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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. 7.

THURSDAY, MAY 26, 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.

TWELVE Chinese converts have been ordained as ministers in the Church of England.

OF the thirteen judges now on the Ontario bench ten are of the Church of England, two Presbyterians, and one Baptist.

THE London Baptist Association reports that, out of a total membership of 40,000, no less than 1,642 have been lost during the past year.

ACCOMMODATION in Church of England Schools is now provided for no less than 2,327,379 children, that is for about 400,000 more than is found by all the Board, Wesleyan, Roman Catholic, and other Dissenting Schools put together.

THE *Church Times* says that instead of ceremonial practices (such as the Bishop of Manchester deprecates) creeping into the Church of England, "there is a considerable reaction against everything that looks like a Romanizing tendency" amongst "the most advanced High Churchmen."

SIR STAFFORD NORTHCOTE has now, like Mr. Gladstone, one of his sons for his Rector. Mr. Northcote has been for some time Curate to Canon Farrar, at St. Margaret's, Westminster, and, on leaving London, has received a handsome testimonial, to which Mr. Gladstone was one of the first subscribers.

RATEPAYERS are still being saved heavy charges for education by the voluntary contributions of Churchmen. These for the year ending August 31, 1880, amounted to £587,272. This sum is of course exclusive of the money subscribed for the building of new schools and the improvement of existing ones.

*Church Bells* says: "Good Friday seems to have been observed in a largely increased number of Dissenting churches. At Plymouth, for the first time on record, services were held in the morning at the George Street and Sturley (Baptist) and Sherwill (Congregational) Chapels, being attended in each case by a good congregation.

NEARLY twelve months ago the Chancellor of the Diocese granted Sir Edmund Beckett a faculty to restore the west front of St. Alban's Abbey, at an estimated cost of about £25,000. Within the last few days Sir Edmund has accepted the tender of Messrs. Longmire and Bruges, who have for some time past been engaged on other parts of the building, for the whole of the work.

A SUBSCRIPTION has been opened to raise £5000 to complete and beautify Hughenden Church as a memorial to Lord Beaconsfield. Six of the windows are to be illuminated and the interior to be decorated. A handsome spire will be erected with a peal of bells, the churchyard enclosed with handsome railings, and a monument placed over Lord Beaconsfield's grave.

It is pleasant to have a kind word spoken for us by other denominations. The following item we find in the *Christian World*: "The Episcopal Church is, in many respects, one of the leading Churches of the land. It has great wealth and influence. Of late years it claims to have made remarkable progress, especially in the large cities, and in spreading itself over the land. It has manifested a very considerable missionary spirit within a year or two. It has drawn many of its ministers from the ranks of other Churches. During the last thirty years the clergy of the Episcopal Church have more than doubled in this country, and now number 3,375. In the same time the number of communicants has more than quadrupled, reaching now a total of 345,841."—*Am. Exchange*.

THE "Church Extension Association" furnishes a report in *Our Work* of its contributions to the adornment of God's Sanctuary in many parts of the Mission World in 1880. In Nova Scotia grants have been made to Glace Bay to the value of \$32.50, Liverpool \$35.00, Newport \$50.00. In New Brunswick grants have been made to St. Andrew's, Shediac, value \$35.00, Sussex \$35.00, Moncton \$60.00. These are the only ones in Canada. Appeals from abroad have been pouring in on the devoted women who form the Society, and the sum collected "is wholly inadequate to the needs of the many poor Missions crying out for help." This quiet work in assisting to furnish in a becoming manner poor Colonial churches is worthy of the highest praise. The demand will be continually increasing; we trust that the Society will be gladdened this year by increasing contributions.

WHILE Liverpool has apparently put off building her Cathedral, she has determined to raise at once £100,000 in order to build fifteen new Churches.

THE 200 communicants of the Church of the Advent, Boston, in eight years have become 850, and this is only one of the many indications of the efficiency and good work of that parish. A sectarian paper speaks of it as "a hive of spiritual industry."

THE Synod of the Reformed Episcopal Church, which was to have been held at Ottawa last week, has been postponed until the Fall. What is the matter? Have they made all their clergy Bishops, or are they afraid to make a display of their weakness and want of success?

DR. MORLEY PUNSHON, the late eminent Wesleyan minister, was buried in the consecrated portion of Norwood Cemetery, and this, certainly, not because there was no room on the unconsecrated side. It would be curious to learn whether this arrangement was in accordance with the wish of the deceased, or of his surviving friends.

MR. OSBORNE MORGAN has been telling a Welsh audience that Wales "owes everything to Nonconformity." The Mormons, who are now sending as many as forty-four missionaries to enlighten the Principality, allege, on their side, that from among the Welsh Nonconformists they originally drew the largest number of converts to their peculiar doctrines.

THE Clergy were very largely represented at the interesting gathering of old University "Oars," on the evening before the Oxford and Cambridge boat-race. Dean Merivale, as a member of the Cambridge crew, which rowed the first race in the year 1829, responded for the "Fathers of the Race," and among other Clerical speakers were Dr. Hornby, of Eton; and the Rev. William Rogers, of Bishops-gate, who made a highly characteristic speech.

PRINCE JEROME NAPOLEON, in a conversation with Mr. Bradlaugh in London some years ago, said to him: "My friend, you are a very able man, and probably have a great career before you. But permit me to give you one word of advice—Let God alone." Mr. Bradlaugh has had many reasons to wish that he had followed the advice of the Prince, who, by the way, spoke with the sad air of a man who in his own person had suffered because he had not let God alone.

THE Bishop of Ontario has conferred the archdeaconry of Kingston and rectory of Kemptville, vacant by the resignation of the Ven. Dr. Parnell, on Canon Bedford-Jones, LL.D., for nearly sixteen years rector of St. Alban's, Ottawa. Dr. Bedford-Jones is a graduate of Trinity College, Dublin, and was ordained for the diocese of Cork by Archbishop Whately in 1855. He left Ireland in 1862 as a missionary of the Society for the Propagation of the Gospel, and has been since 1875 one of the Bishop of Ontario's Examining Chaplains, as well as his lordship's domestic chaplain, and Canon and Precentor of the Cathedral, Kingston.

THE Church people in Syracuse, N. Y., have been very much interested and instructed by a visit of a few days of the Ven. Archdeacon Kirkby, of the Province of Rupert's Land, British America, one of the most remarkable missionaries of the modern Church, and one whose history and character are so greatly to the honor of this Church that they ought to be everywhere known. About thirty years ago he volunteered for the service, and was sent out from England by the Church Missionary Society to British America. Dr. Machray, now Bishop of Rupert's Land and Metropolitan, was the only bishop in all that immense region. Now there are four dioceses—namely, Rupert's Land, Saskatchewan, Athabasca, Moosonee, with missions, schools, colleges, and seminaries springing up in various places, though still often two or three hundred miles apart. Archdeacon Kirkby is a man of small stature and refined education, and has been a brave and hardy pioneer. He was the first to preach the Gospel and plant the Church within the Arctic Circle. He remained in the city several days, the guest of the Bishop of the diocese, delivering five sermons or addresses, on his experience as an evangelist, and giving a strong impulse to the interest taken in the character and prospects of the red men of this continent. On Sunday evening he accompanied the bishop on a visitation to St. John's School, Manlius; and on Tuesday to the Onondaga Reservation, speaking publicly in each place.—*Gospel Messenger*.

"At the time when the revision of the Book of Common Prayer was agitated, Archbishop Trench was speaking one evening, at the Palace, of the necessity of some new special Form of Prayer for the opening of the General Synod. 'There seems no need, your Grace, for anything new,' said Dr. Coghlan; 'why cannot you use the "Form of Prayer for those at Sea"?"

