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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. 8.

THURSDAY, JUNE 2, 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.

No less than thirteen living Prelates, headed by the Archbishop of Canterbury, owed their appointments to the late Lord Beaconsfield.

MR. MACKAY, Missionary of the Church Missionary Society at Mteza's kingdom, has completed his translation of St. Matthew's Gospel into the language of Uganda.

A VERY able article appears in the new *Quarterly* on the progress of the Church of England in material wealth from voluntary provision in the last fifty years, with a gradual decrease in pew-rents.

Two thousand and sixty-six of the ministers on the roll of the Methodist Episcopal Church North are not engaged in the ministerial work. The whole amount raised in that church last year for the ministerial support was \$3,273,337, making the average salary of pastors \$519.

THE Rev. Dr. R. J. Nevin, of Rome, has been invited by the Committee on subjects to speak at the Church Congress in Newcastle, Eng., upon the "Relation of the Church of England to the churches in Communion with her in America and the Colonies."

SOME four years ago, the Rev. H. Moran, curate of Middle Clydon, Bucks, joined the Church of Rome. On Easter Monday the vicar received from Mr. Moran the gratifying news that after fair trial and experience of Rome he had returned to the Church of his baptism.

THE Manchester Cathedral was so crowded on Good Friday at the special service (Passion music) that the Churchwardens and sidesmen were unable to make the offertory, the aisles being completely blocked. The vast congregation, however, deposited their offerings at the door as they went out.

IT is very satisfactory to know that the Church of England is now educating 62½ per cent. of the whole of the school-going children, School Boards 21½, British Schools 7½, Roman Catholics 5½, and Wesleyans 3½. It shows that there is still some result achieved by the self-denying efforts of the clergy in the work of national education.—*Church Review*

"I MAKE NOT the least doubt in the world but that the Church of England before the Reformation and the Church of England after the Reformation, are as much the same Church as a garden before it is weeded and after it is weeded is the same garden; or a vine before it is pruned and after it is pruned and freed from the luxuriant branches is one and the same vine.—*Bishop Bramhall*.

A LEADING country paper in Wesleyan Cornwall says that our Wesleyan friends diminish in numbers and finance, and declare that they cannot maintain two married ministers in one circuit. The Rev. J. Harris, the superintendent, finds matters so uncomfortable that he declines any further dealings with them after his first year of office expires. This, of course, shows the result of steady Church work and organization.

PROSELYTISM certainly does not exist at Oxford; nobody pretends that it does. A correspondent of the *Nonconformist*, however, has written some letters in that journal, in which he complains that men who go up to Oxford Dissenters, are very apt to return Churchmen. Against the long list of changes in this direction which he could publish, if it were proper to do so, there is not, the writer says, a single case in which a Churchman at the University has been known to become a Dissenter. If Dissenting undergraduates were persecuted, or even snubbed, they would probably resist; but finding themselves received like other people, they insensibly imbibe the spirit, and conform to the ways, of the place.—*Globe*.

PROGRESS OF THE OLD CATHOLIC CHURCH.—In spite of all the opposition which the Austrian Old Catholics have to endure, the movement, especially in Bohemia, is progressing. The congregation of Warnsdorf numbers, according to the latest counting, 3,230 members, all living within the city limits. The congregation at Vienna have elected the Rev. Miloš Cžech, a clergyman from Bohemia, their curate. He entered upon his duties April 4th. The greatest inducements had been held but to him in order to retain him in the Church of Rome. On the very day when Mr. Cžech declared his accession to the Old Church, he received a decree appointing him secretary to the Prince-Archbishop of Prague, and intimating that he was soon to be made canon!

THE New York East River Bridge is promised to be ready in May, 1882. Its cost will be \$16,700,000, and it has been ten years under construction.

THE latest returns from Scio put the number of persons killed by the earthquakes there as about 10,000. Some ten thousand more were injured. Nevita suffered the most, where 1,200 were killed.

To hear some people talk of Catholics and Catholic when they mean Romanists and Romish, we should imagine that they were yet to learn that there are, and have been for centuries, millions of Catholics in existence that are not Roman Catholics.

BISMARCK always had the highest esteem for Disraeli. Conferring with a diplomat in his private Cabinet, and in speaking of the late Premier, he, pointing to the walls of the apartments, remarked: "There hangs the portrait of my sovereign; there, on the right, that of my wife; and, on the left, that of Lord Beaconsfield."

SOME of the cuneiform inscriptions offered to museums have been proved to be forgeries. Prof. Schroder, of Berlin, has just detected one which might well have passed for genuine. There are, it is said, quite a number of such forgeries in the British Museum. Some years ago a collection of pottery sold to the museum at Berlin for more than \$10,000 as being Moabite pottery, was proved to be a forgery.

DR. EMMONS, a New England Divine met a Pantheistic physician at the house of a sick Parishioner. It was no place for a quarrel, but the abrupt question of the Pantheist was, "Mr. Emmons, how old are you?" "Sixty, sir; how old are you?" "As old as creation," was the triumphant response. "Then you are the same age as Adam and Eve?" "Certainly, I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never knew before that it was you," rejoined the Divine.

THE London correspondent of the *Manchester Guardian* says:—"The Ritualists are striving to account for the apparent stoppage of progress in the direction of ultra-ceremonial, as evidenced in the statistics compiled from the new edition of *Mackeson's Guide to the Churches of London*, by suggesting that the clergy who have recently adopted the Eucharistic vestments or other kindred "uses" have omitted to notify the fact owing to their fear of the Church Association. I have, however, good reason to believe that, although this may be a plausible explanation of Mr. Mackeson's figures, which unquestionably show that Ritualism, as distinguished from Anglicanism, is stationary, if not declining, the wish is only the legitimate father of the thought, and that the figures are as accurate on this head as they are admitted to be on others. The Bishop of London, it may be remembered, in his recent speech in Convocation, produced figures to show the decadence of Ritualism in the churches of his own diocese; and the same may be said of Canterbury, Rochester, and St. Albans, at any rate as far as their parishes adjacent to London are concerned. While, however, this is a fact, the Evangelical party have just as little cause for gratulation in looking at the tables, the unmistakable lesson of which is that the High Church party, as distinguished from the Ritualists on the one hand, and the Low Churchmen on the other, is daily gaining ground.

MONEY AND MISSIONS.

THE actual increase of our National wealth last year over the preceding year amounted to \$850,000,000. There are Congregations in New York, representing every Sunday morning, more than one hundred million of dollars. Why, the ladies of America pay more every year for artificial flowers than all the Churches to spread the Gospel! The Theatres of New York alone, take annually over \$7,000,000 from the community, and the drinking houses of this city over \$60,000,000 a year—more than our nine millions of Christians have given in a quarter of a century to send the Gospel abroad.

Foreign Mission work is coming home. The world is brought to our doors, to convert and save. Half a million emigrants will reach our shores this year.

Four thousand landed at Castle Garden on Sunday last. Every day, a new congregation of fourteen hundred new souls enters our gates. There is a mighty work for the Home Missionary, too. Let there be no jealousy or divided interests. The work is all one. The shield has two sides, but both are golden.—*New York Guardian*.

FOREIGN MISSIONS.

BURMAH.

DIocese OF RANGOON.—VII.

TOUNGHOO is a station 300 miles from Rangoon, difficult of access, but very beautiful; the distant hills bound the view, and the constant changes of scenery make the look-out across the river (which lies in the foreground), over well-wooded plains, and the lower ranges, to the higher hills, singularly pleasing. The journey by water ordinarily occupies from twelve to twenty days, but occasionally a steam launch goes up in four days; and Mr. Fairclough and the Archdeacon of Rangoon were fortunate enough to have passage there and back in a launch, on the occasion of their visit. They reached Tounghoon, October 23rd, and remained four days; long enough to see how important the work there is, but not long enough to travel through the hills amongst the outlying village stations. They were "tied to time" by the return of the launch, and also by the falling of the river.

The Mission at Tounghoon is the largest in Burmah, and for success, for encouraging prospects, and for the importance of the openings to the introduction of Christianity there offering themselves, it cannot be too highly regarded. As is the case with those who inhabit the lower hill tracts in India, there seems to be amongst the Karens of the hills a great readiness to receive Christian teaching.

The Mission staff at Tounghoon consists of the Rev. T. W. Windley and six deacons, all native clergy, except the Rev. W. E. Jones, whose assistance is very valuable in training the choir, and playing the harmonium; he possesses also considerable medical knowledge, and is in other ways "giving proof of his ministry." There are also two lay assistants, candidates for the diaconate, and several junior schoolmasters. A short account of the work laid out for the Archdeacon, will give, better than anything else, a glance at the work of this Mission.

On the day of their arrival a meeting was held at the Mission House, at which many points were discussed of interest and consequence, and several resolutions were arrived at which will probably form the starting-point of useful work in the future. One subject discussed was the introduction of a branch of the Church of England Temperance Society.

The following day was Sunday, a pleasant and eventful day, and one which will long be remembered with satisfaction. Mr. Fairclough went to the early Karen celebration, across the river; he found a large congregation, and was greatly struck with the devout bearing of the communicants. The Archdeacon went to the Tamil service at the Mission House Chapel at the same hour. The Rev. J. Krishna, one of the deacons officiated. There was a small but attentive congregation. Mr. Krishna's manner was earnest and dignified. He interpreted the Archdeacon's address very readily; he is master of Tamil, but prefers the Karen language, which, with English, he knows very well. At 11 a. m. the whole Mission staff went across the river to the Karen morning service at St. Paul's Church. This is the "mother church" of the Mission, and is a large and well-arranged building which holds 400 people. It is only partially seated, as, though the men sit on benches, the women prefer sitting on the ground.

The service was most stirring and hearty. A native deacon intoned the service; two of the deacons read the lessons; an excellent and well-trained choir of surpliced boys (wearing the surplice over the usual native dress), sang the responses and other parts of the service; Mr. Jones supported his choir very efficiently on the harmonium. It was very touching to hear the service of the Church of England thus effectively, and most devotionally rendered in the Karen tongue, and to hear the part of the congregation well sustained throughout the large congregation. The Karens are born singers; their voices are sweet and mellow, and they take their several parts intelligently and heartily. There must, of course, be plainer services held at the village churches; but Mr. Windley feels that a bright and musical service is very attractive to these people, who have so great a fondness for singing. The effect of Church hymns, and of the songs taught in the schools, is very powerful amongst them; they may be heard in far-off villages, singing together in groups, after the day's work is over, so that the cultivation of their voices, and the teaching of hymns and of songs, is worthy the attention it receives from the Missionaries; the hymn will often penetrate further than the school lesson. There could be no question about the wisdom of a choral

service at the headquarters of this Mission. The Archdeacon's address was interpreted by Mr. Windley. After service a large portion of the congregation waited to greet the "Bishop's Deputy," as they called the Archdeacon in loyal recollection of the Bishop. Many of these were Karen women; some married, with their children in their arms, whose little hands were put into the Archdeacon's, apparently with their good will; others were unmarried. The manner of these women is perfectly independent, but modest and attractive; they seemed to come out of church with the influence of the service upon them. To one long acquainted with the restrictive Indian customs, it is pleasant to see women here taking their equal part in the services of the Church intelligently and devoutly; and to notice their friendly and respectful bearing towards the Missionaries. In their influence for good there is much hope for the success of Missionary effort amongst these tribes; for in their frank and reverential manner towards the Missionaries, as in that also of the men, it is easy to see how much they are attracted towards Christian teaching.

The next day's work included a visit to the grave of the devoted Missionary, Mr. Warren, who died at the station, where the Mission party stood bare-headed at the grave of one who was a pioneer in the work in which they are now successfully engaged.

In the evening there was a short, hearty, and bright service in the Mission House Chapel, which will be long remembered by those who were visitors. In the verandah afterwards several hymns were sung, with "Hosanna," and the "Gloria in Excelsis," by the Mission choir. Their singing was delightful.

And thus ended a most cheering and pleasant four days' visit to this Mission—days of good hard work, as well as of interest and pleasure; for the whole party were engaged without intermission, except for "tiffin," from 7 a. m. to nightfall.—*The Mission Field, April, 1881.*

THE STORY OF THE REV. JOHN KRISTANA, PRINCIPAL OF THE MISSION SCHOOL AT TOUNGHOON, BY THE REV. DR. MARKS.

In 1861, a bright intelligent high-caste Hindu Madras lad, Kristnasawmy, aged about thirteen, was brought to me at our Maulmain S. P. G. School by his father, a Soubadhar or captain in a Madras native regiment. The boy and I soon became great friends, and he spent all his spare time with me. His father being ordered to Madras with the regiment, the lad begged to be allowed to remain in Burmah with me. The parents reluctantly consented, only begging of me not to force their son to be a Christian.

Kristnasawmy went with me to Rangoon in 1864, and was exceedingly useful as a teacher and clerk of our own new school (St. John's College). He did excellent service while I was in England in 1865. On my return in 1866, to my exceeding joy, all his difficulties (and they had been many) with regard to Christianity gave way, and I had the great pleasure of baptising him in the Rangoon Town Church, of which I was then a minister, in the presence of several of the officers of the garrison, who knew and highly respected his father. He took my Christian name at the font. He continued his useful and laborious work at St. John's, refusing several offers of far better paid employment in Government service, until he was sent to be Master of the school at Shendagat. This school he raised to be one of the best of its kind in the province. But when it was determined to commence a Mission at Toungoo, Mr. John Kristna and his wife Ruth—one of the best pupils of St. Mary's School, S. P. G. (I married them on one of my visits from Mandalay), were chosen by Mr. Warren as his fellow-workers, and a better selection could not have been made.

It made me very happy to hear every one speak so highly of him; Mr. Windley told me constantly how he loves and values him, and the Colonel how officers and men like to hear the "Soubadhar," as they call him, ministering to them in the Church. He preaches with fluency and ease in English, Tamil, Telugu, and Burmese, and has some knowledge of Karen. Yet he is as simple and unaffected as when he was a boy. There is not the least bumptiousness or conceit about him.

The brother of the Rev. John Kristana, Mr. Ramasawmy, is Headmaster under him. He has hitherto seemed hardened against Christianity, though of high moral character and reputation. But he was my pupil when a child, and he came to me as of old of his own accord, and opened his grief. We prayed and talked together, and he has asked me to baptize him. His becoming a Christian will, both in his family and in his prospects, be a positive loss; but he is firm and resolved. You may judge how happy and thankful we all feel.

News from the Home Field.

DIocese OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS.

