, but the words are "inscribed with a pen of light on the table of His everlasting decrees."

In glancing, however, briefly at the consistent manifestation of a different sentiment ever held by the Anglo-Saxon race, the first observable point is that while most other versions, ancient and modern, have been produced by individuals who have undertaken the work single-handed, or in bodies, and these versions have remained much as they were at first, the English Bible is the work of successive scholars, covering a wide space of time, and only by slow degrees arriving at completion, it may, in fact, be said to be in its present form,—I am sure you will not misunderstand the expression—a growth of centuries.

The religion of Jesus was early introduced into the British Isles. Some of you may remember our classes upon this subject last year, when we endeavoured to bring clearly forward the historic evidence proving the establishment and existence of the Saxon Church before Augustine landed in 596. What copies of the Scripture were in use among the early Christians of England I have, at present, no means of ascertaining; but probably they were the Greek and the *Vetus Stala*. Augustine, of course, would bring with the *Vulgate*, as it is commonly called, and of which, if our papers do not become too lengthy, I will give a brief account by-

and-by. This, however, being in Latin, would be within the reach only of the more educated. With the pious intention of keeping alive some at least of the truths of Holy Writ in the minds of the common people, *Cadmon*, of whom Bede speaks so highly, a monk of Whitby, wrote a metrical work on the Creation and the Fall of Man, the stories of the Flood, and of Abraham and Moses, etc. *Alfric* and *Orn*, at different periods, wrote compilations from the Sacred Books, putting them in their own words. These are mentioned here only because they, no doubt, did something to keep these truths within the reach of those who could instruct others.

(To be continued.)

"Notes for Confirmation Classes," No. VIII., will appear in our next issue.

Correspondence.

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

THE BIBLE.

(To the Editors of the Church Guardian.)

SIRS,—As you have called the attention of your readers to the Literary History of the Bible in CHURCH GUARDIAN 26th May, I shall be obliged for information on the Septuagint version. How does Mr. Shreve account for the dissimilarity between the Greek and Hebrew texts? I assume that Mr. S. has compared them.

28th May.

COHEN.

LAWLESSNESS.

(To the Editors of the Church Guardian.)

SIRS,—Clergy are sent to to prison for "lawlessness," so-called, who labour incessantly in their holy work. Give your readers the opportunity of seeing what sort of "lawlessness" is allowed per contra by publishing the following:

"From the new edition of *Mackeson's Guide* there seems to be but one church of the 880 in and around London where morning service is not held every Sunday—St. Mary Magdalene, East Ham, Essex. A correspondent, formerly Churchwarden for several years, draws our attention to this, and adds, 'Not only are the morning services reduced to once a month, but the Litany is now only read once a year, and this in a fine old parish church with 300 sittings (not 150 as stated in the *Guide*), and a double chancel, situate in the midst of a large population, with a tithe commutation exceeding £1,000, and no other church within a mile.'"

—*London Guardian, April 7th.*
I know not if he be still Vicar, but in 1878, according to *Bosworth's Clergy Directory*, the Vicar was S. Harvey Reynolds, M.A., Oxon, Priest of 1864.

I never saw a Ritualistic service, and I have frequently worshipped in churches with "three-deckers" and "Varsity gown," but I do like

FAIR-PLAY.

THE UNBAPTIZED.

(To the Editors of the Church Guardian)

SIRS,—I think that in your reply to your correspondent from this Province, as to whether persons not baptized can be elected Church Wardens and Vestrymen, you have fallen into an error. The General Act in this Province regulating the election of Church Wardens and Vestry is Chap. 107 of the 1 Revised Statutes. The electors, by Sec. 5 of that Act, are "the pewholders, or lessees of pews, in any Parish Church or Chapel of Ease connected therewith;" and the persons qualified for election as "such Church Wardens and Vestrymen" are merely required "to be pewholders in the said Church or a Chapel of Ease connected therewith, and resident in the Parish or one adjoining thereto." The only requirements, therefore, are, that they be pewholders and residents in the Parish or the one adjoining thereto; and their being baptized is no more a requirement with them than with the electors. This is still more obvious by Section 6, which provides for the election of Church Wardens and Vestry when the sittings in the Church are free. In this case the provisions are that the persons qualified to vote for and be elected Church Wardens and Vestry are to be male persons of the age of twenty-one years and upwards, resident in the Parish in which such Church is situated, who shall have been for at least six months of the year preceding the election stated hearers and attendants at the worship in the said Church, or some Chapel of Ease connected therewith; and shall, at the time of the election, produce a receipt from the Church Wardens and Vestry of the said Church for the payment of the sum of twenty shillings or upwards in aid of the funds of the said Church for the year preceding the day of election. So, in the qualification for Church Wardens and Vestrymen, you will perceive that Baptism is not included.