## FOREIGN MISSIONS.

### BURMAH.

#### DIOCESE OF RANGOON.—VI.

In 1879 Dr. J. H. Titcomb was consecrated Bishop of Rangoon, and on his arrival in the Diocese he began his Episcopal ministrations by a long tour. All the missionary stations were visited and confirmations were held. Of one of the most remarkable of these services we give the Bishop's account:—

"Not long after this we held in Rangoon one of the most singular Confirmation Services I was ever at; and, perhaps, nearly unique. It was at our Pro-Cathedral Church (Holy Trinity), Rangoon, where I confirmed twenty-seven Chinese, twenty-seven Burmese, and fifteen Eurasians, in three different languages at the same service. We had three hymns—one in each language. My addresses to the candidates were in English, but interpreted sentence by sentence—first into Burmese by the Rev. Mr. Marks, and then into Chinese, by the Chinese catechist, from Mr. Mark's Burmese. In the sentence accompanying the laying on of hands, I confirmed the Eurasians in English as usual. When the Burmese came up I repeated it in English; and while still holding my hands on the heads of the candidates, Mr. Marks repeated it in Burmese. When the Chinese came up, the same operation was repeated, only by the Chinese catechist, instead of by Mr. Marks. On the whole, it was one of the most solemn services I ever experienced; and seemed like a little Pentecost. Moreover, nothing could have been more reverential than the behaviour of these interesting converts. You will see from this that there is a good work going on."

Several native Deacons were ordained; and strengthened and encouraged by frequent visits from their Bishop, the Missionaries felt that in British Burmah progress was being made, not only in Rangoon, the central station, but also in Toung-hoo, in Mayet-Myo, Prome and other places.

Far otherwise was it in Independent Burmah, where in Mandalay, the capital, everything had been so promising, where stood the pretty church and mission buildings erected by the late King. His successor, the now notorious King, Thee Baw, had commenced his reign by imprisoning the young princes who, he feared, might be rival claimants to the throne. In reference to this, the *Rangoon Times* for October 28 says:—

"The poor princes, with all their belongings, are absolutely rotting in jail, heavily ironed, filthily housed, unattended, badly fed—in fact, left to die. The full meaning of this can be best appreciated by those of our readers who remember seeing the bright, intelligent, happy lads the Shway Koo, Mine Tone, Thahgarah, and other princes who used to learn in the Rev. Mr. Marks' school in Mandalay, and can now think of them in such evil case.

"The peaceful beginning of Thee Baw Min's reign is marred by these unnecessary cruelties to his brothers; and the stories of his violent behaviour to his ministers must cause regret and alarm to those who wish well to the young monarch. Rumours of the approach of armed bands of Shans and others are causing apprehension in Mandalay; whilst the wholesale exportation of Hypongyees is causing the spread of disaffection throughout the country."

The difficulties of Mr. Colbeck, the Missionary at Mandalay, increased, for the young monarch's barbaric nature grew daily more savage, and the atrocities exercised upon his opponents would be fearful to relate. Still Mr. Colbeck remained at his post, and was enabled to assist 70 persons in escaping from the despot's fury. A correspondent of the *Daily News* says:—

"The Nyounng Yan's second wife and his sister escaped from the palace a short time ago, and obtained shelter in the English Church Compound from Mr. Colbeck, the Residency chaplain. The chaplaincy is not protected by the British flag, but the Residency people seem to have shirked the responsibility of taking over the refugees. Mr. Colbeck is therefore in a hardly pleasant position, for his charges are anything but safe, and he cannot get them away. It was with him that the Nyounng Yan first sought safety from Theebau when the

latter ascended the throne. It was necessary to get him to the more efficient protection of the Residency, and the task was no easy one, for the way was dogged by spies, Burmese soldiers disguised as monks and coolies, with orders to capture the Prince alive or dead. Mr. Colbeck, however, was equal to the emergency. He dressed the Nyounng Yan as a Madras servant, and made him carry a lantern before him one dark night. The Prince's chief wife got over disguised as a jewel merchant, and once it was known these two had eluded the watchers, the vigilance relaxed, and the Prince's retainers all got over safely by ones and twos. The expedition was successful enough then, but it exposed the insecurity of the Church as a place of refuge, and the Princesses will find it hard to get away in similar fashion. Mr. Colbeck himself can hardly be said to be very secure from the fierce hatred of the King's party. His guardianship of the refugees is therefore all the more honourable."

Mr. Colbeck himself wrote from Mandalay, on July 29th, to the Bishop as follows:—

"It is just a year since I arrived in Mandalay, and I have not the least reason for being sorry that I am still here. Your lordship will rejoice with us in our joy, as we weep with you in your sorrow. Last Sunday two adults made their profession of faith. They were the stewardess of the Nyounng Yan Prince's sister, and one of the maids of honour of the Nyounng Yan's mother. Had the two of whom I wrote last week been able to stay all would probably have made confession of faith together. God willing, we shall baptize them next Sunday, and if this letter reaches your lordship in time, I beg your most earnest prayers. One of the ladies is quite a child in knowledge, but receives with meekness the Word of God. She knows next to nothing about Buddhism, and has been in the Palace from her infancy without once leaving it till now. She is seventeen years of age, and first came to me as I was sitting in the vestry of the church, some seven months ago, begging me to help her mistress the Nyounng Yan's mother.

"The other is a clever, intelligent woman of twenty-one or twenty-three, who has had a hard struggle to give up idols, and perhaps what is more to her, hopes of earthly grandeur; for she was asked for by one of the Princes as secondary wife. Her mistress, the Nyounng Yan's sister, refused to give her away, or even to allow the Prince to see her. I rejoice in this, for even in her heathen state she seems too good for such a fate. It was not the Nyounng Yan who asked for her. I tremble with fear lest the enemy of souls should find occasion either in me or them to prevent their entering the fold of Christ, but I have not the least doubt that they have an intelligent and real desire to embrace Christianity. Then the thought comes, it may be God's will, thus calling the immediate attendants of the Nyounng Yan's mother and sister, to call those royal ladies too. The elder of the two catechumens groans in spirit that she is not able to go to tell the good news to her young mistress.

"You will not wonder, my lord, if in the midst of such blessings as these I greatly shun the idea of leaving Mandalay.

"Humanly speaking, I think the reason why the good seed sown thus rapidly appears is that not one of the four ladies had heard a word of Christianity before they came here. It was a light from Heaven which broke upon them. I almost long to tell friends of our hopes, but if it were known in the Palace that I either have now, or have had lately, these two attendants of the Nyounng Yan's mother and sister, I cannot guess what would be the result to the poor ladies still in prison chains. I am still supplying them with money for food, the messenger being a girl of ten years, whom no one would suspect of anything crafty."

At length the British Resident was ordered by the Indian Government to leave Mandalay, and Mr. Colbeck, who had intended to remain with his flock of Burmese Christians, was ordered by the Resident to accompany him. Had he remained unprotected, he would no doubt have been murdered, and being an Englishman his death must have been punished by the Government, and thus a war would have been brought on.

The Missionary reluctantly retired to Moulmein to occupy a station which had been abandoned for some time. He made several efforts to obtain permission to return to Mandalay for a visit to encourage his converts and to look after the little Church. But King Theebaw and his councillors were most decided in their refusal to allow him again to appear in the capital.

We shall close our account of this Diocese in the next number by relating a visit to Toung-hoo, one of the principal Missionary Stations in British Burmah.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

## DIOCESAN ROOM.

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

## GENERAL PURPOSES.

Amherst, \$159.00.

JOHN D. H. BROWNE, Clerical Secy.