Received May 27, from Rev. Jas. J. Ritchie, Annapolis, \$14.83, collection for Foreign Missions. Also, May 30, from Rev. Alfred Osborne, \$7.97 from St. Paul's Church, Charlottetown, P. E. I., for Algoma.

WM. GOSSIP, Treas. D. F. M., Dioc. N. S.

ALBION MINES.—Some of the Parishioners of Christ Church, feeling grateful for the services which Miss Miller has rendered in the choir during the last few years, gave her, on the occasion of her marriage to Mr. J. D. Ross, a very nice electro-plate tea-pot and butter dish. The Rector, whom she had assisted also in the Sunday School, adding a Prayer Book and Hymn Book in morocco case.

HALIFAX CHURCH WOMAN'S MISSIONARY ASSOCIATION.—The Annual Meeting of this most industrious and useful organization was held on Wednesday morning week, in the School-Room of St. Luke's Cathedral. His Lordship the Bishop presided, and there were present about forty ladies. After prayers, the Secretary, Miss Bullock, read her Report for the year, (which will be found below) and a most satisfactory and encouraging report it proved to be, showing an increase of fully fifty per cent in the receipts over the previous year. The Bishop in placing the Report before the meeting spoke warmly of the value of such an organization, and of the good it was doing, by enabling him to keep three Missionaries in important fields of labour which would otherwise be without the ministrations of the Church. His Lordship referred particularly to the faithful travelling Missionary of Cape Breton, and his no less willing and active wife, and to the Rector of the new Parish of Lockport, both of whom will this year receive aid from the Church Woman's Association. His Lordship also took occasion in commending the labours of the C. W. M. A., to declare that it in no way interfered with the Board of Home Missions, but rather supplemented their work, enabling grants to be made to Missions otherwise unprovided for. After \$600 had been voted to the Bishop for Missionary work, the Rev. Heber Bullock, D. C. I., now on a visit to Halifax, was called upon for a speech, and in response, urged with great earnestness, the duty of the ladies to discourage in every way the use of wine and strong drink, and thereby help to save a large amount of money from being worse than wasted. Dr. Bullock very strongly insisted that the money which in this way now goes to enslave and debase man—soul and body—ought to be secured for the work of Missions, and for doing God service, and he exhorted the ladies to use their great influence to secure it for the Association, and thus do a double work of good. After the passage of several Resolutions, and votes of thanks to the President, Mrs. Binney, and the other Officers of the Association, and to his Lordship for presiding, the proceedings were brought to a close.

Too much praise cannot be awarded to these few faithful women for their great labours, which have produced so large a result. They certainly are a very valuable auxiliary to the Board of Home Missions, and most heartily do we wish them increased success in the ensuing year.

REPORT OF THE C. W. M. A., 1880-1881.

Another year of our Society's existence has passed away, and we present to you its closed record, with an expression of thankfulness to the Lord of the Harvest for His grace and continued blessing. While we regret that the sum placed in the Treasury of the Church is so small, compared with the necessities which are at present pressing on our Missions, we rejoice that this year we can write upon our banner the auspicious motto, "No step backward," as our contributions for the year show no decrease. For this result we are largely indebted to the inventive power and untiring zeal of one of the most active members of the C. W. M. A.; and when our Vice-President and Treasurer (Mrs. Lawson) devoted her house to industries, which she makes pleasant as well as profitable, and utilized the attractions of Fairy Cove, at the same time she widened the interest in our work and increased our balance in the bank.

To the ladies who, week after week, assemble at Mrs. Lawson's with only one intent and object at heart, the filling of that large mite-box, and who put aside all other engagements that they may be at their posts, our thanks are especially due.

The 5 o'clock tea at Fairy Cove was a most successful affair, both as regards satisfaction to those who were there and in a money point of view. Mrs. Lawson had again the same band of willing hands and clever heads to help her carry out her well-arranged scheme.

Absent friends and workers also claim a word of kindly mention. One, Mrs. George Black, our late Vice-President, is gone to a scene far distant, and in her Western home has formed, and is working with the energy that marked her life with us, an Association named after and framed on our basis, so that in separation she is still united with us by the fellowship of similar work. Another, Mrs. Brown, has gone from us for ever. She, one of our first supporters, always ready to work and quick to sympathize, having served her generation, has fallen asleep, and now—God bless her!—rests in the Paradise of Christ.

The sum altogether realized this year is \$621.68.

You will wish to hear the result of the separate Mite-boxes:—

Table listing names and amounts: Mrs. Blayter \$2.50, Mrs. G. Francklyn 3.39, Mrs. Wainwright 3.92, Mrs. Boggs 2.55, Miss Farish 5.00, Mrs. Stairs 2.10, Miss Shreve 5.43, The Misses Marvin 3.78, The Misses Binney 10.10, The Misses Bullock 32.37, Mrs. William Donaldson 5.38, Mrs. Cowie 3.71, Mrs. Browne 3.58, Mrs. Holt Clarke 6.76, Mrs. Lawson 123.55.

\$220 62

One box is still unopened, Miss Keiler, who holds it in trust, not being in Halifax at present. The basket has been a sleeping member the whole of the past year.

It is with a foreboding of sorrow we hear of the possibility of Mission work being crippled, if not stopped altogether, in some of our country parishes for want of funds. Would that we had the power, as we have the will, to supply the lack of service which threatens this calamity. We cannot bear to think of any door being closed through our apathy which has once been opened, and we share with your Lordship, during whose Episcopate no less than forty of these openings have been made, the deep concern which must weigh upon you as you contemplate the painful contingency of withdrawing even one Missionary, of closing even one church.

We know how readily the phrase "Hard Times" enters into the excuses for the diminished revenues of the Church; and we know, too, that in the account books of our stewardship the last column that ought to feel the process of subtraction, is the column of our aims and obligations, and yet very often it is the first to suffer.

In entering on another year of work, we indulge the hope that more workers will lend their help, and more well-wishers send their orders and contributions. Our deeds are very lowly; but knowing that the Master sees not as man seeth, we dare to hope that we, with good will, doing service unto the Lord, may, although we are but humble workers in the maintenance and spread of the Faith, modestly claim a share in the encouraging title, "Labourers together with God." We are not daunted by the lowliness of our work or the scantiness of our gifts, for we believe that as the feeblest prayer, if it only have faith enough to wing it to Heaven, is made precious and availing by the incense mingling with it on the golden censer; so the smallest sacrifice made for His sake, and the least costly offering made in His Name, is made rich, and rendered acceptable by the merits of the Wounded Hand in which we place our gifts. We go on then in our work for this year, cheered with the assurance that He who in the days of His flesh, once "sitting over against the Treasury," saw, and graced with an eternal honour, the poor oblation of two mites, is sitting there still, and measuring our work and offerings by our motives and ability, will not disdain or be forgetful of our work. I am sure that as an Association we all yearn for the reward which we do not deserve—a reward in the gift of our gracious Lord, that accepting for His own merits all we do, He may write against our names in the Book of Life, "She hath done what she could."

THE CHURCH WOMAN'S MISSIONARY ASSOCIATION.

In Account with the Treasurer.

Table with columns for year (1881, 1880), date, description, and amount. Total for 1881 is \$621.68, and for 1880 is \$21.68.

BAYFIELD.—Holy Trinity Parish.—I am transmitting by this mail to the Secretary B. H. M., having received the same from the Executors of the estate of the late William Hierlihy, of Antigonish, the amount realized from that estate as a legacy to the Church, being, less expenses of transmittance, postage, &c., two hundred and forty dollars each for the Superannuation of the Clergy and Church Endowment Funds. It will be remembered that reference was made to this legacy in the report of the D. C. S. for 1875, being an extract from a letter transmitting the contributions for D. C. S. for that year, for this Parish. The opinion was then submitted that the amount, when made available, would not be large, at the same time thankfulness was expressed for the spirit which prompted the gift. Now, however, the result being known, we are delighted, a feeling that will be shared in, we doubt not, by every Churchman in the Diocese, that the amount is something handsome. It is true also that the objects to which the legacy is to be devoted are most worthy ones. The former is by no means largely endowed, and fortunately but few, if any, pensioners are at the present dependent upon it for support. It is evident that there is the strongest aversion felt by our Clergymen to give up even a portion of their work while strength remaineth, hence it is found, that our veteran workers are literally found up to the last hour at their post. Nevertheless, the time must come when ap-

propriation must be made out of the funds for the support of the deserving and necessitous. As regards the Church Endowment Fund, is it not slowly but surely being instituted for the periodical deficiencies arising out of S. P. G. grants, so generously contributed by English men in the Mother Church? Any sums, therefore, contributed for the purposes named are most appropriate, and it is felt that the announcement now made from this parish is in some respects the most important one published for many years. It is not only important as to the actual amount contributed, but it is an eminent example to others to make such a disposition of their earthly goods as will benefit the Church of God. "The memory of the just is blessed." Our friends of the "Eastern Extension Railroad" who have aided us for the past three or four years, financially and otherwise, are, one by one, locating themselves elsewhere. An attached Churchman, Lenzaan Atwater, entered, we hope, into the joys of Paradise on the 25th ult. His place in the Militant Church is occupied by a son, who is yet but a minor. The Rector, who has already contributed more than one hundred dollars towards the new Church—and our country clergymen, who have no private means, will understand this sacrifice—with a half-dozen of his veteran parishioners, has assumed the payment of a debt on the new Church, which will probably have to be discharged this summer. In view of these things, and we do not consider them signs of death, but rather of life, it is earnestly hoped that the execution of B. H. M. will not reduce the grant to this parish for the present.

BADDECK.—The Missionary writes, that on Wednesday, 25th inst., he brought over Mt. Smokey the first waggon of the season, snow being two feet in places. Ice went May 23rd, allowing boats to get out fishing.

ST. MARGARET'S PARISH.—The Rector and Church Wardens beg to acknowledge the receipt of the following, for the painting of the Parish Church, given by friends in the city, and kindly collected by W. E. Brinc, Esq., and to thank those who so generously aided us with material and money:—400 lbs. white lead, 4 lbs. raw umber, 150 lbs. metallic oxide iron roofing paint, 40 galls. oil, 1 bladder putty, 4 O. K. paint brushes, and \$12.90 in cash.

NEW ROSS.—On the morning of the 20th inst., there, assembled in Christ's Church, nearly the largest congregation seen in this quiet woodland place, to attend the burial of our late respected and universally esteemed senior Warden, Mr. Michael Keddy, referred to in your issue of the 12th May. Neither the inclemency of the weather nor the pressure of of spring-work prevented the aged and the young from being present to testify to their regard for him who had been such a general favorite amongst all. The Missionary had been in constant attendance on the suffering man during his last illness, had frequently administered the Eucharist to him, and learned many a valuable lesson of patient resignation and fortitude. He was with the deceased over night up to about 6.30 the next morning, (the 19th) when God graciously released His tired and true servant from every earthly ill, and 20 minutes before death, heard the sick clearly repeat the whole of the Lord's Prayer. A handsome casket having arrived from Halifax, elegantly mounted, and all being ready on the 20th, the Missionary said Morning Prayer with the afflicted family, at 9.30, then met them with their numerous circle of friends at the Church. The first part of the Burial Office began at 11, the lesson being read by the Lay Reader, John Prat, Esq., and after Hymn 400 (A. & M. Revd.) the Missionary delivered an address on Philippians i. 21-25, followed by Hymn 221.

The Holy Communion was then celebrated, and a rare sight was presented of an entire family—twelve in number—kneeling in united sadness to receive the Body and Blood of the Lord for their comfort and support. Over 33 others, relatives and friends, joined with the family in this greatest bond of fellowship and mutual sympathy. After the long and imposing procession had entered the Churchyard, the Burial Office was brought to a conclusion by singing the Nunc Dimittis. The casket was decorated with Mayflowers, designs of the Crown, the Cross, the Anchor and the Heart, tastefully prepared by some kind hand. The Altar was adorned with flowering plants and cut blooms from the Parsonage, and the candlesticks wreathed in mourning, in token that a Christian light in our midst had been extinguished. Thus was everything sought to be done to express the respect and estimation in which the memory of the deceased will be held during coming times. It is believed the deceased, in addition to his commendable munificence of the past, has left, by legacy, a valuable contribution for local Church purposes.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—Last Sunday, the 22nd inst., the new organ was used for the first time. It is a very superior instrument. A class is being prepared for Confirmation. We hear the Rev. T. B. Reagh has received an invitation to take charge of Port Hill Parish. We think the right man will be in the right place.

DIocese OF FREDERICTON.

FREDERICTON.—The following have been elected Delegates to the Synod, from the Parish of Fredericton: Rev. G. G. Roberts, Rector; Chief Justice Allan, and W. Carman, Esq. Substitutes—E. L. Wetmore, Esq., and Dr. Brown. Delegates to the D. C. S.—H. B. Rainsford and George J. Bliss.

ST. MARTINS.—The Metropolitan visited St. Martins on Ascension Day, and Confirmed a large class, presented by Rev. J. R. Campbell.

ROTHSAY.—The Metropolitan Confirmed over forty candidates in this Parish on the 25th.

PERSONAL.—The Rev. Joseph Smith, Rector at Petersville, is about to resign, and we understand, intends returning to England. Rev. W. B. Armstrong intends shortly to leave Medford, on account of the inability of the Parishioners to make up the stipend.

GRAND MANAN.—It is hoped that the new Church on this Island will be finished this summer.

ST. JOHN.—The widow of the late Chief Justice Parker died in this city on Saturday evening. This venerable lady, who was born in York, England, was in her 85th year. She was the grand daughter of Col. Beverley Robinson, of New York, who so vigorously espoused the Royal cause in the revolutionary period, and a daughter of Col. Morris Robinson, who, at the time of his death, in Gibraltar, held the position of Assistant Barrack Master General to the forces. On the death of her father Mrs. Parker and her sister, the late Mrs. Robert F. Hazen, came to St. John to reside with their uncle, Beverley Robinson, Esq., who was then Collector of the port for the Imperial Government, and soon after married Mr. Parker, who subsequently became Chief Justice of this Province. Chief Justice Parker died in 1865, and since his death his widow has been living in retirement. She leaves no issue. In her early and active life Mrs. Parker, was known to a very wide circle of friends, and many who are still living will hold her in kind remembrance.—Globe.