Yours, etc.,

LEX.

St. John, N. B., 30th May, 1881.

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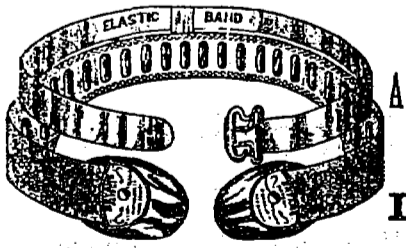
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Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration. It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY. DWIGHT KING, Esq., Albany, N. Y., says: "I feel that I have saved my life." GEO. A. PRESTON, Esq., Birmingham, says: "It has stopped the retarded trouble." EDW. WILKINS, Esq., Newark, N. J., says: "It acted soothingly, and removed the debility." WM. E. GROVERMAN, Union, N. Y., says: "It has made a new man of me." MISS M. J. FARRER, Oswego, New York, says: "It has done me a great deal of good and carried me through another year, and I have regained eight pounds of flesh, and my dyspepsia is removed. Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

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The Week.

HOME NEWS.

A woollen mill, with a capital of \$50,000, is to be established at Yarmouth.

Ottawa, June 4.—The Gazette gives the revenue up to the 31st ult., \$25,885,343, and expenditure to same date, \$21,519,321.

Ottawa, June 4.—The amount of fees received at the patent office during the month of May, for patents, caveats, trade marks, copyrights, designs and assignments, was \$4,026. The number of patents issued during the month was 170.

THE ELECTION IN NOVA SCOTIA.—Mr. John McDougald, of Westville, is the Government candidate in Pictou Co. Mr. Carmichael will run in the Opposition interest. Mr. McLellan, in Colchester, is to be opposed by Mr. Cummings.

A new wood working factory has lately been started at Parrsboro' by Messrs. D. R. & C. F. Eaton. It is located in the building erected by Mr. Flynn for a tannery. The building is 100x24 and two stories. The machinery is driven by a 22 horse-power engine.

Yarmouth, June 4.—Portions of six ships belonging to the estate of Messrs. Dennis & Doane, amounting to 2,800 tons, were sold at auction to-day. Thirty-four thousand dollars, or about twelve dollars per ton, were realized. J. E. Baker, Wm. Law, Capt. Burchell, Capt. Davis, and W. D. Lovett were the purchasers.

DOMINION REVENUE FOR MAY.—The cash receipts for May, 1880 and 1881, compare as follows:—

Table with columns for 1880 and 1881. Rows include Customs (\$1,334,246 vs \$1,635,328), Excise (372,005 vs 440,152), and Other sources (511,893 vs 534,224).

Total.....\$5,218,114 \$2,609,604 Increase, \$391,560, for May, 1881.

A cable despatch received from London states that Hudson Bay Co. shares have advanced to £21 per share. The par value is £17, and the stock has improved very considerably during the past few weeks. The vigorous land policy of the Company, and the improving prospects of the North West, are evidently the basis of this advance.

The Fredericton Capital says: A New York Company, with a capital of \$2,000,000, is going into gold mining on a large scale, on the Riviere du Loup. They have a "placer miner" from California in charge, who says he never saw richer indications even in that State or Nevada. Hydraulic mining will be employed. The formations which are thought so rich in the precious metal occur in New Brunswick.

MATERIAL FOR THE ST. CROIX COTTON MILL.—The promoters of this enterprise have been in St. John looking around for building material. It is said that, besides other articles, they will require 4000 hhd. lime, 3,000,000 bricks and 1,000,000 feet hemlock logs. Here's a chance for somebody. They will probably buy their bricks and lime in St. John. The factory will be among the largest in Canada.—Sun.

Ottawa, June 4.—Dr. Fortin, M. P., has published a new telegraph chart, corrected to May 1881, of the Gulf and Lower St. Lawrence and the Maritime Provinces. It shows all the telegraph lines and cables, light houses, the electric signal stations in operation in accordance with the International code of signals, projected telegraph stations and the ordinary tracks of vessels.

Sackville, June 4.—At a meeting of the Board of Governors of Mount Allison Institution, held at Sackville last night, it was announced that \$1800 had been promised by four friends of the college toward making up the deficiency caused by the cessation of Government grants. One gentleman gives \$1,000. The meeting adjourned until to-night. A committee has been appointed to report on the best course to pursue.