## B. H. M. DEFICIENCY.

Amount previously acknowledged.....\$366 99  
Parish of Lockeport..... 10 00  
Edwin Gilpin, Jr., Halifax..... 5 00

## TREASURY.

Hamilton, Miss M. A..... 1 00  
Stanfield, C. E..... 10 00  
Lane, Hugh..... 1 00  
Woolly, W..... 0 50  
Coleman, Mrs..... 1 00  
Hamilton, Mrs. J..... 1 50  
Bent, Mrs..... 2 00  
Kaulbach, Rev. J. A..... 2 00

## Collected by Miss Geldert.

Craige, Wm..... 2 00  
Webster, H..... 2 00  
Fox, Robt..... 1 50  
Murray, John..... 2 00  
Douglass, R. A..... 1 00  
Lambert, Miss..... 1 00  
Rapel, E. S..... 1 00  
Smith, Jas..... 0 50  
Kane, Mrs..... 0 50  
Craige, Herbert..... 0 50  
Snook, Jas..... 0 25  
Publicover, Jas..... 0 25  
Geldert, Jas. and wife..... 3 00

## GRANVILLE.

William McCormick..... 1 00  
Dr. Bell..... 1 00  
Capt. Purly..... 1 00  
D. Murrough..... 0 30

Total to date.....\$419 79

EDWIN GILPIN, D. D., Treasurer.

## BOARD OF FOREIGN MISSIONS.

Received, May 16, from J. A. Kaulbach, Treasr., \$4.70 for Algona, and 50 cents from Mr. Woolly, for Wawanosh Home.

Also, May 20th, from Rev. J. Ambrose, \$5, semi-annual subscription of Digby Parish to the Shingwauk Home.

WM. GOSSIP,

Trans. B. F. M., Dio. N. S.

HALIFAX.—St. Luke's.—The Rev. Heber Bullock, D.C.L., Chaplain H. M. Forces, Woolwich, arrived out from England in the steamer, on Friday night, and was the preacher at the Cathedral on Sunday morning. Dr. Bullock is always a favourite with St. Luke's congregation, and his sermon from the words of the Queen of Sheba—"The half was not told me," enforcing an experimental knowledge of Jesus Christ, was an admirable one—clear, telling, and full of power. We hope the Doctor's friends will be able to keep him with them for many weeks, and that his voice may be often heard in the Cathedral pulpit.

Bishop's Chapel.—The Rev. R. Wylie, for some years past the Bishop's Chaplain, and in charge of this Chapel, is about retiring, and purposes, we believe, after paying a visit to the Mother land, to accept a Chaplaincy of the St. Andrew's Waterside Church Mission somewhere in the Mediterranean. Mr. Wylie has gained the respect and esteem of his brethren and of his congregation, and he will be greatly missed in Halifax. His successor as Bishop's Chaplain will be the Rev. John Padfield; but his position as Chaplain of the St. Andrew's Waterside Mission, in the work of which he took a very deep and active interest, will be hard to fill. We are glad to learn that a Testimonial in recognition of his services, and of the regard entertained for him by the people of his charge, is to be presented to Mr. Wylie before his departure.

HALIFAX.—Some months since the erection of the long-talked of Mission Building for a Sunday School and Mission Services, corner of Windsor St. and Compton Avenue, was strongly urged by several of your correspondents. Under the sanction of the Bishop and the Rector of St. Paul's (in whose Parish the district lies) and the other city Rectors, in November last, under somewhat adverse circumstances, I undertook the task of soliciting contributions towards carrying out this much needed Missionary enterprise. I take this opportunity of acknowledging, with many thanks, the following subscriptions to date:—Hon. A. G. Jones, Robert Taylor, Esq., Robie Uniacke, Esq., G. E. Francklyn, Esq., W. C. Silver, Esq., Geo. R. Anderson, Esq., \$20 each; Rev. Jno. D. H. Browne, Hon. Judge Ritchie, Hon. Dr. Almon, Robert Pickford, Esq., Thomas Brown, Esq., \$10 each; Hon. Judge DesBarres, Hon. P. C. Hill, Jno. C. Haliburton, Esq., A Friend, \$5 each; Thomas Ritchie, Esq., \$4; E. C., \$3; A Friend, Wm. H. Hill, Esq., B. G. Gray, Esq., Wm. Dunbar, Esq., \$2 each; H. Hesslein, Esq., C. F., \$1 each. Also, collected by Mrs. Collins, \$13; Miss Annie Romans, \$1; Master Freddie Whiston, \$3; Master Herbert Boyle, \$3; Master William Mitchell, \$2; Master Clifford Greenwood, 50 cents. Total, \$229.50. Amount required to erect building, about \$900. For the information of your readers, I might state that the

Bishop, some few years ago, with that generosity so characteristic of his Lordship, purchased the site at a cost of \$500. A foundation was then laid, costing about \$600, of which \$200 is still due; this, with the \$900 above mentioned, makes the total amount required about \$1,100 (the \$900 is merely an estimate, no tenders having yet been asked). From reliable sources I learn that upwards of 100 Church of England children reside near the North-West Common. Very few are attending our own Sunday Schools, whilst many are fast finding their ways into other schools, and are thus becoming alienated from the Church of which they are members. If we desire to see our beloved Church growing and prospering in this city, then some special efforts should at once be made for the provision of these her children. Too long have we been allowing others to do our work. Let us at once awake to our responsibility and, at least, take care of our own. We have no time for delay; others who have no building site provided, no foundation already laid, no one hundred children to be cared for, have been noting our indifference, and are contemplating the erection of a building to carry on a work which we should have been engaged in years ago. Should we Churchmen of this city allow an important project like this to fall through for the want of a few hundred dollars, we will be under a heavy responsibility, bringing thereby a severe reproach upon our Church. Earnestly soliciting the sympathy and co-operation of my brother Churchmen, I am

Faithfully yours,

SELWYN H. SHREVE.

16 Carleton Street, May 16, 1881.

NEWPORT.—On Sunday, 15th inst., the Lord Bishop visited this parish. A Confirmation was held in St. James' Church. The building was completely filled, and the good order throughout the whole of the long service was highly creditable. His Lordship Confirmed 26. The address was full of fatherly counsel, one eminently well calculated to cheer on the timid warrior, to warn the self-sufficient and to put to shame the careless and indifferent. His Lordship's address and sermon are the topics of conversation,—every one present was edified and delighted. Many are the expressions of sorrow that we have punished ourselves, thro' our carelessness, by allowing so long a period to elapse since the last Confirmation. The address so vividly explained the Apostolic practice, and proved the perpetual obligation of this Bible Rite,—one of the foundation doctrines of the faith of Jesus,—that more than one or two have been regretting that they did not also present themselves for the strengthening graces. Depend upon it, such a service will go a long way to expel all doubt about the nature of the ceremony, and also force upon outsiders a sense of the great loss they sustain as long as they continue to do away with the Apostolic form of government and to neglect the peculiar offices belonging to the Chief Shepherd. The singing was very good. Miss Cochran presided at the organ, and furnished processional and recessional hymns. His Lordship was the guest of our senior Churchwarden, James F. Cochran, Esq.