CHURCH OF ENGLAND SUNDAY SCHOOL TEACHERS' ASSOCIATION, DEANERY OF SAINT JOHN.—The Service for the children of the Sunday Schools was held as usual on the evening of Ascension Day. This year the service was held at St. Paul's Church, which was crowded by the large congregation present. The Reading Desk and Pulpit stand were prettily trimmed with flowers for the occasion. The singing was hearty and harmonious, the children very generally joining in it, as well as in chanting the proper Psalms for the day, and in the responses. The Hymns sung were No. 147 in Church Hymns, and Nos. 120, 130 and 134 from Mrs. Carey Brock's Children's Hymn Book, recently published under the revision of Bishops How and Oxenden, and the Rev. W. Ellerton, Rector of Barnes.

Prayers were said by the Rev. Mr. Mathers, Principal of the Wiggins Male Orphan Institution, and the Lessons read by the Revs. Messrs. Uniacke and W. Armstrong. The Rev. Canon Brigstocke preached the sermon, taking for his subject the thoughts connected with the Ascension-Tide Season. The Rev. Canon DeVeber pronounced the Benediction. A collection, amounting to \$26.42, was taken up for the purposes of the Association. This Association affiliated last year with the Church of England Sunday School Institute in England. Fourteen of the teachers, drawn in nearly equal proportions from Trinity, St. John, and St. Paul's Church Schools, are candidates at the teacher's examination, shortly to be held in connection with the Institute, whose valuable publications are coming into use in the different schools, and proving of the greatest service both to the teachers and scholars.

DIocese OF QUEBEC.

THE Report of the Diocesan Board of Missions, to which attention was called last week, occupies an enviable position, differing in that respect, we think, from any other Diocese in Canada. It has a balance on hand from the Receipts of the year. The abstract statement of receipts and expenditure shows \$25,072 received, and \$22,685.60 expended, and a balance of \$2,389.33 in the Treasurer's hands as follows:—

Table with columns for DR. (To Stipend for 1880, Pensions, General Expenses, Balance) and CR. (By Balance from last account, Assessments received, S. P. G. Grant, S. P. G. for Pensions, Mission Fund Church Society, Clergy Trust Fund Society, Sustentation Fund Society, Grosse Isle Grant, Subscription, Magdalen Islands, Rev. A. W. Mountain, Interests on Deposits).

\$25,072 93

To which gratifying exhibit the Board refers in this way: "The chief feature in the statement—as com-

pared with the Report of 1879, is the large balance of \$2,389.33 remaining on hand. This is partly accounted for by the fact that some \$700 more has been received from the Sustentation Fund than will be received during the current year—the amount paid to the Diocesan Board during 1880, including a sum of about \$700, part revenue of 1879, and partly by the increase of \$411.49, in the subscriptions to the Mission Fund. But with due allowance for these considerations, it is gratifying to be able to point to a very respectable surplus—a surplus which it is hoped may enable your Board, while recognizing the long admitted necessity of increasing the incomes of the clergy, to keep steadily in view the desirability of extending the operations of the Church in districts which have not yet participated in them.

"We need not fear that the Church people of the Diocese will, in the future, be less liberal than in the past, particularly when they come to know that their offerings are needed all the more, the more the Church takes up new ground. And, as to the S. P. G., we may rest assured that the most effective argument which we can use for a continuation of that Society's Grant, is to point to the new field we are entering upon. If we can show that the Church is growing, that we are in reality a Missionary Church in this Diocese, and that we are doing our utmost to bring within her fold those over whom religion in any form has hitherto exercised no influence, we need not despair that the S. P. G. will readily recognize our claims for aid."

We endorse these wise views, and can understand no more important work within the scope of the S. P. G.'s objects than such new Missionary labours as this live Diocese proposes to undertake.

BOARD OF FOREIGN MISSIONS FOR THE DIOCESE OF FREDERICTON.—All remittances for the year 1880-1 are requested to be sent to the Treasurer, W. M. Jarvis, Esq., Saint John, before Friday, June 30th.

THEODORE E. DOWLING,
Secretary B. F. M.

May 25th, 1881.

MR. G. HERBERT LEE will shortly begin in our columns his interesting series on "The Early Bishops in North America." Mr. Lee has been delayed owing to the non-arrival of some interesting items about Dr. Charles Inglis, which he expects to procure from the United States.

THE REV. F. H. PORTS, M.A., late of Mattoon, Illinois, a frequent contributor to our columns, has been appointed a tutor in Griswold College, Davenport, Iowa, by Bishop Perry.

Family Department.

THE CHALLENGE.

[Written for the Church Guardian.]

"Halt! Who goes there?" resounds through the night,
Voiced quickly by the watchful sentinel
Who guards his comrades till the morning's light.
Comes the reply, "A friend." "Pass, friend; all's well."

"Halt! Who goes there?" should cry the watchful mind
To each quick thought that springs from night to light,
And, if a true reply it cannot find,
Should quickly put the evil spy to flight.

"Halt! Who goes there?" the Seraph at the Gate
Shall challenge as we reach the portal bright.
"A friend." "The word?" "The Cross of Christ." Elate
We pass, for he replies, "Ye answer right."

—ST. ANN'S.

THE BISHOP OF DURHAM ON INTEMPERANCE.

Bishop Lightfoot, at the Annual Festival of the Bishop Auckland Branch of the Church of England Temperance Society, addressed the crowded audience as follows:—

"Fellow Church-people and fellow-Christians, I am in no fear that I shall seem to be exaggerating the importance of the object which has brought us together this evening. We are met together to consider how we may best confront a terrible foe, a tyrannical demon, who empties our churches, desolates our homes, who fills our goals and our infirmaries, who slays his tens of thousands annually in these our own islands—a tyrant that squanders his hundreds of thousands, nay, his millions of money annually, on that which is nought, or worse than nought. I fear we must say this demon of Intemperance is our national sin. I fear we must acknowledge it is the besetting sin of England. You will find this point is questioned; you will find that other sins are put in competition with this terrible sin; but I say advisedly, I consider this to be our national sin. Go on to the Continent, and what do you observe there? Pass through the streets of Paris, or any great city in any of the civilized nations of Europe. No doubt there is intemperance; their national writers deplore this intemperance; but you do not see anything like what you do in our own towns and our own streets. This demon of Intemperance does not flaunt itself before your eyes there as it does here. It is not seen with the haggard and bloated countenance which one observes here. It does not flaunt itself

across our path and glare out of every cottage window as it does here. Therefore I say we must regard this as our national sin; and it becomes us as a nation, it becomes us here as representing the Church of the nation, to do the very best we can to stem this terrible tide of drunkenness.

Not only is it a national sin, but it is likewise the parent of many sins; therefore it demands our first attention, for it is matter of experience that just as vermin are bred from corruption, so vices of all sorts are engendered from the stupefaction or the frenzy of the drunkard. Do not allow yourselves to be led astray by questioning whether some other vice may not be quite as formidable as this; do not be diverted by any such considerations from the work which is before you. The feeling of England is awake now on the subject. There is such a thing as striking while the iron is hot, and you will do a very foolish thing indeed if you go weighing one sin against the other. The battle is in array, the trumpet has sounded, and it becomes all to strike for hearth and home, to strike for God and fatherland. The foe is a powerful foe, but our weapons are powerful also; the enemy is a terrible enemy, but the organization that is put into your hands is a magnificent organization. I wish to speak to you for a few moments about what is implied by the Church of England Temperance Society. I do not for a moment wish to disparage any other organizations; I would have you, indeed, unite all your efforts with those agencies which seek to cast out this demon in the name of Jesus. I am only delighted that any other organization should be formed for this purpose, and I hope that we shall all strike, and strike our best, too. I beg of you to consider—if you will only realize your position—what a magnificent work it is for you to step forward to meet this enemy in the name of the Church of Christ. What is the idea of a Church? What are the associations connected with that idea? First of all, it is one of sympathy, of fellowship as members of the Church, and you ought to feel that, when one of its members suffers, all the others suffer with it, just as some part of the body, when it is touched by ailment, communicates itself to some other part. So your concern is shown by the humanity you feel, which will not let you rest night or day. Then, again, there is another idea connected with the Church: that of loyalty to its Head—the Divine Head of the Church; and let me ask you, from this point of view, do you not owe Him some compensation for all that He has suffered and all that you enjoy in His name? We know that in our colonies, in our dependencies, and over all our empire, the greatest curse is drunkenness. When one of our missionaries visited an Indian chief and asked for permission to enter his territories, he asked what he was going to preach? The answer was, "Christ." "Christ?" said he. "No; we were a powerful nation before Christ came, and our enemies feared us. No enemy fears us now. Christ came and brought us fire-water, and now all is changed." Yes, that is it, you Englishmen; you took Christ in the right hand to the heathen, and this fire-water in the left; and by this unhallowed means the name of Christ is blasphemed and it will be woe to us so long as this is the case.

It may be said, Why speak of the Church? Why speak of Christ? We have our baptismal vows. Why trouble us with this organization and these pledges? why not fall back upon those baptismal vows? Ay! if you only would, that would be enough, and more than enough; but it is just because experience has taught us that our baptismal vows do not thus keep in view these pledges that it is advisable we should have some specific organization. You may say that after all this is in the promises contained in these vows; but it does not go to the whole root of the matter. The root of the whole matter is,—God's love as manifested to us in Christ, and that working in a man's heart will produce not only temperance and sobriety, but every good and virtuous thing, and every Christian grace. That is the root of the whole matter; and just in proportion as you and I allow ourselves to be pervaded with the love of God as manifested in Jesus Christ, and just as our lives lead heavenwards, we shall be constrained for the mighty issues it involves to commend the Society to your notice.

"FREE YOURSELF OF CANT."

In nothing did Dr. Johnson show his sturdy good sense than in his abhorrence of cant. Many a time when foggy James Boswell began his tiresome talk his great friend would break in with the admonition: "Now, first of all, free yourself of cant." If he had lived in our day, his devout but impatient soul would no doubt have been vexed within him by the prevalence of this vice.

In nothing is it more observable than in so-called religious phraseology. A country paper tells us that, "at the Blank street church nine seekers after salvation are reported this week." In another item we are told that "at the first church, four found the Lord last night. Night before last, two professed conversion. Quite a number have got religion," etc. This paper simply adopts the phraseology in common use. It is more than probable that these items were written by the pastors of these congregations.

Now this language is unreal and misleading. It is in great part cant. It brings sacred things into disrepute, with sensible men. It makes religion seem unreal, fanciful. It alienates many of the best and most sensible men in the land; men who ought

to be ranged on the right side, and not as they are now, either against religion or at least indifferent to it. We have heard such say: "If that is being religious, we cannot be religious; and more than that, do not want to be."

What sense is there in saying that such a man "has found the Lord?" It may be said, "Why, we mean that the man has come to see the wickedness of an impenitent life, and to understand the blessed relationship that exists between him (a sinner) and his Saviour." Very well, then, why not say so? Why talk in such a misleading, unreal, stilted sort of way? Why speak of a person "finding the Lord" and "getting religion" and "seeking salvation" and "professing conversion"? Salvation is a fact and conversion is a fact. Let men, indeed, awake to the blessedness of the salvation wrought for us by Christ, and look well to their manner of life for evidence as to whether they are converted. But what is the use of talking of these things in unreal and misleading way? It is high time that some one, in the name and for the sake of religion, protest against this sort of phraseology. Let the world see that Christians have good sense, and that they can talk in as sensible a way about religion as about anything else. Let not worldly men think that ministers are lacking in good sense. We shall do well to keep in mind what Johnson was wont to say to his Scotch friend: "Boswell, free yourself of cant!"—*Living Church.*

TRAVELLERS who have visited Egypt and have had occasion to regret the frequent disfigurement of ancient monuments there, or such sacrilegious destruction as the chipping away of the sarcophagus in the King's Chamber of the Pyramid of Cheops, will be glad to learn that the present Khedive has appointed guardians for all the chief temples, tombs, and other antiquities of the country, for their protection and conservation. And not only these, but such mediæval monuments—such as the tombs of the Mamelukes and of the Khalifs—are to be preserved from natural decay, as well as from profane damage; also, the road to the Pyramids, which of late has fallen into such a state as to be impassable over the last mile, is now to be restored by thorough repair.

BLESSED BE GOD, He has not left us to fight the Battle of Life alone. On Whitsun Day He fulfilled the promise He had made, "If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." Said Peter to the wondering multitude on the Day of Pentecost: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear."

THE EDITOR'S BOX.

(All questions to be addressed to "Church Guardian," Box 120, Alton, N. B.)

With reference to the ultimate fate of the vessels of the Jewish Temple, we have received this communication:

13. The following passage is interesting, but must be read with caution: St. John, "like every other faithful Jewish Christian had mourned when Titus and his soldiers had borne the Golden Candlestick away from the burning Temple, and set it as their choicest trophy in the Temple of Peace. But what truly mattered it that the Temple Candlestick was yet to be taken away to Africa, reconquered and brought to Constantinople, sent back again to Rome as a dangerous possession, and finally sunk deep beneath the yellow waters of the Tiber, where it still lies buried in the sands and mud, safe from further desecration?"—*The Pupils of St. John the Divine, Ch. vi.*

In Smith's Dictionary of the Bible, Dr. Farrar writes as follows:—"According to one story the candlestick fell into the Tiber from the Milvian bridge during the flight of Maxentius from Constantine, Oct. 28, A. D., 312," and then, with Dr. Eadie, in his *Biblical Cyclopedia*, following Gibbon, adds, "but it probably was among the spoils transferred at the end of 400 years, from Rome to Carthage by Genseric, A. D., 455. It was recovered by Belisarius, once more carried in Triumph to Constantinople, and then respectfully deposited in the Christian Church at Jerusalem." It has never been heard of since."

THEODORE E. DOWLING.

WELL WORTH ITS PRICE.

THE ILLUSTRATED SCIENTIFIC NEWS has again reached our editorial table, and right glad we are to welcome the June number, which is unusually full of handsome engravings and interesting and valuable reading matter.

Under the management of its new publishers—Messrs. Munn & Co.—the ILLUSTRATED SCIENTIFIC NEWS has risen to the front rank of illustrated journals published in this country, and being issued at a very low price, it is within the reach of all who are interested in novelties, science, the useful arts and natural history.

The June number contains handsomely illustrated articles on The Chimpanzee and Gorilla, Ostrich Farming, New Fireless Locomotive, The Maxim Fire Boat, Perforating Machine, a new and novel Embroidering Lame, the new Electric Middlings Purifier, and a number of other handsome illustrations, besides a large number of interesting articles not accompanied by engravings.

The subscription price of this handsome paper is \$1.50 per annum, or 15 cents per copy, and can be had of all newsdealers or from publishers, Messrs. Munn & Co., 37 Park Row, New York.