The Quebec Chronicle of Thursday announced that His Excellency the Governor-General contemplates the establishment in Canada of an institution for the promotion of literature, somewhat analogous in character to the famous Academie Francaise, which is composed of a small number of members, elected by ballot by the Academie itself as vacancies occur in its ranks, and membership in which carries with it a small allowance.

Montreal, June 3.—From the returns of the enumerators already received, the population of this city has increased fully fifty per cent. in the past ten years, notwithstanding the reported exodus of our mechanics to the United States.

The question of establishing a woollen mill here is now being seriously considered, and subscriptions for stock are already being canvassed for, with successful results so far. Three or four thousand dollars have been guaranteed. It is proposed to commence with a \$10,000 mill, and extend as the business increases.—Bridgetown Monitor.

Montreal, June 3.—Mr. Joseph Mackay, whose death occurred last night, leaves a fortune of about a million and a half dollars. He, like some other members of the Mackay family, was unmarried. By his death the Presbyterian Church and public charities of the city have lost one of their greatest benefactors. He was the founder of the Mackay Institute, one of the founders of the General Hospital and the Presbyterian College, and has given away hundreds of thousands. He was particularly liberal in regard to Mission labors in the Canadian Northwest and in France.

NEWS FROM ABROAD.

Two million copies of the revised New Testament were sold in London, England, on the day it was issued.

Prince Bismarck is Knight Grand Cross of sixty-four orders, more than half the existing number of such distinctions.

The receipts of the Canard Steamship Company for 1880, were close on £1,140,000, and the net profits about £200,000.

London, June 6.—The steamer "Faraday" has arrived at Penzance. Over 900 miles of the new telegraph cable have been laid.

Athens, June 5.—The Minister of war has ordered a force of 7,000 men to be in readiness to take possession of the ceded districts.

Paris, June 4.—It is announced that the Panama Canal can be constructed in four years at 100,000,000 francs below the original estimate.

London, June 2.—Mr. Goschen has arrived from Constantinople. Lord Dufferin who succeeds Goschen, sailed for Constantinople Saturday.

London, June 3.—Hon. Alexander Mackenzie has left London for a tour in Switzerland in the hope that the extended journey may benefit his health.

The Chicago Times received the revised New Testament by telegraph from New York, and issued it in full in its Sunday edition. The telegraph bill was \$10,000.

The Standard's Vienna and Berlin correspondents state that a conspiracy against the life of the Czar has been discovered in St. Petersburg. Some arrests have been made.

Madrid, June 2.—At a meeting of the anti-Slave Society, a resolution was passed demanding the abolition of capital punishment, and the immediate abolition of all slaves on the Antilles.

London, June 2.—Sir Stafford Northcote, speaking at a Conservative demonstration in Manchester, last evening, observed he thought there were not ten men in the House of Commons who believed in the Land Bill.

A Glasgow despatch says:—The Custom House authorities have ordered the slaughter of nearly 300 head of cattle just landed here by the steamer Phœnician from Boston. The animals were found to be suffering from foot and mouth disease, which is contagious, and greatly dreaded here. The carcasses are to be boiled down to prevent the possibility of their passing into the hands of dealers and being sold for food.

Washington, June 2.—Sir Edward Thornton this afternoon gave to Secy. Blaine a draft on London for £15,000 sterling, the sum agreed upon as compensation for damages inflicted upon American fishermen in the Fortune Bay affair. This final settlement has been made with best of feeling on the part of both Governments. Neither party has surrendered to the other its construction of the fishery article in the treaty '72. The money will be promptly distributed among the rightful claimants.

1881. SEEDS. 1881.

Messrs. Brown Bros. & Co. Again, as for the past 23 years, invite the attention of the Public to their large and complete Stock of SEEDS for the Spring of 1881, and beg to thank their friends for past favors, and to assure them that they have taken every care possible to maintain the high reputation their House has secured for Good and Reliable Seeds.

Their Stock of VEGETABLE SEEDS Will be found very complete, embracing all the best varieties adapted to our climate, and suitable for the Kitchen and Market Garden. Their list of FLOWER SEEDS Will be found to contain the newest and choicest kinds, and Messrs. Brown Brothers & Co. feel confident that they will give the best of satisfaction. They have taken great care to select

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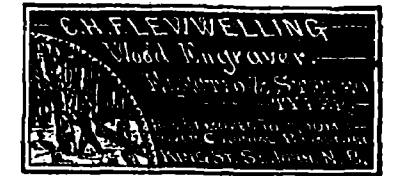
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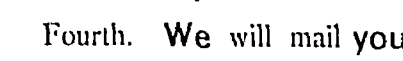
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