WALTON.—On the following day his Lordship proceeded to Walton. At 3 p. m. the Church of "St. Matthew the Apostle and Evangelist" was consecrated. All the Church people were present at this unusual and impressive service. The Petition for Consecration was read by Rev. H. How. His Lordship proceeded into the midst of the Church, preceded by the Wardens, A. McN. Parker and F. Wier, Esqs., and the clergy, the Rev. W. J. Ancient bearing the pastoral staff. The deed was presented on the Holy Table as an offering to the King of Kings and Lord of Lords, the Head of the Church. His Lordship fully explained the nature of the service, that no material change had been effected in the fabric or its accessories, but that the Home which had previously been owned by those who subscribed for its building was now, by a legal document, transferred to Almighty God. All private rights had been alienated and forfeited; the building is now not theirs who paid for it, but His to Whom they gave it, God's, and He suffers the corporation of the parish to hold it in trust for Him, and keep it in repair, and use it for His worship. Being now set apart for ever from all profane and common uses and dedicated to the worship of the Unseen God, and for the performance of the holy rites and ceremonies of the Church, and being occupied by its Owner, God, the Bishop impressed the need of reverence on entering, and through all the services set forth the true nature of worship. The Rev. Canon Maynard, R.D., read the Sentence of Consecration; the Rev. W. J. Ancient said Evensong. The land was presented by the late Hon. Ezra Churchill, of Hantsport. At 7.30 Litany was said by the Rector of Rawdon, and the Confirmation was proceeded with. The same remarks apply to the excellence of the address to the candidates—all were enlightened and all were gratified; in fact, the question throughout the whole parish is, "When is the Bishop coming back again?"—"I wish he was coming soon," is a very common expression, and never anything to the contrary. Here we had 36 candidates (6 were absent from measles), making a total of sixty-two. The Baptist minister was present, and so much impressed with the address—the outward means—and the holy reverence of the candidates, that he stood through the whole of the imposition of hands. Here and at St. James' all the candidates knelt while waiting. The solemn silence was most marked and their

adoration most acceptable to Him to Whom worship is a pleasing sacrifice. The service closed with the *Te Deum*, sung as a Thanksgiving. The singing was highly complimented by his Lordship and all the visiting clergy. Miss How played and the choir furnished at both services processional and recessional. Beyond all doubt the service was the finest ever held here in every way, and when the vestry door closed a cloud of sorrow passed over the hearts of all when they felt that all such was over for three long years. The rain that fell towards the close of and after the service may well be taken as a symbol of the refreshing grace God shed abroad, through His own appointed means, upon the whole of this rejoicing parish. His Lordship was the guest of Howard Woolaver, Esq.; Canon Maynard, of Thomas Woolaver, Esq.; and Rev. W. J. Ancient, of Barnard Wier, Esq. To one and all in this parish our thanks are due for kind offices. The Lord Bishop suggests the purchase of a bell, and, with his wonted generosity, offered the sum of \$10 towards it. May Windsor and Newport be a foretaste of the large number of candidates for this year, and of the blessings ensuing by the proper use of this Divine means of Grace.

WINDSOR.—The Bishop held Confirmation in the Parish Church on the 4th Sunday after Easter, when fifty-one candidates received the Apostolic Rite of the Laying On of Hands. Further particulars in our next.

PARRSBORO'.—Dr. Bowman has been unfortunate enough to have had his Rectory seriously damaged by fire. We have not heard whether the building was insured. We hope it was, and that it may be soon restored, and the Doctor's family be more pleasantly situated than ever.

LOCKEPORT.—This Parish, for so long a time unsuccessful in finding a shepherd, has been fortunate in securing the Rev. C. E. Churchward, Curate of Mahone Bay, for its first Rector. Mr. Churchward will undoubtedly prove all that Lockeport could desire, and under his care we expect to find this new parish occupying in time a most important position in the Diocese.

SANDY COVE, DIGBY CO., N.S.,

April 14th, 1881.

To the Rev. John W. Partridge:

REV. AND DEAR SIR,—You are about to leave this place to labour in new fields for your Master's cause, yet we regret very deeply that it is so, because your work in the ministry here, through the Divine blessing, has been a success, and we feel that we have met with a loss which will not be easily filled; but the dearest friends must separate, and words lack the power to express the feelings of the heart on such occasions as this. But duty calls you, and you must obey God rather than man, and we can only pray that He will bless your work in the Church and place where you are going as He has done here. Not only in the Ministry of the Gospel will you be missed, but in all other places where a Christian's work was required; and, while you are called away in person, your labours will still linger behind you. Our humble petition to Him Who guides and directs all things aright is, that He will give you strength and wisdom to accomplish much good in the sacred office of the Holy Ministry, and that you may be found at all times doing the Will of Him Whose eye is continually watching us, and Whose ear is always open to hear the prayers of the lowly. Please accept this expression of our highest regard and respect, and we remain, dear sir,

Your most faithful friends,

JONES H. MOREHOUSE,

Chapel Warden, for the Parishioners.

WEYMOUTH.—It is with much gratification that we report that within the past week we have received the gift of a handsome Chancel Chair for our new Parish Church. It is made of black walnut, and was manufactured by Messrs. Kinney, Haley & Co., of Yarmouth, from a design obtained in New York. It was presented by J. W. Moody, Esq., of Yarmouth, a gentleman who had previously made a generous donation to our Building Fund. The chair is in memory of his great grandfather, and bears this inscription: "In Memoriam. Lieut. Col. James Moody, died April 6, 1809, aged 64 years." Colonel Moody was born in New Jersey, and joined the army in 1757. During the next five years, by his skill, bravery and tact, he rendered signal service to the Royal cause, and was the means of giving authentic information of the position and resources of the enemy under Washington and Gates. He removed to England in 1782, but on his return to Nova Scotia in 1785, he settled in Weymouth. For some years Colonel Moody represented Annapolis in the Provincial Parliament. An extract from the Parish Register states that "the deed of the land on which St. Peter's Church is built was given by Colonel James Moody and Jane, his wife, 15th day of June, 1790." His venerable consort died in March, 1837, aged 85, having survived her husband 28 years. They were both buried in the St. Peter's Churchyard. While serving the Royal cause, Col. Moody was subjected to the utmost peril and indescribable hardships; but his

eminent services were duly recognized by the Government, for which he had struggled with patriotism and valour.

The proceedings again last Easter meeting added, in our own case, another proof of the far greater acceptability of free church seating over that of the pew system, the increase of the offertory during the past 12 months having more than made good the rents formerly derived from pews. Few causes have contributed more than this to prejudice many minds against the Church, which is, or ought to be, emphatically "the church of the poor man." Virtually to pay a price for attendance in the Sanctuary is manifestly opposed to prophetic declaration, "My House shall be called the House of Prayer for all people;" "The rich and the poor meet together, the Lord is the maker of them all." The churches in this Village presented a very interesting appearance, having floral decorations, scrolls and banners in proper places. Canon Dart, with his unvarying kindness, rendered effective help to the Rector in the discharge of parochial duties. The grateful thanks of the Vestry and parishioners were tendered to contributors to the new church in England, St. John, N. B., Halifax, Yarmouth and elsewhere, to whose kind sympathy and generous aid we are largely indebted. Under the direction of Mr. H. W. Brooks, leader of the choir of the Church of St. Thomas, and Mr. Hall, professor of singing, three well-attended concerts were given here four weeks ago. Part of the proceeds of the first two were for the Church, and the amount of the third concert was presented to Mrs. Baudreau, wife of Capt. Timothy Baudreau, who, with his crew, were lost last autumn on the coast of Newfoundland. We have effected an insurance of \$2,000 on the Parish Church, and of \$600 on the Rectory. This has been by means of the "People's Mite Society," the monthly collections of which have, in this locality, averaged more than \$2. We are about adopting this agency in effecting insurances on St. Thomas', Weymouth Bridge, and on St. Mary's, Barton.

## DIOCESE OF FREDERICTON.

BURTON.—The Deanery of Fredericton met at Oromocto on the 11th inst. The following clergy were present—The Revs. G. G. Roberts, F. Alexander, Wm. Jaffrey, G. H. Sterling, W. Greer, and W. LeB. McKiel, Rural Dean. Morning Prayer was said at St. John's Church at 11 a. m. by Rev. G. G. Roberts. The Lessons were read by Rev. Wm. Jaffrey. The Rev. F. Alexander preached the sermon, his subject being "The Love of God." The Holy Communion was administered, the celebrant being the Rural Dean. After luncheon at the Rectory, the Deanery read the Epistle to Titus, in Greek, and discussed some other subjects of moment. A missionary meeting was held in St. John's Church at 7 p. m., when the Rev. G. G. Roberts gave an exceedingly interesting address on the work of the Society for the Propagation of the Gospel. The collections at both services were devoted to the general fund of that Society, and amounted to \$8.12.