OUR LONDON LETTER.

LONDON, MAY 17, 1881.

The Archbishop of Canterbury has at last thrown down the gauntlet, and entered into the arena of conflict with the Liberation Society. His Grace at last recognizes the seriousness of the crisis, and I suppose would now acknowledge that Disestablishment is within a "measurable distance" of accomplishment. Anyhow, he has just issued a long Manifesto to Churchmen of his Province, pointing out the aims and objects of the Liberation Society, and showing the evil effect they must have upon the Church and nation. His Grace calls upon all Churchmen to assist in combatting the machinations of the enemy by supporting the Church Defence Society with funds sufficient to prosecute its labours of negating the attacks of the enemy by counter agitation, lectures, etc. The Bishops hitherto have held aloof from this Society, and I believe the cause of this alteration in their attitude is the conference that was lately held at Lambeth Palace on the question. The death of Mr. Edward Miall, the annual meeting of the Liberation Society which has just been held, and the issuing of this Episcopal Manifesto, all imply a rather sharp and lively time of it, so far as this question is concerned. The high dignitaries of the Church have been by far too apathetic on this matter in the past. Trusting to the inherent strength of their own position and not knowing the power and extent of the forces arrayed against them, they have been content to stand aloof and even pooh-pooh the efforts of those who, thinking differently to themselves, have organized their forces to oppose the attacks of their opponents. To properly know the nature of Political Nonconformity and Dissent in this country, a personal experience with its working must be possessed. From personal experience of its working, and many years' observation of its operations, I have no doubt at all when I express my conviction that Political Dissent is the most rabid, bigoted, uncompromising, and, in many cases, unprincipled of opponents. The high dignitaries of the Church, shut up and hemmed in to a great extent from the ordinary work-a-day world, form opinions on these matters that are far from practical or accurate. I remember hearing the Bishop of Landaff speak not many years ago at a Church Defence Society's meeting. He said it was the first time he had attended such a meeting, and I should think it would be the last. He threw cold water on the whole affair and said that the best Defence Society they could have was each parish priest doing his duty as a Christian minister. No doubt there is a great deal of truth in what the statement conveys, but misstatement and slander must be met by counter statements and refutation. The agitation must be followed up in every village and parish by the antidote of truth and fairness, and this can only be done by organization. This last Manifesto of the Archbishop would seem to show that this view of the question has at last forced itself upon the powers that be, and let us hope that slander and misstatement will no longer go uncontradicted. When truth and justice have to be maintained no compromise should be allowed. It may be nice to be thought liberal and kind-hearted, but "Justice and sin should keep an equal race. If sins do gallop, Justice must not pace." And again, "He who too much fears hatred is not fit to reign."

On Wednesday, May 11th, Sir G. Goldney moved in the House of Commons the second reading of the Bill to Repeal the Clerical Disabilities Act, or what is generally known as Horne Tooke's Act, which was passed in 1801, to exclude persons sitting in the House of Commons who are in Holy Orders. That true, consistent and valuable Churchman, Mr. Beresford Hope, opposed the motion as being inconsistent with the true interests of the Church or of politics generally. The House had plenty of the elements of heart-burnings and factious class grievances, and of everything that paralysed wise counsel and exasperated debate, without introducing that most pestilent of the genus homo, the political parson. A varied and interesting debate ensued upon the motion, which I cannot find room here even to give a *precis* of. The most remarkable part of the question was that, although the Government supported the motion, it was lost by a majority of nine—101 to 110. Thus the political ecclesiastic who prefers politics to parish work will have to wait a little longer before he can revel in his political aspirations. And a good job too.

The provision for emigrants on board of the large liners between here and America is now receiving very prominent attention on this side the Atlantic. Some very sensational letters have been written to the London press, and the matter has been brought before the attention of Parliament. The Government have appointed gentlemen to specially investigate the truth of the allegations. If half of what is stated be true, it is high time that some very energetic steps were taken in the matter.

Another instance demonstrating the allegation that lawyers and judges can look after everybody's business but their own. The late Mr. Baron Cleasby had made his own will, and in such a loose manner that it has perforce been brought before the law courts to give the trustees that power to govern the estate that the testator no doubt intended they should have; but which, by the actual terms of the will, he himself frustrated. The number of lawyers and judges of eminence who have similarly failed in practising for themselves is legion. One eminent lawyer was known to always hand over the accustomed fee to his own account before doing any legal work for himself. This fact would presuppose that it is the brightness of the gold and not the legal acumen which gives completeness to the lawyer's work. In that case if ought, in all conscience, to be complete enough with some of them. At any rate, it is most certainly strange how exceedingly unfortunate many lawyers of note have been in their testamentary dispositions.

In one noteworthy case a Master in Chancery left instructions that the proceeds of his estate were to be invested in Consols in his own name. The wills of Chief Baron Thomson, Chief Justice Holt, Chief Justice Eyre, Serjeant Maynard, Baron Wood, Mr. Justice Vaughan, Francis Vesey, J. Mr. Preston (the eminent conveyancer), and Lord Chancellor Westbury, all became the subject of Chancery proceedings.

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
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(up-stairs), directly over the Church of England Institute.

THE REVISED NEW TESTAMENT.

As we anticipated, before our paper of last week, with our few observations upon this important subject, had reached our readers, the book itself was upon our table, and, doubtless, was in the hands of very many of our subscribers. We have had time only to glance through its pages, and to compare in but few places the old with the new; but what little we have seen of it makes us feel, on the whole, much better pleased than we were led to suppose we would be by the examination. Some changes, we feel sure, will be heartily approved, others, we think, will be as deeply regretted; but the general verdict, if we mistake not, will be one of satisfaction that so gigantic an undertaking, attended with much danger, has been so happily completed. That those of our readers who have not yet come into possession of the book may have a good idea of the manner in which the work has been done, we give them, in the Revisers own words, the early history and origin of the movement, the spirit which controlled it, and the principles and rules which governed the Committees. They say of their work in the Preface of the book:—

"The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorized Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:—

1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.

2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.

3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.

4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

That the Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:—

1. To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.

3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the Text to be adopted be that for which the evidence is decidedly preponderating;

and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the Text on the second final revision by each Company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

7. To revise the headings of chapters and pages, paragraphs, italics and punctuation.

8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and, indeed, frequently of direct interpretation, that we judged it best to omit them altogether.

"The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June, 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death."

The best thing we can do is to advise our readers to get the book at once, and compare very carefully the New with the Authorized Version, and where changes have been made to satisfy themselves as to their import.

However much some may deny the necessity or wisdom of the undertaking, we must all feel devoutly thankful to God that an unparalleled interest has been awakened in the reading and study of His Holy Word; and in whatever spirit its examination may be approached, the prayer of every Christian heart will be that a great multitude may, by its perusal, be made "wise unto salvation."

THE N. S. DEFICIENCY FUND.

We wish to make a final appeal to our readers in the interests of this Fund. On the 24th of February the Lord Bishop of the Diocese was good enough to offer of \$250, if within three months \$750 additional was subscribed towards reducing the debt of \$4000 now hanging over the Diocese. It was to have been expected that without any delay at least the amount required would have been made up, and the Bishop's generous gift secured. But no, the three months have expired, and \$200 is still wanting to complete the amount. On any other subject, or for any other less urgent matter, we should not have felt at all disposed to trouble ourselves further, but so necessary do we feel it to be in the interests of every Mission in the Diocese that a reduction should be made in the debt rather than in the grants now severally made to them, that we have taken upon ourselves to ask his Lordship to extend the time until the 1st July, which he has very generously and willingly consented to do. We now make bold for the last time to call the attention of the Clergy and Laity to the subject, with the full confidence that his Lordship's kind forbearance will stimulate them to immediate action. It cannot surely be regarded as an unnecessary alarm, or as an unreasonable request. The Board of Home Missions will positively have to reduce the grants, and will probably do so at its July meeting, unless sufficient evidence has been afforded them that the Clergy and people mean to take a more active and liberal interest in the Fund than they have heretofore done.

THE grave is the place to study ambition. Approach the tomb of the proud man, and there investigate his pride. The piercing eye that convulsed the world with fear, is covered with a midnight gloom; the formidable arm that disturbed the destinies of mankind, is now without motion or life. How different with the true Christian! The Saviour was precious to him, and the thought of heaven ever present with him, and his end was peace.

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

No. I.—(Continued.)

Compiled by the Curate of Yarmouth.

A great deal of interesting information might be collected from learned sources upon the mode and materials employed in writing the Books of the Bible by the earliest authors; and we might allow ourselves to have this in view, if we should have the opportunity of continuing our classes another season. Just now I will be content with saying that a papyrus is now in existence in Europe, which scholars of high authority in such matters, have shown to be of the time of Cheops, more than 2000 years before Christ, and considerably before the time of Abraham. Before God, with His own hand, had written the Decalogue on the two Tables of Stone, He had commanded Moses to write the important transactions which occurred during the progress of the Israelites from Egypt to Canaan, for in Exod. xvii. 14 it is written, "And the Lord said unto Moses, 'Write this for a memorial in a book.'"

It is probable that on some occasions the old Prophets employed secretaries to write at their dictation. When Baruch, at the request of the princes, read the warnings of Jeremiah in their ears, they asked him, "Tell us now, how didst thou write all these words at his mouth?" Then Baruch answered them, "He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." (Jer. xxxvi. 17, 18.) "The Book" was a roll, perhaps of skins fastened together, and if I may venture so boldly as to describe it from one of the Synagogue rolls, now in the British Museum, among the Harleian MSS. No. 7,619, it was fastened at each end to a roller with handles. In reading from right to left, Baruch would roll off with the left hand, while he rolled on with the right. Such, at least, was the method in use in the later worship of the Synagogue, and such a roll was that from which the Saviour read the Lesson, when, "as His custom was, He went into the Synagogue at Nazareth on the Sabbath Day, and stood up for to read." (St. Luke iv. 16.) The word which in verse 17 is translated "opened," means literally, "unrolled."

The writers of the New Testament very probably wrote with their own hands the Books which bear their names, except, of course, St. Paul. He employed a scribe, or amanuensis, for all his Epistles, save that to the Galatians. In Romans xvi. 22 the scribe on that occasion, whose name was Tertius, unites his own affectionate greeting with those of St. Paul. But in order that the congregations to whom these letters were sent might know them to be genuine, the Apostle invariably wrote at least the benediction with his own hand—"The salutation of Paul with mine own hand, which is the token in every Epistle, so I write, 'The grace,' etc." (2 Thess. iii. 17, 18.) A similar distinction is found in 1 Cor. (16-21), and in the Epistle to the Church people of Colosse (4-18). Beside this Epistle to the whole congregation of Colosse, there was another written to an individual member, perhaps an officer of the same Church, named Philemon. It is debated whether this was an autograph letter of St. Paul's or no. Certainly the 18th and 19th verses were so written by himself. "If he (Onesimus) hath wronged thee or oweth thee ought put that on mine account; I, Paul, have written it with mine own hand, I will repay it."

A theory, which I will just now characterize only as ingenious, has been suggested to account for the Apostle's employing a scribe to write at his dictation instead of writing for himself. It is to the effect that God, for the purposes of His Providence, did not allow His servant to regain his full sight after that blaze of miraculous light which blinded him on the road to Damascus; that this partial blindness was the "thorn in the flesh" of which he speaks in 2 Cor. xii. 7. In support of this theory, the Epistle to the Galatians is referred to. The Apostle there says (vi. 11) that he wrote the letter with his own hand, and he apparently speaks of its great length, "See how large a letter." But the letter, it is urged, is not long; it is among the shortest, and the literal translation of the words is, "See in how large letters," from which it has been concluded that the Apostle's weakness of sight caused him to write in unsightly and straggling characters.

Allow me to add here one matter more. The subscriptions at the end of St. Paul's Epistles,—they are not added to any other of the Books of the New Testament,—are all the work of comparatively later years, and are manifestly spurious, since some of them contradict both Chronology and History. Bishop Horne says: "For instance, according to the subscriptions to I. and II. Thessalonians, those Epistles were written at Athens, whereas they were written at Corinth. The subscription to I. Corinthians states that it was written at Philippi; notwithstanding it appears from chapter xvi. 8 and 19, that the Apostle was at that time in Asia. . . . And the subscription to the First Epistle to Timothy evidently was not, and indeed could not have been written by the Apostle Paul: for it states that Epistle to have been written from Phrygia Pacatiana; whereas the country of Phrygia was not divided into the two Provinces of Phrygia Pacatiana, or Prima, and Phrygia Secunda, until the fourth century. The author of these subscriptions, it is evident, was either grossly ignorant or grossly inattentive."

I have referred to the reverent care with which the Jews numbered even the letters of their Scriptures. For the information of the curious, I add here a table of the number of letters in our present English Translation; only taking care to say that I have not verified the figures:—

| Old Testament. | New Testament. |
|-----------------------------|----------------|
| 39.....Books..... | 27 |
| 929.....Chapters..... | 260 |
| 23,214.....Verses..... | 7,959 |
| 592,493.....Words..... | 181,253 |
| 2,728,100.....Letters..... | 838,380 |
| Total in the English Bible. | |
| Books..... | 66 |
| Chapters..... | 1,189 |
| Verses..... | 31,173 |
| Words..... | 773,746 |
| Letters..... | 3,566,480 |

"The middle chapter, and the shortest in the Bible, is the 117th Psalm; the middle verse is the 8th of the 118th Psalm. The 21st verse of the 7th chapter of Ezra, in the English Version, has all the letters of the Alphabet in it. The 19th chapter of II. Kings and the 37th chapter of Isaiah are alike."

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

VII.

The Eighth Article of the Creed: "I believe in the Holy Ghost." The term "Holy" is applied to the Blessed Spirit, because it is His special work to make holy—"He sanctifieth me and all the elect people of God." St. Matthew xxviii. 19, 2 Corinthians xiii. 14, speak of the Holy Ghost, together with Father and Son. Acts v. verse 3, compared with verse 4, and 1 Cor. iii. 16, compared with vi. 19, refer to Him as being a Divine Person. The Holy Ghost is God, the Athanasian Creed says. 1 Cor. ii. 11 speaks of the Spirit of God bearing the same relation to God that the spirit of man does to man. If the latter, then, is human, the former is Divine. At Pentecost, fire and a mighty wind were His symbols, i. e., light (of knowledge), heat (of love), and power. At our Blessed Lord's Baptism, His symbol was the dove—purity and gentleness. It is His special work to unite. He has already been mentioned in the Creed as effecting the Incarnation (St. Luke i. 35), uniting the Divine and human natures in the Person of Christ. It is His power that makes the Sacraments to be "effectual signs," uniting, so to speak, their inward part and outward part. A well-known hymn (208, A. and M.) suggests the thought of other uniting work—

"As Thou in bond of love dost join
The Father and the Son," etc.

As the sanctification of the elect is His special work, a few words on "election" will here be in place. St. Paul most decidedly teaches predestination and election. You will find this in his Epistles to the Romans and Ephesians, as well as elsewhere. God chooses some to higher spiritual knowledge and privileges than others; places them in His Church. But now get out of your mind, if it has ever been in, the thought that your religion is intended only to save your soul, and that for that purpose alone you have been placed amongst the elect,—a most selfish, unworthy thought. Take one of the very earliest instances of election, that of Abraham (refer to Genesis xii. 2). Particularly notice two reasons there given for his election. One, "I will bless thee;" but that is not the only one; there is another, equally important—"Thou shalt be a blessing. So God chooses His elect to be a blessing to those who are not the elect. We can believe in election without believing in reprobation. God's living mercies are over "all His works;" surely all souls of men are included in that list. But He chooses some first that He may bless them; then that they may be a blessing. There is a most remarkable instance of this way of working to be found in an event in our Lord's life. The very fact of its being a brief, single event makes it the more remarkable, as though this law were always at work. See St. Luke xxii. 31, 32: "Simon, behold, Satan hath desired to have you (plural, you all), that he may sift you as wheat: but I have prayed for thee . . . and when thou art converted strengthen thy brethren." Our Blessed Lord had His purposes of love for all; therefore He elected one for whom He would pray. How clearly this proves that election shows God's love and care for all, and not for the elect alone. Thank God that He has placed you among His elect, and pray that you may make your calling and election sure, may yield to the sanctifying influences of the Holy Spirit and be a blessing.

Having expressed our belief in the "One Spirit," we next express our belief in the "One Body" (Eph. iv. 4), in the words of the Ninth Article of the Creed, "I believe in the Holy Catholic Church, the Communion of Saints." As the soul or spirit of man acts in and by the body in which it dwells, so the Spirit of Christ acts in and by the Body of Christ, of which Body we are members. God has shown us that it is His will not to save a man separately from all others; but to place him in a community, in a body, and so to put him in a "state of salvation." So in what God calls upon men here to do; it is not to work alone, but as members of a society. But this society is not a mere human association, such as the Free Masons, Odd-Fellows

or Temperance Societies; but it is Divine; it is called the Kingdom of Heaven, the Kingdom of God, the Church of God. There are four "Notes" of the Church; you will find them in the Nicene and Apostles' Creed. They are that she is ONE, HOLY, CATHOLIC, APOSTOLIC. We will take them in reverse order. Apostolic—Teaching the same faith as the Apostles did, without adding to it or taking from it. From time to time the faith of the Church may require to be more fully expressed and more clearly defined, but this must not be done so as to add anything new or contradict the old.

The Church may hold a truth implicitly, and when it is denied, make it more clear. But she could not allow an important truth to be denied for hundreds of years; and then at once make it necessary to be believed. For instance—the Church always believed in the divinity of our Lord, but just as soon as that divinity was denied, she expressed more clearly and defined accurately the faith. We could not imagine the Church allowing the question to go unsettled for hundreds of years after it had once been started. We cannot conceive that she could allow schools of theology unblamed to deny that truth; allow hundreds of her children directly to assert that they did not believe it, and yet recognize them as faithful members; but at last define it, and make thousands of her members add a new article to their creed. Yet this is just what the Roman Catholic Church has done about the infallibility of the Pope. For long it was never heard of. Some hundreds of years ago disputes about it began. Schools of Theology, whole Religious Orders most positively denied it, approved authors contradicted it; it was left for centuries an open question. But a few years ago belief in it was inflicted upon the whole Roman communion, and men in that communion, found that they must add to their Creed, or cease to be members of that Church. This, surely, is not to have an Apostolic Faith. It is just as bad, if anything worse, to take away from the faith. But Apostolic also means having an Apostolic ministry. Take any of the human Societies above referred to. They have a perfect right to decide what officers they shall have, what their duties and powers shall be, how and by whom they shall be appointed. All power and authority spring from the members of the Society themselves. This is *not* the position of the Apostolic ministry. Our Blessed Lord Himself is the source of all the power, authority, and duties of the ministry of His Church. This authority He conveyed in its fulness and completeness to one order of the ministry—the highest—the Apostles. His words are—"As my Father hath sent me, even so send I you." The Apostles then received all the ministerial power. Of course, they must also have received authority to hand it on, otherwise it must either have died out with them, or our Blessed Lord Himself must have ordained and sent others as He did these. Now, it is clear, that they could have handed it on to one order alone, or to two, or to a dozen. What they did, acting, as we believe, either according to our Lord's own instructions during the forty days, or by the special guidance of the Holy Spirit, was to hand on all their own power to one order, the greater part of it to a second, a much smaller portion to a third. This is what our Prayer Book means when it says—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons." Remember, that in the New Testament, when Bishops are spoken of, the second order of the ministry is meant Bishops and Presbyters, in the New Testament are the one order. The first order was the Apostles. Timothy and Titus executed this office. It will be plain to you, if you at all carefully read the letters that St. Paul wrote to these two men, that their duties were quite similar to those now exercised by Bishops. Look in Philippians i, 1. There you have mentioned the three orders, and the laity. Paul and Timothy (the first order) to the saints (the congregation generally), with the Bishops (the second order, the Presbyters), and Deacons (the third order). Then they were—(1) Apostles, (2) Bishops or Presbyters, (3) Deacons. Now they are—(1) Bishops, (2) Presbyters, (3) Deacons. The powers and duties of the several orders continue the same, there has been a change in the names. The first order reserves to itself the power of ordaining, and of exercising the chief rule. It confers upon the second the power of ministering the sacraments, of absolving in Christ's name, of blessing in the name of God, of teaching and joining in ruling. The third it admits to Holy Orders, but confers no power other than what a layman, if licensed, might perform, except that of assisting in the administration of the Holy Communion.

It is well to understand that we have little, if any, difference with "the denominations" about their ministry and ordinances. These are valid for all that is claimed for them. They profess not to have the Apostolic Succession. We quite agree with them about this. They assert that their ministers have no Priestly power or authority. To this assertion we unhesitatingly assent. To this assertion they administer an ordinance by which they merely keep in mind our Lord's death, and in which His Body and Blood are *not* verily and indeed given, taken and received. This statement is most unobjectionable.

About Baptism we somewhat differ from them, attributing to that ordinance as administered by

them a greater effect than their own faith ventures to hope for. Administered with water in the Name of the Holy Trinity, we believe it to be quite valid to regenerate the soul that receives it, and to graft it into the Body of Christ's Church. They say that their ministers are teachers of religion, duly appointed and authorized by a voluntary religious society. They certainly are this. So we admit their ministry to be what they claim that it is; their ordinances to be in one case more, in no case less, than they themselves believe.

The Church is called "Catholic," i. e., Universal. It is by this title contrasted with the Jewish Church, which was for one country and one people. The Catholic Church is for all the world. (St. Matt. xxviii. 19 and St. Matt. xvi. 15). It is called "Holy" because its Head is Holy, and all its members are called to Holiness. It is sanctified by the presence of the Holy Spirit. As there is but *one* Spirit, so can there be but *one* Body. All the elect are grafted into the one Vine, are members of the one Body of Christ. The outward unity of the Church is unhappily broken; and these who are one in Christ, yet keep and are kept in many ways apart from each other. Earnestly should we pray, and do what in us lies, that the Unity of Christ's Church may be outwardly manifested, even as it is inwardly really existing. "The Communion of Saints" is part of the same article. In New Testament language all Christians are Saints. See the opening of several of St. Paul's Epistles, and observe from what follows that these Christians, though "Saints," had need of much reproof and warning. We are called to be holy; the work of sanctification is begun and will continue. The Church of Christ is a *Body*; so each member has its duties towards the whole; each member receives benefits from all others. Now try and let your imagination realize the idea of the whole Church. Think of all the elect now living on earth, the far larger number departed, yet all making one Body. We share in, we are benefitted by every good work that has been done, every good word spoken. We suffer and have suffered loss from whatever evil has been done or said. Every good work you, through God's grace, can do; every good word you can speak, blesses, benefits the whole Body of Christ. This reminds you of what I have already said, that you have not been called to a place in God's Church merely to save your soul. Remember this, do not be a useless member. First by true inward holiness, then by active work do your share. In your own Parish and congregation don't be a drone. Try and make yourself useful. The Communion of Saints implies, among other things, mutual intercession. The Lord's Prayer is "our" and "us" all through; the words "I" or "me" do not occur in it. When we pray we pray for Christ's Church living and departed. The living and departed pray for us. The Church of England practically discourages our asking the departed to pray for us. We know not that they hear us. It is safer and better that all our addresses to the unseen world should be to God alone. But in her Burial Service she prays for them; nor need we fear to think that they, too, pray for us.

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.

1 PETER III. 18-20.

(To the Editors of the Church Guardian.)

SIRS,—Had I not read, in your issue of the 12th inst., the Rev. G. W. Hodgson's Notes on the 5th Article of the Creed—"He descended into Hell"—I should never have suspected that "Go to Hell!" was a pious ejaculation. But anyone who carefully reads and unquestioningly accepts all that is there set forth cannot fail to arrive at that conclusion. I consider the attempt to leave our Saviour in Hell, or Hades, or Paradise (or Purgatory), is a complete failure, for reading to the end of the 3rd Chapter of 1 Peter, from which Mr. H. quotes in substantiation of that view, we find this paragraph, "By the Resurrection of Jesus Christ, Who is gone into Heaven, and is on the right hand of God." Anyone who is inclined to take a hopeful view of the condition the spirits or souls in the prison of Paradise would do well to remember the parable of the rich man and Lazarus—St. Luke xvi. 26—"And besides all this between us and you there is a great fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence."

Yours, truly,
JOHN MOORE.

High Farm, Westmoreland, P.E.I.

KING'S COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—All well-wishers of King's College must be obliged to you for your article last week on the condition of the College. The Bishop's appeal I hope is being largely responded to. Leaving out of the question, the amount of good the College

has been to the Church, and whether denominational colleges, as such, ought not to exist without State aid; there is a large class of persons that ought readily to make up the deficiency for the current year, and also by their annual subscriptions to render the institution independent in the future, and I am rather surprised this class was not especially appealed to in the present emergency. I refer to the large number of men who have received their education at King's free of all cost. It is not difficult to ascertain the number and the names of these men. Of course their College expenses had to be paid. A nomination does not imply that a man can be educated for nothing, but that the expenses will be or have been borne by *some one else*. Surely men, many of whom are occupying good positions, have only to be appealed to, and the matter put to them in a proper light, and they will speedily remove the difficulty. Now is the time for every man who received a free education to come to the front and show himself an independent man. Would it not be wise in future to make the promise of an annual subscription, a condition of a free college course?

G. F. D.

SECTS IN THE CHURCH, OR SECTS OUTSIDE OF IT—WHICH?

(To the Editors of the Church Guardian.)

SIRS,—From the very first days of the Christian Church there has been some ruffle upon the waters; there has never been a time of unbroken calm, except when the Church was asleep. Almost every year the papers announce a new sect, and such is the disposition of mankind that sectarianism is the normal condition of the Christian world. Even the very best of men (some Church of England) encourage, or, at least, accept this state of things. Of late years the Church of England has become more elastic. There are to-day, at least, five schools of thoughts, well defined. 1. The Historical High. 2. The Historical Low. 3. The Broad. 4. The Calvinistic Evangelical. 5. The Ritualistic. So far are some of these from the others, that the differences are greater than betwixt some sects outside the Church. Each school (practically a distinct sect) claims the right to live within the Church, and to carry on its own work in its own way, and any attempt of one party, or more, to coerce the others, is the signal for a stand up fight. 1. The High claims to represent a phase of the English Reformation. 2. The Low claims to represent another phase of the English Reformation. 3. The Broad claims to place Christianity in sympathy with culture and science. 4. The Calvinistic claims to interpret the Church of England by Geneva or Westminster Confession standards. 5. The Ritualistic claims to work on a pre-Reformation basis. It is not a question of which of these parties shall live, and move, and have its being within the Church, for each claims equal right (and more than equal right) to propagate its opinions, and says, Turn me out if you can. The days of uniformity inside the Church are spoken of only as a wish that cannot be realized any more, for there is too much activity in the Church, and she is not asleep; indeed many do not care ever again to see uniformity if it should bring sloth. If such is the present state of the Church, and no honest man can even doubt it, what is to be held as the basis of Unity? Some say Orders. So long as a clergyman is in good standing, whatever he may hold, say, teach, or do, is none of your business; he is your brother and claims unity with you. This means latitude on all points, except Orders. Others say, What do you want with unity? Christian courtesy is sufficient; agree to differ. This means Congregationalism pure and simple, and implies no more unity than exists betwixt many of the sects outside of us. It is admitted that sects will live inside or outside of the Church, and will fight for liberty. It is well understood that conformity cannot be attained in all points; and as for uniformity, a baby may as well cry for the moon. Each party (and often individual clergymen) strikes out, and cares little where it goes, and what becomes of the others, so long as it attains unto freedom. This being so, and it is so however much we may not like to face the truth, what is to be the basis of unity within ourselves? Orders? Articles of Faith? Live and let live? Courtesy? or what? Many men are troubled. Let some one reply who will do it calmly and earnestly.

X. Y.

"CHURCH WORK."

(To the Editors of the Church Guardian.)

SIRS,—In a late issue of your paper, "An old Subscriber" refers to the fact that the above named periodical had reached London, England, and had received high commendation from the editors of the *Sunday School Magazine*, published by the Church of England S. S. Institute. Will you allow me to transcribe for you their notice, as it appears in the March number. Speaking of *Church Work*, under its full title, they say:—

"A compilation apparently intended for parochial use, and consisting chiefly of well-chosen extracts from various publications. The chief feature is an instalment of a series of Sunday School Lesson Leaves on the Church Catechism, based on the Institute's Course of Lessons, by Mr. Macpherson, and planned for use in conjunction with this volume. The Leaflets are intended for the

instruction of scholars, and seem admirably adapted for this purpose. They have been drawn up by the Rev. W. C. Bradshaw, Incumbent of Ashburnham, Toronto."