DEANERY OF WOODSTOCK.—A meeting of the Deanery of Woodstock was held at Prince William on Wednesday and Thursday, 18th and 19th inst. The Rural Dean presided. The other Clergy present were J. E. Flewelling, LeB. W. Fowler, H. H. Neales and F. Fowers. There was an afternoon session. Then Evensong at 7.30 p. m., and a sermon by Rev. Mr. Flewelling, from Zech. iv. 14. Then an evening session, and on Thursday a celebration of the Holy Communion at 7.30, and a morning session at 9, which terminated the meeting. The third Chapter of the Second Epistle of Saint Paul to the Corinthians was read in Greek, and discussed. Much time was devoted to the consideration of the questions circulated by the Board of Home Missions, with reference to the proposed changes in the Rules and Regulations of the Board. The next meeting of the Deanery will be on August 3rd, at Richmond.

LEB. W. FOWLER,  
Secretary.

DIOCESAN CHURCH SOCIETY OF NEW BRUNSWICK. The Secretary has now sent to the clergy of the Diocese of Fredericton the notice of the annual meetings of this Society. The first meeting of the General Committee will be held at Fredericton on Tuesday, the 5th of July, in the morning, at 10 o'clock. He has also enclosed the usual blank forms. By a positive rule of the Society, the certificates of the Lay Delegates is to be inclosed to the Secretary at least a fortnight before the first meeting of the General Committee. Over and over again the clergy have been most urgently requested to comply with this regulation, and also at the same time to forward to the Secretary their missionary reports, in order that he may have the Annual Report properly prepared to lay before the General Committee at its first meeting. It is hardly possible to imagine any instance in which these important regulations cannot be complied with. During the month of June the certificates of the Lay Delegates can be signed, and the reports can be written as well as on the day before the meeting. It is not a great deal more trouble to forward these papers through the Post Office than to hand them in a crowd to the Secretary at the opening of the meeting, though up to that time it may be easy, if necessary, to make alterations or additions in the amount of contributions. The persistent disregard of these regulations would seem to indicate a delib-



erate intention of causing inconvenience to the General Committee and increased trouble to the officers of this Society. May it now be hoped that even those who have always made it their rule to be behind time will, this year, leave no cause of complaint in the matter referred to. This time last year the Church in the Diocese of Fredericton was called on to make special offerings for the Mission Fund. In many instances this appeal was well responded to. A like appeal is needed at the present time. The deficiency is indeed largely diminished, but increased offerings in the way of annual contributions will be required for the missionary expenditure of the current year. While during this week of special prayer, the minds of Churchmen are directed to distant destitution, prayer should not be wanting for the relief of that which is nearer home. By a rule of the Society, and also by a Resolution of the Synod, all the clergy in the Diocese are requested to send to the Secretary certain Parochial Statistics for each year up to the 31st December. In some instances they have not been received, and consequently this important portion of the Annual Report is incomplete. It should be mentioned that arrangements will probably be made for printing the Annual Report at once, after the July meetings.

DIocese OF QUEBEC.

We have received from the Secretary, the Rev. A. A. Von Iffland, the 39th Report of the Diocesan Church Society of Quebec for the year ending 31st Dec., 1880. It makes quite a volume, and speaks highly for the Christian activity and liberality of both Clergy and Laity of that Diocese. There are, it appears, 62 Clergy on duty within the Diocese, and they each give a summary of their work with some remarks as to the general condition and future prospects of their respective Missions. While some of the Report seem not to be altogether satisfactory to the Clergy themselves, they all show that good work is being done, and they contain much that is hopeful for the future. The Report of the Board shows the Funds of the Society to be in an exceedingly satisfactory condition. We hope to make use of this admirable Report by giving some interesting extracts from it in our next.

Family Department.

ASCENSION-TIDE.

[Written for the Church Guardian.]

The angels shone about the empty tomb  
On Easter morn,  
And now their bright wings pierce the darkling gloom,  
Where waits forlorn  
A little, trembling band upon the mountain's crest,  
With eyes that will not leave you cloud-racks sombre breast.

"Surely," they think "the Lord will come again  
Back through the shade,  
Beneath His Feet the flashing silver rain  
His pathway made;  
He will reveal His self purchase at eventide,  
And shew to joyful eyes His pierced Hands and Side.

"Yet sure was never flight so awful seen  
As when He went;  
The mountain mists seemed forms of fiery sheen,  
A great cloud bent,  
And as cleft wide like portals twain it open swung  
We heard a crash as if a million tabors rung."

"We heard an echo of triumphant song  
Die in the sky.  
"Lift up your heads ye holy gates and strong!"  
And instantly,  
Cherubic voices seemed to chant in sweet reply,  
"Uplift Eternal Gates! the Glorious King is nigh!"

"Why with sad gaze cast on the barren sky  
Stand ye still here?  
The Master hath indeed gone up on high!  
No longer near,  
Him shall ye know, yet keep in all your loss and pain,  
This faithful, mindful word, "The Lord shall come again!"

"But nevermore your watching eyes shall see  
The humble guise,  
He shall descend with trump of jubilee  
From quaking skies!  
Now Faith shall light the shadows of the 'little while'  
And give you peace in Jesus' sacramental smile."

Once when the pilgrim shepherd stole away  
Outcast and lone,  
And laid his tired head at death of day  
Upon a stone,  
He saw a mystic stair up through the midnight bend,  
And radiant angel forms in gracious flight descend.

Low in the rocky cave the Saviour laid  
His blessed Head,  
Deep in the night of earth His Rest was made  
Among the dead:—  
And those sweet gates again burst through the sapphire height,  
Against weary earth swept down celestial Light.

No dream of sleep, no midnight phantasy  
That ladder now,  
A golden road 'twixt earth and heaven for aye  
Its courses glow,  
And angel spirits wield o'er earth their gentle sway  
And ransomed souls pass up with Christ to endless day.

LORENA.

THE DIFFERENCE.

THE little worries which we meet each day  
May lie as stumbling-blocks across our way;  
Or we may make them stepping-stones to be  
Of grace, O Christ, to Thee.

A. E. HAMILTON.

ASCENSION-TIDE SERMON.

REV. BY EDWYN S. W. PENTREATH.

"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.—Ps. xxiv., v. 7.

This Psalm was composed by David on the occasion of his bringing the ark of God from the house of Obed-Edom to its resting place in Mount Zion. That holy ark, with the Cherubim above the mercy seat, and girt about with the mysterious presence of Jehovah had been the guardian of the people. It had led them to victory from Mount Sinai through the wilderness; the waters of the Jordan retired as borne by the priests it left the bank of the river; the walls of Jericho knew its power, as after the seventh compass the massive stones crumbled and fell; the gods of the Philistines fell prostrate before it; and Uzzah, when he rashly put out his hand to touch it, paid the penalty with his life for his want of faith.

For three months it had remained in Obed-Edom's house, and now the Levites took it upon their shoulders, escorted by David with his chosen warriors, and accompanied by the elders of Israel. To the sound of the harp, and various instruments of music, and amid the shouts of the people, the great procession advanced. As it halted before the gates of the city of David, there arose a general chorus of triumphant voices—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." A single voice supposed to be from the walls of the city replies—"Who is the King of Glory?" A single voice answers—"The Lord strong and mighty, the Lord mighty in battle," "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in." Then there is supposed to be a chorus of voices chanting—"Who is this King of Glory? The Lord of hosts he is the King of Glory."