"Their attention being specially drawn to these Leaflets in the Magazine, will doubtless readily account for their confusion in imagining it was published in Toronto. I would suggest, to prevent such mistakes in future, that it would be well to have the name of the publishing office immediately under the title, while the editor's name could appear in smaller type at the head of the first column on the first page!

I am, yours truly,
THE AUTHOR OF THE S. S. LESSON LEAVES.
Peterborough, May 11th, 1881.

PRESENTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—THE GUARDIAN of the 12th May contains a cutting supplied by "D. C. M.," which relates to a contested election in the Parish of St. Saviour's, Southwark, in the neighbourhood of London, for the Chaplaincy of the Parish, and which "D. C. M." states is well calculated to show the evils that may arise from the gift of clerical offices being in "the hands of all the parishioners." Owing to some defect on my part, I cannot understand why the machinery of organization, canvassing, committees, circulars, posters, or meetings to discuss the merits of the several candidates, by the laity interested, which appears to be the points in the cutting possessing the possible evils which "D. C. M." fears, should necessarily be evils. Political and civil affairs are managed in such modes as the above, and are considered to work satisfactorily, why may they not work equally as well in religious matters? If some peculiarity of a reverend candidate is ridiculed in circulars and posters, it does not hurt either the Church or the religion of Christ, any more than similar ridicule of a politician hurts the Queen, or the constitution of the Empire. The Church began her course in ridicule, contempt, and persecution, in the person of the Saviour, His Apostles and early believers. If "D. C. M." will turn up his Lucian he will find St. Paul held up as "a little, bear-eyed, bald-pated Galilean," &c., but Lucian's satire did not hurt or arrest the cause which Paul preached. He tells us he gloried in his infirmities and persecutions. A fair quantum of ridicule and persecution at the present day is just as likely to be productive of good results now as they were in olden time. How were the principles of the Christian Faith settled by the Early Church, except by the most impassioned utterances of those who contended for them? Judging by what the walls of excavated Pompeii reveal, and their inscriptions, and advertising boards and slabs, about the ordinary businesses of those days, it is easy to suppose that the doors and walls of Churches, in early days, were inscribed with notices and bills calling public attention to questions of interest in the Church. Does "D. C. M." think that the Arian Controversy, for instance, or any other of the great questions of the Church, were carried on by the Bishops, Clergy and Laity, in a mild manner, like the billing and cooing of sucking doves? History tells a very different story. The truth is that when men are in earnest they show it in the way most likely to carry their object. But let us go as far back as possible, and see how the inspired Apostles filled up their vacancies. Antiquity will thus afford us a precedent. What does the book of Acts tell us about the election of Matthias? "In those days Peter stood up in the midst of the disciples, (parishioners) about an hundred and twenty, and said . . . wherefore, of these men which have companied with us . . . must one be ordained to be a Witness of the resurrection of Jesus. . . . And they (disciples, parishioners,) appointed two and prayed, . . . show whether of these two thou hast chosen, . . . And they gave their lots, and the lot fell on Matthias."

I should like to ask, in what particular the above election differs from one that would likely take place in any parish in this diocese, on the occasion calling for it. Peter addressed a meeting of disciples (parishioners) to supply a vacancy—prayers is offered for guidance, two candidates are nominated to the meeting, and the ballot decides in favor of one of them. Justus, or Barsabas, had probably nearly as many in his favour as Matthias, to warrant his nomination; the question of the succession had most likely been in agitation for some time before; neither St. Peter, nor any other of the Apostles, nor any clerical board, that we have ever heard of, claimed divine authority, or any other authority, to appoint, or even to nominate to the vacant apostleship, but the matter was brought up before the one hundred and twenty disciples, and by them decided upon. This is about as far as we can travel back for popular representation in the Church, and it ought to be a satisfactory precedent for all anti-lay sentiments. I will not quote any further from the sacred record, but only refer to the election of Stephen and the other first deacons—chosen by the laity, confirmed by the Apostles, to the controversy on-circumcision (Acts 15); and some other matters—all referred to the great body of the disciples, during which there was "much disputing," but which were all decided by the popular voice. Instead of our having less, there ought to be more lay influence exerted in all our Church organizations.

J. W. H. R.

20th May, 1881.

SUNDAY SCHOOL BOOKS.

(To the Editors of the Church Guardian.)
SIRS,—In your editorial notice a short time ago you recommended an indiscriminate use of books for Sunday Schools, to which I take a strong objection, as I have seen some of the Baron Munchausen style of a most pernicious character.

BRAY ASSOCIATION LIBRARY.
(To the Editors of the Church Guardian.)
MAY 20, 1881.

SIRS,—In the Report of the Deanery of Shediac in your paper May 19th, there is an action of the Chapter with regard to the appointment of a Librarian of the "Bray Association Library," which I cannot but think premature and of no avail, as far as regards the removal of the books.

I remain
Yours truly,
B. SHAW.

N. B.—The books will not be removed to Dorchester.

SUBSCRIPTIONS RECEIVED.

- Rev. H. Sterns, Tuskent, N. S.; C. J. Spike, Halifax, do.; J. T. Wyld, do.; A. H. Malcolm, Georgetown, Clear Creek Co., Colorado, U.S.A.; Mrs. A. W. Hart, Halifax, N. S.; Jno. W. Hayward, St. John's, Newfoundland; Rev. W. K. White, Harbor Britton, do.; Jesse Thornton, Sagona, do.; John Malby, Newcastle, N. B.; A. Lingley, Westfield, do.; Miss Jane Crowell, Yarmouth, N. S.; Mrs. Wm. Patton, Portland, St. John, N. B.; Mrs. Wm. Lawson, Halifax, N. S.; Mrs. H. A. Wilson, do.; H. H. Schaefer, do.; Jno. LeFine, do.; J. A. Stevens, do.; Mrs. Mumford, do.; J. W. Longley, do.; Robt. Percival, Council Bluffs, Iowa, U.S.A.; John Percival, Webster Grove, Missouri, do.; Mrs. J. O. W. Lowndes, Halifax, N. S.; Mrs. Appleton, do.; Mrs. Jas. F. Hunt, Lunenburg, do.; E. D. Meynell, Halifax, do.; W. J. Stewart, do.; Miss Letson, do.; Mrs. J. Messervey, do.; Rev. J. B. Uniceke, do.; W. Creighton, Lunenburg, do.; Mrs. H. M. Moyle, do.; Rev. A. C. Waghorne, New Harbor, Trinity Bay, Newfoundland; Miss Morse, Liverpool, N. S.; Miss Sterns, do.; Miss E. Roast, do.; Robie S. Sterns, do.; Jas. Farquharson, Dartmouth, Halifax Co., do.; Mrs. C. L. Esterbrooks, St. Mary's, York Co., N. B.; Dr. Geo. Bedell, Mace's Bay, do.; Mr. Caffery, do.; Thos. W. Garland, Ashton, Ontario; Rev. Canon Townshend, Amherst, N. S.; Mrs. J. J. Kerr, do.; Hon. C. J. Townshend, do.; W. G. Smith, do.; D. T. Chapman, do.; W. J. Morin, do.; Mrs. Barnes, do.; F. Drake, do.; K. C. Fuller, do.; Mrs. Rufus Chapman, do.; John Duvear, Wheatley River, P. E. I.; Rev. C. L. Ingles, Drummondville, Ont.; Mrs. Robt. Wetherby, Elgin Corner, Albert Co., N. B.; Rev. V. E. Harris, Londonderry Mines, Col. Co., N. S.; W. M. Bond, Barton, Digby Co., do.; E. H. Brown, Hantsport, do.; T. M. Heaps, Upper Peel, Carleton Co., N. B.; Mrs. Chas. Hazen, Fredericton, do.; Chas. E. & J. B. Filten, Yarmouth, N. S.; W. E. Burroughs, New Tuskent, Digby Co., do.; W. H. Baxter, Norton Station, N. B.; G. A. Hammond, Kingsclear, York Co., do.; John Geo. Morash, Cole Harbor, Halifax Co., N. S.; Rev. W. L. Currie, do.; Jno. B. Duke, Carleton, St. John, N. B.; Rev. A. V. Wiggins, Mouth Nepesic, do.; Wm. Burgess, do.; J. R. Corning, Yarmouth, N. S.; F. A. Davison, Truro, do.; Chas. Cripps, Georgetown, P. E. I.; Chas. Johnson, do.; Geo. Parker, do.; Albert Tapper, do.; P. H. Lebrocq, do.; M. N. Lockerby, do.; Thos. Crane, Cherry Valley, do.; Miss Dodd, do.; Henry Fairclough, do.; Fredk. Nelson, do.; John Young, do.

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(Commonly known as Cold in the Head)
There is perhaps, no disease that is more prevalent—in fact, has become an EPIDEMIC.

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has proved itself a specific and cure, and its results have been most remarkable in arresting and curing these diseases.

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CATARRH
Consumption, Asthma, Bronchitis, Deafness Cured at home. Trial Consultation & Advice FREE. 16p. Pamphlet FREE. Address Dr. M. W. CASE, 933 Arch Street, Philadelphia, Pa.

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

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

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

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

Rest and Comfort to the Suffering.

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

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Comprising all the Novelties of the season, and is by far the largest stock of the best Goods in the City.

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

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Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. U. A. Row, M. A.
Lessons on Early Church History. Reprinted from the Church Sunday-School Magazine.
Glad's Exclaim. or Church Lessons for Young Churchmen. By the Right Rev. J. K. Ticoona, D. D.
The Reformers, their Homes, Haunts, and Works. By Dora M. Pennefather.
A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cachelmalle, M. A.
Lessons on the Life of our Lord. By Emily E. Drees.
Bible History Lessons for Junior Classes. By J. Lias Treiter.
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Lessons on Israel in Egypt and the Wilderness. By Simi Geraldine Stock.
Lessons on the Gospels and the Ecclesiastical Year. By Laura Sonnes.
Fifty-Four Infant Class Lessons with Introduction. By George Warrington.
Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer.
Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Caroline L. Ureome.
Lessons on the Collects. By the Rev. John Kyle.
Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock.
Lessons on Genesis. By the Rev. W. Sameres Smith, B. D.
Lessons on the Church Catechism. By Rev. A. Gustave Maphorsson, M. A.
Lessons on the Acts of the Apostles. By Eugene Stock.
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TRINITY TERM Will begin on Monday, April 25th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A., Head Master.

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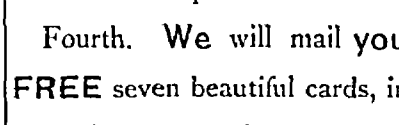
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Second. Ask him to give you a bill of it.

Third. Mail us his bill and your full address, and a wrapper from the Soap.

Fourth. We will mail you FREE seven beautiful cards, in six colors and gold, representing Shakespeare's "Seven Ages of Man."

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Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 27th May, for the conveyance of Her Majesty's Mails, three times per week each way, between

Boylston and Pirate Harbor,

under a proposed contract for four years from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Boylston and Pirate Harbor, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector, Post Office Inspector's Office, Halifax, 19th April, 1881.

Public Speakers & Singers SHOULD USE

GATES' INVIGORATING SYRUP

To Clear the Voice.

Messrs. C. Gates, Son & Co. GENTLEMEN,—I have been afflicted for a number of years with a sick headache, caused by a morbid state of liver. About three years ago I was recommended by a friend to try your medicine. I did so and found great relief from using your INVIGORATING SYRUP. I can cheerfully recommend it to others afflicted as I was. I can also recommend it highly for hoarseness. I use it constantly for my voice, and believe that I derive more benefit from its use than any other medicine I have taken. I am acquainted with several families who keep it in their house as a family medicine and speak of it in the highest terms.

REV. WM. J. BLAKNEY, Pastor of Nicotux Baptist Church, Nicotux, Jan. 26, 1880. Sold Everywhere.

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L. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says: DR. CHURCHILL, of Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphites Sales. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the Physiogenic or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.

EAGAR'S PROSPROLINE

contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from Iron or any other chemical which will account for its superiority to all other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, &c., of EQUALY LATE DATE, proving conclusively that Eagar's Phospholine or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter: Halifax, Jan. 1881.

Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream and as well of comparing its action with the EMULSIONS AND PREPARATIONS OF OIL IN THE MARKET. I may state that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drugs and oil being of the every finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where Oil is indicated EAGAR'S CREAM WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

W. R. SLAYTER, M. D., etc., etc. M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N.S.

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The Revised Translation of the New Testament, as published by the S. P. C. K., will arrive amongst the earliest issues, and be sold at the most favourable rates.

Just received at this Depository, a large assortment of

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Also, a further supply of

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Some of the New Books S. P. C. K. well adapted for

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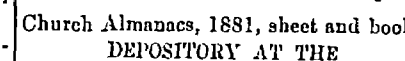
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Church Almanacs, 1881, sheet and book.

DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street.

WM. GOSSIP, Depository. Dec. 1880.

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TENDERS.

TENDERS addressed to the undersigned, and endorsed "Tender for Jeddore Lighthouse," will be received at Ottawa, up to the 8th JUNE next, for the construction of a Lighthouse Tower, with Keeper's Dwelling attached and attached, and outbuildings, on Jeddore Rock, Halifax County, Nova Scotia.

Plans and Specifications can be seen, and Forms of Tender procured by intending contractors at this Department, here, at the Agency of this Department, Halifax, and at the Custom House, Guysboro'.

The Department does not bind itself to accept the lowest or any tender.

Each Tender must be accompanied by an accepted cheque of a Canadian Bank, equal to five per cent. on the whole amount of the Tender, which will be forfeited if the party declines to enter into a contract. If the tender is not accepted the cheque will be returned.

WM. SMITH, Deputy Minister of Marine, &c. Department of Marine, &c. Ottawa, 8th May, 1881.



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The Acadia Powder Co.

ARE now prepared to furnish DYNAMITE manufactured at their works at Waverly, of a quality which they will guarantee equal to the best imported, and superior to many of the high explosive in the market.

Their No. 1 RED DYNAMITE is made with special view to obtain a uniform and powerful explosive.

Particular attention is also requested by miners to the BLACK DYNAMITE, also manufactured by this company, as developing great explosive force and in a majority of cases proving as fully efficient as the No. 1. This is not a DEALIN, VULCANITE or GIANT POWDER, but

A VERITABLE DYNAMITE,

and is much more powerful than either of those named. Both kinds are put up in strong but VERY THIN paper, insuring to the consumer 10 OUNCES of explosive for every pound.

The Company are now prepared to furnish the above article with DETONATORS and all the appliances for using this explosive.