In silence the gates are lifted, and into the venerable city enters the symbolic ark, where is enshrined the mysterious presence, representing Jehovah, the "Ancient of Days," "High and Mighty, King of Kings, and Lords and Lords," throned above the Cherubim of the holy ark. But the inspired singer was describing a grander entrance of royalty into a more magnificent city. With far-seeing vision he had sung—"The chariots of God are twenty thousand, even thousands of angels. The Lord is among them as in Sinai, in the holy place. Thou has ascended on high; thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious ones, that Jehovah God might dwell among them." With allusions to the chariots and horses of fire that took Elijah from this material earth, he saw prophetically—"The Ascension of our Blessed Lord into Heaven, when the gates of the new Jerusalem flew open to admit the conquering God-Man, fresh from His victory over satan and death.

For forty days after His Resurrection He remained upon the earth, "speaking of the things pertaining to the Kingdom of God." And from His instructions, after the descent of the Holy Ghost, the Apostles moulded the one Church of God, which, while it was united, went forth conquering and to conquer. Keeping up the systematic course of instruction relating to the life of Christ, which has ever prevailed, by which all the elementary truths of Christianity are presented in due order, forty days from the commemoration of the first great Easter we reach Ascension Day, the commemoration of the Ascension of our Blessed Lord into glory. How sublimely simple is the story of his life as recounted in the Creed.—Born, suffered, dead and buried, descended into Hell or Hades, the unseen realm of the departed. This is but a phase of Humanity's Experience. A peaceful morning—a troubled noon—a stormy night—and then—profound silence! No voice like a falling star; no echo; nothing but dreams for the survivors, and a waiting for the end, when with closed eyes and folded hands they too shall float into the unknown, and peradventure, have the stillness broken by greetings and welcomes undreamed of. "The third day he rose again from the dead." The language is strangely plain, so that a child can understand it, but here is an experience transcending the experience of the spirits of men. The fetters of the grave cannot hold the Son of God. And we ascend in the scale of grandeur. "He ascended into Heaven," and reach the culminating point of triumph as we read, "And sitteth on the right hand of God," Jesus, the Saviour of sinners, the Elder Brother of our race, sits in the place of honour by the throne of the Eternal. "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

On the fortieth day after the Resurrection, He led the disciples out as far as Bethany, on the further slope of the Mount of Olives, just out of view of the City of Jerusalem, lifting up his hands, He blessed them, and then a cloud received Him out of their sight. As they gazed up into the sky, stupefied, two angels stood by them, declaring that this same Jesus, who was taken from them into Heaven, "should so come in like manner as they had seen Him go into Heaven," words which teach us that at the Second Advent "He shall be seen descending from the riven sky as plainly and as unexpectedly as he passed into it from their eyes." The Ascension is a cause of joy to us, because human nature was on that day exalted above the

heavens, because, if He had not ascended, the Holy Ghost would not have come. We cannot penetrate the great mystery while the cloud receives Him out of our sight. We cannot follow Him now, but we can follow Him afterwards. For his true followers there will be an Ascension. Speaking to some questioning Thessalonians, St. Paul states that those who are alive on the earth at the last day shall not be changed before the dead who sleep in Christ are raised. First, these are to be raised; then the bodies of the living are to be rendered immortal, and then they shall all be caught up together "to meet the Lord in the air," and so they shall be forever with the Lord. The Everlasting doors will swing wide, and the King of Glory will enter, followed by—whom? That is the question I wish to put to you. "Who follows in His train?" Who will go rejoicing with Him into the highest Heaven?" The King of Glory enters the gates. Will they open for us?" We have neither clean hands nor pure hearts. Will the gates be fast barred, and we be left outside? Only the dead in Christ, and the living in Christ, can follow Him in His Second Ascension. Dare we hope to be among that happy number? Yes, we can dare anything in His name. "For us men, and for our salvation He came down from Heaven." For us He left His Throne; for us He lived and suffered, and died, and rose again, that "in Him we might be counted clean and pure, and through Him we might enter the gates of Heaven." The Saviour has purchased deliverance from the dominion of satan and sin, and a title to Heaven; and on every soul there rests the awful burden of free choice, whether it will choose the pardon and the grace, or whether it will drift a shattered wreck into outer darkness, having written on it in letters of fire—"SOUL THOU HAST DESTROYED THYSELF."

For whom is a place reserved in that splendid procession? It is not for those who persistently dishonour God in their lives; it is not for the careless; not for the ungodly and profane in word and deed; not for the slanderer, the hater and the hypocrite; it is not for those who thank God that they are not as other men, who believe that their hands are cleaner, their hearts purer, and their religion better than their neighbours'. "It is rather for those, sinners, indeed, who fall, and yet, by the grace of God, rise again; who daily watch and fight against sin." On the grave of one of the most distinguished Indian warriors was placed, at his own request, these words, "Here lies the body of Henry Lawrence, who tried to do his duty." Tried to do his duty! Here is the ring of the true Christian warrior. Sometimes when I hear that shallow objection against our Church, that a fixed form of prayer does not promote personal piety, my mind is crowded with the names of those who have died in her communion with the simple and child-like faith of Sir Henry Lawrence; "who tried to do his duty." I had rather be in the position of that man than in the position of hundreds whose professions are more, but whose practice, I doubt not, falls far short of the standard he reached. They who try, in an honest and true heart, to do their duty in the state of life to which God has called them, who hold fast to Christ as their only hope, who live so that the day of reckoning will not come on them unprepared, may believe that they will be in the train of the King as He enters the gates of the New Jerusalem. We are to look beyond the rest of Paradise to the day when we shall be caught up to meet the Lord in the air. Elijah went up alone in a chariot of fire on the cloud; Jesus ascended alone. Far different will it be at the Great Ascension-tide which is to come. Again will come that swelling strain, chanted by the voices of the redeemed, "Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of Glory shall come in." Again there will be a procession, but how much grander and more numerous will it be! First, the Captain of the Lord's Host, crowned with the many crowns; behind Him a multitude that no man can number, out of every nation under Heaven; young men and maidens, old men and children—all who have loved His appearing, clothed in their risen bodies, and singing the "new song"—these shall enter the gates; no Cherubim, with flaming swords, shall bar the way to the Tree of Life. The happiness of the disembodied spirit in Paradise will be changed for the more perfect bliss of the glorified body in the Highest Heaven. We do not know what are the conditions of life within the gates, but we do know that there we shall be satisfied. Need we ask more?

He who cannot find time to consult his Bible will one day find that he has one day to be sick; he that has no time to pray must find time to die; he who can find no time to reflect is more likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to work for himself.

"And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 10, 11.

DEATH to the Christian is but a short passage from a wilderness into the Paradise of God. It is but dying out of a world of imperfections into a world made perfect by Christ Jesus Himself.

OUR LONDON LETTER.

THE Rev. Mr. Green, of Miles Platting, is still languishing in prison a martyr to—well, I can hardly say, perhaps, to his own conscience, perhaps to the sectarian bigotry of his opponents, perhaps to the bungling state of the statute book—perhaps to each and all of these elements. Anyhow, the Rev. gentleman is still in prison, and, while far from sympathizing with him or his views, I cannot help believing that his being so, is a crying disgrace and burning shame to this, the nineteenth century, with its boasted religious liberty, and especially so, when it is being supported in the name of Him whose teaching was so opposed to any such religious bigotry or self-righteousness. What the end of this will be, it is not easy to say, other than that right must prevail. A motion was made to the Lord Chancellor on Saturday, the 7th May for permission to sell the Rev. gentleman's household furniture to defray the costs that have been incurred in bringing about his incarceration. These amount to something like £250, and the Lord Chancellor expressed his surprise that an undefended case, as this was, should have such heavy costs attached to it, and intimated that he should have thought that £10 would have sufficed in the matter. In the end, the matter was adjourned. But it seems pretty clear, if the Rev. gentleman's friends do not interpose, his goods will be sold, and another scandal added to the already sufficiently scandalous case.