Instructions accompany every case. They will also supply

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Breeder of Ayrshire Cows; (Border Leicester and South Down Sheep; (Scotch Collie Dogs) and Suffolk Pigs. Also, Toulouse Geese; Pekin Ducks; Bronze Turkeys; Light Brahmas, &c., &c. Correspondence Solicited.

New Glasgow, N. S., Mar. 14, 1881.

The Week.

HOME NEWS.

The steamer Prince Edward, now landing at Montreal, will call at Charlottetown and take a deck load of cattle and sheep for England.

The Sherbrooke, N.S., gold district during the month of April, yielded 466 oz., 2 dwt., gold. 309 tons quartz were raised and 2,340 days' work were done.

A grand review of the volunteers and militia will take place at Sussex on Dominion Day, July 1. About 3,000 men from New Brunswick and Nova Scotia will take part.

Ottawa, May 28.—In response to Lieutenant-Governor Laird, the Winnipeg City Council have recommended the granting of a bonus of \$200,000 to the West Bourne and North Western Railway, provided the Company make the terminus and their head quarters in that city.

Four hundred cars of freight were shipped over the Intercolonial from and to Halifax station last week. Of the shipments inwards, 25 cars were deals, 7 cars lumber, 9 cars logs, 4 cars cattle and 63 cars coal. The shipments outwards included 60 cars English goods and 18 cars sugar.

Montreal, May 26.—Mr. Jefferson Davis, the ex-President of the Southern Confederacy, is in this city at present. His object in coming here was to get his new work copyrighted. He is looking well and is much pleased with the wonderful improvements in Montreal since his former visit in 1866.

London, Ont., May 24.—A frightful calamity occurred on the river this evening at 6 o'clock. The steamer Victoria, with over 600 excursionists, was returning from Spring Bank, and when about a mile below the city the boat suddenly collapsed like an egg-shell, and became a total wreck, level with the water's edge.

London, Ont., May 25.—When the water was let off by the removal of the plash boards this morning the search was continued for those under the lower deck, and twenty-two more bodies were brought to the surface, making about 200 recovered in all. It is not known how many more, if any, are lost.

Ottawa, May 28.—The quantity of goods entered for consumption in the month of April was as follows:—Total dutiable goods—\$5,592,783. Coin and bullion (except U. S. silver)—\$11,205. Fall goods, all others—\$1,248,963. Grand total entered for consumption—\$6,852,951. Duty collected—\$1,436,470.70.

Toronto, May 25.—The London disaster has created an intense feeling here. It is felt that if something is not done, Toronto will some day have the same sad tale to tell, for it is a common practice on holidays to overcrowd excursion boats. Yesterday, for instance, a boat capable of carrying a thousand passengers with safety was loaded down with nearly 1600.

Moncton, May 28.—The Rev. H. T. Kingdon, D. D., Coadjutor-Bishop elect, is expected to pass through Moncton tomorrow in the English mail train from Rimouski. He is accompanied by the Rev. Canon Scovil, formerly of St. John. Dr. Kingdon, it is anticipated, will be consecrated a Bishop on Sunday, July 10th, in the cathedral, Fredericton, by the Metropolitan, assisted by the Bishops of Quebec, Maine, and others.

Halifax, May 28.—Adams & Decamp, New York, have sold to Clark & Bothwell, New York, the old "South Lead" property at Tangier for \$20,000. The mine was formerly owned and worked by the Tangier Mining Co. of New York. Yesterday while men were digging a train at Lawrence town for the Halifax Co., they came across a lead of fine gold bearing quartz. Specimens procured show good prospects for a summer's work.

Ottawa, May 25.—The amended land regulations adopted at a recent meeting of the Privy Council has been published in an extra of the Canada Gazette. They provide that all even numbered sections within the Pacific Railway belt shall be held exclusively for homestead and pre-emption. The pre-emption entered into up to December 31st next shall be disposed of at \$2.50 per acre. Four-tenths of the purchase money, with interest at the rate of six per cent. per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually, after the said date. In all townships out-

side the railway belt, even numbered sections shall be held for homestead and pre-emption and the odd numbered sections for sale as public lands at a uniform price of two dollars per acre, except in special cases. In lands lying to the north of the railway belt, any actual settler on an odd numbered section may have the privilege of purchasing 320 acres at \$1.25 per acre, cash.

NEWS FROM ABROAD.

New York, May 28.—The Cornell crew have decided to go to England today in hopes to be allowed to enter the Henley regatta.

London, May 28.—Earl Camperdown will probably succeed to the Governorship of the Madras Presidency, rendered vacant by the death of Governor Adam.

Constantinople, May 25.—A ransom of £15,000 was paid for the release of Mr. Suter, who was captured by brigands near Salonica several weeks ago.

Dublin, May 29.—The past week has been one of grave anxiety and alarm to the authorities of Ireland. The situation cannot last. Every man's hand is against the police and they are rapidly becoming demoralized.

Mitchellstown, Co. Cork, May 28.—A serious affray occurred here on Friday in consequence of the attempt of the sheriff to evict five tenants on the estate of the Countess of Kingstown. The sheriff was assisted by 250 police and military, including a troop of dragoons, but the resistance of the people was so determined that the work was only partly accomplished.

Baptisms.

FLEWELLING.—At St. Barnabas' Church, Mission of Widdow, Carleton Co., N. B., on Ascension Day, by Rev. J. Flewelling, Alfred Osborne, son of Rev. J. E. and Mrs. Flewelling.

Marriages.

FITCH—AREMAN.—May 30th, at Trinity Chapel, New York, by the Rev. C. F. (H.)-sted, Simon Fitch, M. D., of Halifax, Nova Scotia, to Elizabeth J. Akerman, daughter of the late William Akerman, Esq., of Portland, Maine.

ROSS—MILLER.—May 25th, at Stellarton, by Rev. D. C. Moore, Mr. John D. Ross, of Port Hawkesbury, C. B., Railway Mail Clerk, to Sarah J., daughter of Mr. John Miller, of the former place. The best wishes of the whole congregation (of the whole community it might be said) follow the happy couple to Cape Breton.

HORN—SOWARD.—At Eastern Passage, by Rev. W. L. Currie, Philip D. Horn, of Charlottetown, to Sophia Louisa Soward, of Eastern Passage.

CONROD—OSBORN.—By the same, at Eastern Passage, Nathan Albert Conrod, to Susan Margaret Osborn.

GLADWIN—PEARSON.—At St. John's Church, Truro, by the Rev. J. A. Kaullack, Ernest Gladwin, to Emma, eldest daughter of the late F. M. Pearson, M.P.P., both of Truro.

KILLIKELLY—MONTGOMERY.—At St. Luke's Church, Woodstock, May 24th, by Rev. Thomas Neales Rector, Rev. Bryan B. Killikelly, of Boston, Mass., and Jennie Montgomery, of Richmond, N. B.

Deaths.

BURGESS.—At Westfield, Kings Co., N. B., May 22nd, Harry H. Burgess, son of William Burgess, Esq., aged 22 years.

McALLISTER.—At Gagetown, N. B., May 13th, of diphtheria, Charles Henry, aged three years and eight months; and on the 19th, Archibald W., aged five years and five months, children of Alexander and Kezia McAllister—their whole family. They were baptized and buried by our beloved Rector, the Rev. James Neales, for whose kindness we return him our sincere thanks, for his care and Godly counsels to us in our bereavement; but although they are lost below, above they have been found amidst the stars, and near the throne which belies like them surrounds.

WYLDE.—May 29th, Bessie, daughter of John T. and Maria Wylde, aged 22 years.

WELLS.—At Dartmouth, on Saturday, the 28th inst., after a short but severe illness, Mr. George Wells, in the 61st year of his age, leaving a wife and family to mourn the loss of a kind and affectionate husband and father.

WESTPHALL.—3rd May, at Brighton, England, aged 63 years, Mary Ann, relict of the late Admiral Sir G. A. Westphall, and second daughter of the late John Hacey, Esq., Quebec.

WILLIAM GOSSIP,

103 Granville Street, Halifax,

Has just opened a New Stock of Valuable and Useful Stationery, second to none in lowness of price of pure and good quality, which he will sell Wholesale and Retail, for Cash or approved credit.

Also—A complete variety of Winsor & Newton's unrivalled

Oil & Water Colours, and Artists' Materials. Of all descriptions. Liberal discounts to Artists and Teachers.

Material for Wax Flowers. The Revised Translation of the New Testament, at 25 Cents and upwards.

Wanted.

THE ORGANIST of St. Paul's Church, and Choir Master of St. Luke's Cathedral and the Garrison Chapel, Halifax, Nova Scotia, formerly Pupil and Assistant of the late Dr. Stephen Elvey, Oxford, England, desires an appointment where there is full Cathedral Service, or where such a service is wanted, and where earnest work will be appreciated. Communicant, Good Choir Trainer. Testimonials from Dr. Elvey, Dr. Corfe, and others. Copies sent if required. The advertiser is permitted to refer in Halifax to the Lord Bishop, Rev. Dr. Hill, Rector St. Paul's, Rev. John Abbott, Rector St. Luke's Cathedral, and Rev. A. J. Townsend, Chaplain H. M. Forces.

G. C. BATEMAN,

Locksmith and Bell Hanger, 54 SACKVILLE ST., HALIFAX.

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

1881. SEEDS. 1881.

Messrs. Brown Bros. & Co.

Again, as for the past 21 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 favours, 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 Stock 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

GLADIOLI BULBS, Which have the finest and richest blooms, and also an extensive assortment of colours. For the convenience of their numerous country customers, Messrs. Brown Brothers & Co. forward all Seeds—excepting Beans, Peas, Corn and Grass Seeds—free of postage to all parts of the Dominion, on receipt of price.

BROWN BROTHERS & CO. Druggists and Seedsmen, HALIFAX, N. S. March, 1881.

EDWARD ALBRO, 101 GRANVILLE ST., 101 HALIFAX, N. S. Offers for Sale

ENGLISH, AMERICAN AND DOMESTIC HARDWARE.

CUTLERY, in Knives, Razors, Scissors &c. ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c. NICKEL SILVER, in do., do.

KITCHEN UTENSILS. In Enamelled & Tin'd HOLLOW-WARE, WIRE Broilers and Boilers, WIRE Frying Baskets, FLOUR Sifters, Table Mats, Family Scales, Family Glue Pots, Glue Whiting, Chamois Skins, Wellington Knife Polish Ready Cleaner, Emery, ADAMS' FURNITURE POLISH, Brunswick Black, Black Lead, Brushes of every possible description, MRS. POTTS' ColdHandled Smoothing IRONS, NEEDLES, Sewing, Knitting, Sail, Mattress, &c.

PICTURE WIRE, Gold and Silver, superceding the Cord BREAD PLATTERS, (Carved—"Give us this day our daily Bread.") FEATHER DUSTERS, long & short handle. GREEN Wire Cloth for Windows, Meat Safes, &c. Galvd. and Wove WIRE CLOTH AND LATTICE.

PERFORATED ZINC, cut to any size. HUNTS' HATCHETS AND AXES. GREEN AND GOLD Flower Stands and Baskets.

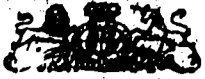
GARDEN IMPLEMENTS. In Hoes, Rakes, Spades, Spading Forks, Beils, Trowels, Weeders, Weeding Hoes and Rakes, Edging Knives, Hedge and Grass Shears, Floral Sets, Ladies' and Childrens' Garden Sets, Watering Pots, &c.

TIN TOILET SETS, CHAMBER PAILS, BATH TUBS, HOTEL JARS, CASK BOXES & LAWYERS' PAPER AND DEED BOXES. Also:

American Sycathes and Sashes, Hay Rakes, HAY CUTTERS, 10 p.c. below cost. HAY and MANURE FORKS. POTATOES and MANURE HOOKS SHOVELS and SPADES.

HYDES Wonderful OREMENT for China, Glass, Wood, Iron, &c. The above goods are now offered at a Reduction of 10 per cent off last years prices.

E. ALBRO.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 27th May, for the conveyance of Her Majesty's Mails, four times per week, each way, between

Guysborough and Torbay,

and twice per week between

Torbay and New Harbor,

under a proposed contract for four years from the First of July next.

Printed notices, containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Guysborough, Torbay and New Harbor, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 22nd April, 1881.



Mail Contract.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on FRIDAY, 27th May, for the conveyance of Her Majesty's Mails, six times per week, each way, between

Guysborough and Port Mulgrave

under a proposed contract for four years from the 1st July next.

The conveyance to be made by vehicle drawn by not fewer than two horses.

Printed notices, containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Guysborough and Port Mulgrave, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 19th April, 1881.



STEAM SERVICE.

Port Mulgrave and Canso, via Arichat, and Port Mulgrave and Port Hood.

TENDERS addressed to the Postmaster-General will be received at Ottawa, until noon Friday, the 10th June, for the conveyance of Mails by Steamer four times each way per week between

Port Mulgrave and Canso via Arichat.

Port Mulgrave and Port Hood.

The Steamer to leave the Railway Wharf at Wyld's Cove on Mondays, Wednesdays, Thursdays and Saturdays, on arrival of Mail train from New Glasgow and proceed to Arichat and thence to Canso; and to leave Canso on the following mornings, and proceed to Arichat and Port Mulgrave, arriving at the Railway Wharf in time to connect with the Mail train for New Glasgow; to leave Port Mulgrave for Port Hood on Tuesdays and Fridays, after arrival of Mail train from New Glasgow, and return from Port Hood the same days.

The Mails to be taken from and delivered at the Post Office at the terminal ports and ports of call by the contractor.

The tenders are required to state: 1st. The tonnage, power, average speed, freight capacity and passenger accommodation of the vessel offered for the service.

2nd. The payment asked for each round voyage from Port Mulgrave to Canso via Arichat and back, Port Mulgrave to Port Hood and back respectively, and as separate items.

The service, if satisfactorily performed, will be continued during the present season of navigation.

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, N. S., May 20, 1881.

WILLIAM BISHOP, HALIFAX MARBLE WORKS,

Nos. 73 & 75 Barrington St., Halifax, N. S.

Manufacturer of Monuments,

IN POLISHED GRANITE, MARBLE & FREESTONE.

Head Stones, Mural Tablets, Baptismal Fonts, &c ON HAND & MADE TO ORDER.

Also, Red Granite Monuments Furnished from Designs.

STAMMERING CERTIFICATE.