In the House of Parliament, on Monday night the 9th May, votes were passed sanctioning a monument at the national expense to the late Earl of Beaconsfield in Westminster Abbey. That in the Lords was passed unanimously, but in the Commons the Radicals opposed. Yet, with all their virulence, they could only get some fifty members to follow them into the lobby, against 380 members who voted for the public monument. Mr. Gladstone's speech, in moving the resolution, was a grand piece of eulogistic oratory, and must have warmed the hearts of the most exacting Conservative. As Sir Stafford Northcote said in seconding the resolution, the Right Hon. gentleman's speech would always remain as one of the noblest monuments the late Earl could have. The Bradlaugh question still hangs fire. The Government are going to have a difficulty in the matter, and their Bill for un-Christianizing the Constitution and secularising it with the grossest of secularism will stand a poor chance of becoming law this Session.

An unusual sight was witnessed at the Mansion House on Saturday evening, the 7th May. The lion and the lamb were then to be seen snugly encoined together, and not so much as a snarl, snap or discordant note. All went as smoothly as a marriage bell, despite the existence of elements as dangerous and explosive as dynamite and of forces, when let loose as cantankerous as an East End mob. What was the soothing influence that stayed the exhibition of the generally irresistible virtues and what was the cohesive link in so homogeneous a sect? Dr. Moffat, the veteran African missionary, was being honoured by the Lord Mayor of London to a public banquet. Representatives of all shades of religious belief and of every denomination (R. C. excepted) were present. There were present the Archbishop of Canterbury, together with nine other bishops; Earls Nelson and Shaftesbury; the Presidents of the Wesleyan Conference, of the Baptist Union, and of the Congregational Union; representatives from the Society for the Propagation of the Gospel, the Colonial Missionary Society, the Church Missionary Society, the British and Foreign Bible Society, the London Missionary Society, the Religious Tract Society, the London City Mission, the Wesleyan Missionary Society, Presbyterian Missionary Society, the Baptist Missionary Society, the South American Missionary Society, the China Mission, the Society for the Propagation of the Gospel among the Jews, the Moravian Mission, Methodist New Connexion Missions, and Colonial and Continental Church Society; also some 16 members of Parliament and a large number of other notabilities. The above list will show that this was indeed an unusual and, I may say, unprecedented assembly; but the person in whose honour it was brought together fully deserved all the trouble that could be taken to further that end. If every man in the mission field had been so blessed in his work as the veteran, Dr. Moffat,—well I was going to say that there would be no more kingdoms to conquer,—at any rate it is not probable there would be any part of the world untrodden by the missionaries and no inhabitant of the Globe without a knowledge of Christ. He was in the Mission Field in active work, in South Africa, for over fifty years, and whilst there he translated the Scriptures into the Bechuana language, in itself a grand undertaking. He also has the privilege of having been the means of bringing out the renowned Dr. Livingstone, who, by the by, married his daughter. All are glad that this patriarchal pioneer is still, after more than fifty years of African climate, hale and hearty enough to attend a banquet in London, and receive the well earned laudations of such an assembly as was then gathered together. Many like minded travellers have left their bones to bleach on arid deserts, or to lie in fever swamps, in the same good cause, but a merciful Heaven has favoured Dr. Moffat to see great fruit of his labours, to come home and stimulate a younger generation, and to enjoy a well merited repose after his toil and hardships.

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## Diocese of Fredericton.

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Further information may be obtained from  
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REVEREND THEODORE E. DOWLING,  
May 2, 1881. Carleton, St. John.

## THE CHURCH OF ENGLAND TEMPER- ANCE SOCIETY AND MR. GRAHAM.

The principles of the Church of England Tem-  
perance Society have been lately making great  
headway in the United States. Mr. R. Graham,  
one of the Secretaries of the Parent Society, has  
been visiting that country as an observer and stu-  
dent of Temperance work, but Bishops and Rectors  
have pressed him into the service, and he has been  
delivering addresses explanatory of the principles of  
the Society in various centres of population. These  
addresses have been listened to by large audiences,  
and have produced very practical results. The  
Rev. Dr. Schenck, of Brooklyn, said that the  
"American Church would long remember his visit  
with gratitude and friendship." Some time ago, in  
order that his visit might be prolonged, a gentleman  
sent him \$500.00, which enabled him to speak at a  
number of additional places. The Manchester  
Society has been asked to grant Mr. Graham a  
year's leave of absence, in order to set forward the  
work of the Church Temperance Society in the  
United States. The statistics and information re-  
specting the work and methods of the Home Society  
have been quite a surprise to our American breth-  
ren. We sincerely wish that Mr. Graham could  
visit us and arouse an interest in this cause. The  
Mother Church is intensely active on this question,  
—we may add, *practically* active. Few people  
have any conception of the importance of the Tem-  
perance work done through her organizations.  
What this Temperance Society may do for the  
Church we may gather from the remark of a gentle-  
man in England, who has given \$5000.00 a year to  
the Liberation Society, that the Church of England  
Temperance Society has set back disestablishment  
twenty years. On the first Sunday in May three  
hundred clergymen preached sermons on Temper-  
ance in London, the majority of whom are total  
abstainers. The facts that Mr. Graham related are  
unknown to the great mass of Church people even,  
and he seems to have been the right man in the  
right place. Hon. W. E. Dodge publicly stated  
that "he had done the Episcopal Church an incal-  
culable service." It is to be hoped that if such a  
man visited our shores we should be ready to ex-  
tend to him the same cordial welcome, although, to  
our great regret, the Rev. Canon Wilberforce was  
allowed to depart, after holding a most successful  
"Mission" in Quebec, without any effort, as far as  
we know, to secure his valued services in arousing  
the careless in other parts of the country. Are we  
not open to the charge of being singularly slow to  
take advantage of men with special gifts? We want  
more enthusiasm, more earnestness; the clergy  
need to make themselves familiar not only with the  
current thought of the day, but with the most ap-

proved methods of work. There are too many who  
doze away in their parishes, ignorant of the rushing  
tide of Christian activities in the world, or lacking  
the power to make use of them. Scattered flocks  
and isolated clergy are partly the cause; but there  
is a cause that is deeper than this. Where can our  
younger clergy learn practically about these  
agencies? The practical work of parochial organi-  
zation is not a part of their training. We instruct  
our theological sailors in the science of navigation,  
but forget to teach them the ropes and the practical  
work which will occupy most of their time.