We, the undersigned residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and sometimes pained to witness her struggling with the impediment (stammering), have now much pleasure in testifying, through this medium, that she has been relieved of the above referred to difficulty. She can now give utterance to her thoughts with a freedom of speech at once free, deliberate, and apparently, without effort. We learn from her that she attended, last December, the Stammering Institute of Halifax, in charge of Mr. H. B. Mackintosh, he having been empowered to use the method first known to, and practiced by, Professor Butherford, of London, Ontario. We heartily recommend those similarly affected as Miss Lawlor to avail themselves of the privilege of attending an institution calculated to render such valuable aid to both old and young.

MATTHEW WILSON, Freeborn Minister. D. MCKILLAN, do. JOHN YOUNG, of Yacht Bros., Merchants. W. H. MOORE, of W. H. Moore & Co., do. J. A. H. RICHARDS, Teacher N. S. Y. Academy. J. W. ARMSTRONG, do. do. do. S. MACLARTY, M.D. T. J. LAWLOB. North Sydney, March 1st, 1881. The above Certificate speaks for itself, establishing the fact that I can cure the ill-governed impediment. LISTENING and LOSS OF VOICE also cured. Apply to R. B. MACKINTOSH, 23 Upper Water Street.

THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspapers Office, 100 N. 2nd St. N. Y. N. Y.

McMURRAY & CO. 273, 275 TO 279 Barrington Street, Corner of Jacob St. SPRING OPENING.

Millinery and Straw Goods, Ladies', Misses' & Childrens' Hats & Bonnets.

ALL THE LEADING STYLES. Plushes, Surahs, Satins, Ribbons, FLOWERS, FEATHERS, Ornaments, Laces, Fringes, Trimmings, &c.

DRESS GOODS. Costumes, Mantles, PARASOLS, GLOVES, HOSIERY &c. NOVELTIES & FANCY GOODS.

Popular Dry Goods & Millinery Stores, 273, 275 to 279 BARRINGTON STREET, CORNER JACOB STREET.

AGENTS FOR McCALL'S BAZAR PATTERNS. Spring Catalogues now ready.

DOUGLAS BELL JOURNALY. Bell's Fine Copper and Tin for Churches, Schools, Fine Albums, Frames, etc. FULLY WARRANTED. Catalogues sent Free. VANDUZEN & CO. Cincinnati, O.

SIGN OF THE GOLDEN KETTLE.

RENT'S Stove and Kitchen FURNITURE DEPOT, No. 31 BARRINGTON STREET, Spring Stock complete in every department by recent arrivals from Europe and the United States of a carefully selected Stock of

KITCHEN FURNISHING GOODS. And American Novelties, making the Largest, Cheapest and best assortment in the Lower Provinces.

Also—A large assortment of Portable Ranges & Cook Stoves, Tin and Woodenware, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Clothes Wringers and Clothes Mangles, Water Filters, Toilet Ware, Carpet Scrapers, Door Mats, Bird Cages, Jelly Moulds, Brooms and Brushes of all kinds, Wire Flower Stands, Garden Tools, &c. &c. Country Dealers will do well to examine the Stock of home-made Tinware, which is the best value in the city.

Goods carefully packed and shipped without extra charge.

GEORGE RENT, Proprietor.

BOOTS and SHOES. Spring, 1881.

IN STOCK AND MANUFACTURING:

2000 Pair Fishermen's Boots,

Men's, Women's, Misses',

Boys' and Children's

Boots, Shoes,

and Rubbers,

OF EVERY DESCRIPTION.

Also—200 Pair Pure Gum Boots.

ROBERT TAYLOR & CO. Halifax, April 1881.

Valuable Property FOR SALE.

THE Subscriber offers for Sale his Property in Gibson, opposite Frederickton, Consisting of a Farm containing Two Hundred and Fifty Acres, a portion of which is under a high state of Cultivation. There is a Good Dwelling-House, Barns & Outbuildings,

and TWO DOUBLE TENEMENT HOUSES, which will be sold with or separate from the farm. 2m-49 WILLIAM McKEEN.

EAGAR'S PHOSPHOLEINE.

OR Cod Liver Oil Cream with Hypophosphites.

FOR THE CURE OF Consumption, Paralysis, Bronchitis, Asthma, Dyspepsia, Scrofula, Salt Rheum and other Skin and Blood Diseases, Rickets, Anemia, Loss of Flesh, Wasting both in Adults Child, Nervous Prostration.

Invaluable as a Tonic to brace up the system when it is in that state known as BELOW PAIR brought on by Mental Anxiety, Over Brain Work, Overnourishing of Mothers and other Excesses which if not relieved end in DIPHTHERIA, LOW FORM OF FEVER, CONSUMPTION &c., &c.

PERFECT PLEASANT PURE COMBINATION. TO THE TASTE. INGREDIENTS.

Many persons who have not used Eggar's Cream confound it with the many Emulsions which are freely offered for sale. To such Mr. Eggar begs to say that EAGAR'S CREAM is ENTIRELY DIFFERENT FROM ANY PREPARATION on the market, and, unlike the ordinary combinations of Cod Liver Oil, it produces NO ERUCTION nor sense of nausea after taking; in fact, Patients find it so pleasant and effective that they like the taste, and look for it even after they are well.

As a proof of its being different from other preparations, it has EFFECTED CURES AFTER OTHERS HAVE FAILED. For one of the many such cures see certificate of Mr. Archibald below.

In order to avoid having this Cream classed with Emulsions, Mr. Eggar will in future call this Cream PHOSPHOLEINE.

Below are the names of LEADING MEN IN THE PROFESSION who have tried Eggar's Cream; and if you are not satisfied that it is the BEST MEDICINE IN USE for Wasting Diseases go and ask any of them.

Hon. W. J. ALMON, M.D., Senator. W. B. SLAYTER, M.D., F.O.S.L., L.R.C.P., Eng. Consult. Phy. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College. R. S. BLACK, M.D., 49 Granville Street. ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College. T. R. ALMON, M.D., Phys. and Surg. to Poor's Asylum; Phys. to Infants' Home. ARTHUR MORLEN, M.D., M.R.C.S., Edin., City Medical Officer, Surg. Police and City Prison, Phys. Deaf and Dumb Institution, Licen. Med. Fac., Edin. W. N. WICKWIRE, M.D., Inspecting Physician, Port of Halifax. R. ADLINGTON, M.D., Edinburgh, M. R. C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc. C. A. TEFFT, M.D., Toronto Health Institute. E. O'REILLY, M.D., C.M., General Superintendent Toronto General Hospital.

The following certificates are from gentlemen who have learned the exact state of their case from the physicians who attended them during their illness, and know beyond a doubt that they were cured by the joint efforts of a carefully directed dietary treatment and Eggar's Cream as medicine—their certificates are therefore valuable. Attention is particularly called to the case of Mr. Harrington. His physician says that the case was an UNMISTAKABLE CASE OF TUBERCULOUS DEGENERATION OF THE LUNG OR INCIPIENT CONSUMPTION, and that his is one of the FEW CASES THAT HAS EVER BEEN CURED. In Mr. Dimock's case, the physician who attended says the patient was very delicate; the certificate is bona fide.

Read the certificates and letters of Dr. E. A. Tefft, of the Medical Therapeutic Institute of Toronto, and both the statements contained therein and the quantity used will prove conclusively the value of Eggar's Cream or Phospholeine.

Read the certificate of Dr. O'Reilly, of that celebrated and extensive institution, the TORONTO GENERAL HOSPITAL, where EAGAR'S CREAM was tested in wasting and other diseases during a period extending over five months, and after such evidence in its favor the most sceptical will be satisfied that EAGAR'S CREAM is superior to all in the cases for which it is recommended.

ASHDALE, HANTS CO., Nov. 12th, 1880. MR. M. F. EGGAR, Halifax, N. S.

DEAR SIR,—Last winter my son, aged six years, caught the whooping cough. The disease settled on his lungs, and for sometime we almost despaired of his life. Our doctor advised me to give him your Cod Liver Oil Cream with Hypophosphites, and under its use he completely recovered.

Yours truly, LEWIS DIMOCK.

DEAR SIR,—Last summer I was troubled with a cough, and, my physician says, unmistakable symptoms of Consumption, including debility and loss of flesh. I lost 30 pounds in weight in a few weeks. My physician, who examined me, advised me to use your Cod Liver Oil Cream with Hypophosphites, and I am happy to be able to inform you that it has produced a complete cure, and have regained from 120 to 154 pounds in weight, and am now enjoying good health. I drove 65 miles at night across Cape Breton during a snow storm in December without suffering from it in the least.

I am, dear sir, yours faithfully, E. R. HARRINGTON.

HALIFAX, May 11th 1880. MRS. CHIPMAN, Willow Park, Halifax, begs to add her testimony in favor of Eggar's Cod Liver Oil Cream. Having suffered from an affection of the lungs for several years past, together with most distressing attacks of Phthisis, and having tried almost every known remedy, many of which more or less relieved the cough and depression, was last autumn recommended to try Eggar's Cod Liver Oil Cream, which she did, with immediate, and singular, and beneficial results.

It reduced the cough, relieved the distress and depression, improved the appetite, and increased flesh and strength. Mrs. Chipman considers Eggar's Cod Liver Oil Cream an invaluable medicine, and would recommend all persons suffering from weak lungs or Phthisis to try its use, for it has the same effect upon others as it is having upon her. There is no estimate to its advantages upon the health and spirits of the patient.

Cow Bay, Nov. 28th, 1880. M. F. EGGAR, Esq., Halifax.

DEAR SIR,—During the fall of 1876 I contracted a severe cold, which settled on my chest, causing inflammation of the lung. For the next two years I used many preparations, including your Emulsion, your Compound Emulsion, and also Churchill's Compound Syrup, from neither of which I derived any benefit. Meantime, hearing of your Cod Liver Oil Cream, I gave it a trial, and am happy to state that it has very materially benefited me, and would strongly recommend it to one and all who may be similarly afflicted, being convinced that the ingredients contained in your Cream are what is necessary for rebuilding of either weak or diseased lung.

Yours, gratefully, ISAAC ARCHIBALD.

MEDICAL ELECTRO-THERAPEUTIC INSTITUTE (Cor. Jarvis and Gerrard Sts.), Toronto, Ontario, October 27th, 1880.

MR. M. F. EGGAR, Halifax, N. S. DEAR SIR,—It is with pleasure that I can recommend your Cod Liver Oil Cream with Hypophosphites. In every case it has met my expectations, and is the best preparation of the kind that I have ever used: some of my patients come to like the taste, and none call it unpleasant, which is very greatly in its favor. Enclosed please find Post Office Order for \$30.65, to balance my account to date, and oblige me by sending another gross.

Yours very truly (Signed) F. A. TEFFT, M.D. HEALTH INSTITUTE, 271 Jarvis St., Toronto, 16th December, 1880.

MR. M. F. EGGAR. DEAR SIR,—Enclosed find P. O. Order for amount due for last gross of your Cod Liver Cream: it was received a month after being shipped by you. I find it all and EVEN MORE THAN YOU RECOMMEND IT TO BE. E. A. TEFFT, M.D. HEALTH INSTITUTE, 271 Jarvis St., Toronto, 21st December, 1880.

MR. M. F. EGGAR. DEAR SIR,—Nearly out of your Cod Liver Cream. Please send another gross as soon as possible. E. A. TEFFT, M.D. TORONTO GENERAL HOSPITAL, Established 1820. Incorporated by Act of Parliament.

M. F. EGGAR, Esq., Halifax, N. S. DEAR SIR,—I am very highly pleased with the action of your Cod Liver Oil Cream with Hypophosphites. It has been used in this Hospital in Pulmonary and other Wasting Diseases with success, and being so palatable, is a splendid substitute for the Crude Cod Liver Oil. Will you kindly let me know the lowest wholesale rate for a quantity for hospital use?

(Signed) Yours truly, C. O'REILLY, M.D., C.M. General Superintendent. Toronto, Nov. 30, 1880.

The following are a few of the many hundreds who have derived great relief from the use of EAGAR'S PHOSPHOLEINE, and whose certificates can be seen at Mr. Eggar's store. E. C. NEWBURY, S. H. SUGART, JOHN LEE, ALEX. S. BAYNE, ALEX. MCKAY, JOHN PALMER, JOHN REARDON, JAMES JACKSON.

One bottle Eggar's Cream will accomplish more than one dozen bottles of Oil in Wasting Diseases, and patients find the benefit on taking the first dose. Some of these Physicians who have given testimonials in former years in favor of other preparations have since been convinced that there is NOTHING EQUAL TO EAGAR'S CREAM, and consider it the BEST and CHEAPEST at any price, on account of its effecting its cures promptly and unflinchingly; its pleasant taste and agreeing with the most delicate stomachs.

If you cannot procure Eggar's Cod Liver Oil Cream from the shops in which you deal, send to Mr. Eggar, 147 Hollis Street, Halifax, enclosing the price, and he will forward to your address. Mr. Eggar will send six bottles to any part of Nova Scotia; free of all Express charges, on receipt of price. Don't allow others to induce you to take other preparations on which they may make a large profit, but insist in getting EAGAR'S PHOSPHOLEINE or CREAM.

Single Bottles, 75 Cents; \$8.00 per Dozen. Discount from above Prices to the Trade. Agents Wanted in Every Town and Village.

W. & C. SILVER, 11 to 17 George St., cor. of Hollis, Are now showing a Stock of Carpets, Floor-Cloths, AND DRUGGETS.

Second to none in the Maritime Provinces. Hair-Cloths, Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of

Rich Lace Curtains, RUGS, Cornices, Stair Rods, &c.

TABLE DAMASKS of all widths and qualities. FAMILY SHIRTINGS and SHEETINGS in all the favorite makes. One Case Rich Black SILKS from best makers

CLOTHING.

Entrance, 11 George St. 500 Men's Suits, } well-made; 250 Boys' do. } Sound materials; 40 dozen Fine Dress SHIRTS; Gloves, Braces, Handkerchiefs, Underwear, &c. Prices in every department the very LOWEST current in the city.

MODERN & CORRECT STYLES

In Chalice, Paten, And WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Ware.

The Best Assortment and Value in the Market, at

M. S. BROWN & CO'S (ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths, 128 GRANVILLE STREET, HALIFAX, N. S. 1

1881 Army and Navy HAT STORE. THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers MASONIC OUTFITS Always on hand.

OUR SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. * * * To Clergymen, in all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St. CORNER OF SACKVILLE.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N.Y., U.S.A.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

New Drug Store, Kentville, N.S. WEBSTER ST., Near the Railway Station.

CHAS. F. COCHRAN, Druggist and Apothecary.

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