## KING'S COLLEGE AS THE DIVINITY SCHOOL OF NOVA SCOTIA AND NEW BRUNSWICK.

The Appeal of the Lord Bishop of Nova Scotia  
for aid in carrying on the work of the venerable  
University at Windsor is one that ought to com-  
mend itself to all who believe in higher education,  
coupled with a due regard for religion. The friends  
of King's College are numerous and scattered over  
the whole Dominion, and many of them are found  
occupying permanent and honourable positions in  
Nova Scotia and New Brunswick. We trust that  
they will come to the aid of their Alma Mater in  
her hour of need. To unprejudiced observers, it  
seems rather remarkable that an effort is not made  
on the part of Churchmen to rally around an insti-  
tution so venerable for age and for the character of  
its instruction. We are not in favour of multiply-  
ing small Diocesan Divinity Schools, and deprecate  
the idea of each Diocese training its own candidates  
for Holy Orders. The result must be a narrow  
and imperfect training imparted by one man, assist-  
ed, it may be, occasionally by parochial clergy, or  
by lectures hurried over, snatched by overworked  
Bishops from their important labours. Bishops have  
a more important work to do than even the training  
of candidates, and beyond lectures, perhaps on sub-  
jects pertaining to parochial and clerical life, it  
should not be expected that such is part of their  
duty. It appears reasonable that two Dioceses  
situated as Fredericton and Nova Scotia are might  
fairly unite in supporting King's College, Windsor.  
It is easy of access, the professors are men of ability,  
and these might be increased in number with a little  
effort; the advantages of daily chapel services are  
most important, and many arguments might be  
brought forward to point out the importance of  
consolidating our strength and financial resources  
in one institution, which would be a credit to the  
Church. The idea of a Divinity School at Frederic-  
ton commanded a large support two years ago, but  
at present the matter seems to have fallen into dis-  
repute, and we do not believe that it would now  
command more than a local support. It appears  
to us to be far better that the Diocese of Fredericton  
should combine with Nova Scotia in building up one  
strong, central institution than to have two weak,  
unsatisfactory Divinity Schools. We trust that  
Fredericton will wisely arrange to give a hearty and  
substantial support to King's. Many of her clergy  
and professional men are indebted to her for their  
training. From them she may expect support; and  
no one who realizes the benefits to be derived from  
a strong College, such as King's might be, can re-  
fuse to support a movement whereby the University  
may be made the Divinity School of the Maritime  
Dioceses.

## THE REVISED NEW TESTAMENT.

Probably before this number of our paper is in  
the hands of its readers the Revised Version of  
the New Testament will have been issued.

We have refrained from speaking of the work,  
prudently preferring to wait until we knew what we  
were talking about. Others have been rash enough  
to give the variations in reading and many of the  
supposed changes in words and phrases, but seeing  
that the Revisers were bound to secrecy and that  
they were honourable men, we cannot believe that  
our contemporaries have obtained information suf-  
ficiently accurate to throw much light upon the sub-  
ject.

We shall take an early opportunity of examining  
the new Book, and our columns will be open to  
those who may wish to discuss it. Meanwhile, we  
advise our readers not to place too much dependence  
upon the idle rumours which have gained currency  
that certain doctrinal statements are to be replaced  
by others less strong, or that important passages have  
been altogether omitted. The whole orthodox Chris-  
tian world is a unit as to the truth of every doctrine  
now plainly declared in the present version, and the

object of the revision was not to correct doctrinal  
statements, but principally to modernize the lan-  
guage, and where, as in some cases, certain words  
had lost their meaning or had changed their meaning,  
to substitute modern and intelligible words and  
phrases in their place. This was the intention of  
the revision and nothing more, and this has been the  
rule which has governed the revisers in their work.

It is a source of special gratification to Churchmen  
to know that as were the translators of the Author-  
ized Version, so now a great majority of the pre-  
sent revisers are Bishops and Divines of our own  
Church. It is also a sense of security to know that  
while the Church as a Body does not authoritatively  
authorize the new revision, practically she has set  
the seal of her approval upon it, having had it before  
Convocation.

Mr. Shreve, of Yarmouth, has placed us under  
obligations for some interesting facts in connection  
with the literary history of the Scriptures, and we di-  
rect attention to what he has to say.

## PHYSICAL SCIENCE AT KING'S COLLEGE.

All who care for the progress of King's College  
will be glad to find that the reputation for science  
it obtained under Dr. How is not likely to suffer  
under his active successor. Among the many sub-  
jects of interest in connection with the physical  
features of this Canada of ours nothing can be more  
important, scientifically, than the knowledge and  
history of its river systems. General Warren has  
shown that the great waters of the Canadian North-  
West originally emptied into the Gulf of Mexico by  
the Mississippi, while Carll has demonstrated, on  
the other hand, that those rivers of Pennsylvania  
which now empty by the Mississippi system former-  
ly joined Lake Erie. The fluorite Geology of  
America has received equal elucidation from the  
discoveries of Prof. Spencer, of King's College.  
We have before us a paper of the doctor's recently  
read before the American Philosophical Society of  
Philadelphia, and reprinted by the Geological  
Survey of Philadelphia. Dr. Spencer is fortunate  
in having discovered, from actual survey on the  
spot, the ancient outlet of Lake Huron into Lake  
Erie, and the connection of the latter lake, in Pre-  
glacial ages, with Lake Ontario. This discovery is  
likely to alter many preconceived geological theories,  
and the author promises to follow up the subject  
of the Great River Age, and certainly he has a fine  
field before him, in which no one has as yet done  
more important work than himself. We feel cer-  
tain that, in addition to the services which his  
talents and industry are likely to render Science,  
Dr. Spencer will continue to add prestige and in-  
fluence to the ancient foundation which has been  
fortunate enough to enroll the favourite pupil of  
Dawson among its Professors.

## PROPOSED NEW CHURCH IN HALIFAX.

THE attention of our Halifax readers is  
called to the statement made in another column  
by Mr. Selwyn H. Shreve, the indefatigable  
lay reader at the North-West Arm, respecting  
the proposed new church near the north  
end Common. The importance of this movement  
cannot be overestimated, and all who have the  
interests of the Church at heart will do well to  
respond to Mr. Shreve's urgent appeal. There are,  
he says, between one and two hundred children  
belonging to the Church of England now being  
forced upon another body of Christians; while  
almost as many heads of families who profess to be  
Churchmen and Churchwomen are deprived of the  
means of grace. We hope Mr. Shreve's persistent  
efforts and disinterested labours will be so appre-  
ciated that others of the laity may be led to follow  
his example both in labouring for and in giving of  
their means towards the missionary work of the  
Church. It will be a very grave reflection upon the  
Christianity of Halifax Churchmen if the rich help  
not their poorer brethren of this spiritually destitute  
locality. We remind them of the Apostle's words  
"While we have time let us do good unto all men;  
and especially unto them that are of the household  
of faith."

## THE HOLY EASTERN CHURCH.

NO. II.

By REV. H. H. BARBER, S. A. C., NEWCASTLE, N. B.

In studying her history we cannot but be struck  
with the steady determination which the Eastern  
Church has ever evinced to adhere to what is strictly

primitive; while the West has been progressive,  
and, to some extent at least, has adapted herself to  
a more advanced state of civilization. In doctrine  
she has not deviated from what was decreed in the  
early general councils; and in her ritual she still  
retains what was to be found in the ritual of the  
early Church, though it is impossible but that some  
accretions should have been made.

If we briefly glance at some of her rites we shall  
see this for ourselves. In that of the Holy Baptism  
of Infants she still holds to the necessity of trine-  
immersion, which is believed to have been the rule,  
though not a necessity, of those ages immediately  
succeeding Apostolic times; while in the West,  
probably because of the greater cold and the increased  
danger therefrom, immersion has been abandoned  
for the physically safer mode of pouring water;  
though, be it remembered, in the rubric of our own  
Book of Common Prayer we are directed that if the  
God-parents shall certify to the Priest "that the child  
may well endure it, he shall dip it in the water  
discreetly and warily." In the East Confirmation  
follows upon Baptism, either immediately or after  
a very brief interval; but in the Western Church  
the two rites have been separated, and "laying on  
of hands" is not administered until the child shall  
have attained to years of discretion; and thus has  
been gained an extra opportunity for making an  
impression on her children at that age, when, more  
than at any other, they are most impressionable.  
There is also another particular in which East and  
West differ with respect to Confirmation: in the  
former, the rite is administered, not by Bishops, but  
by Priests, as in the Lutheran Church; though,  
inasmuch as the essential part of the ceremony is  
made to consist, not in the imposition of hands but  
in the chrism, or anointing with sacred oil, the  
derivation of the rite from the Episcopal order is  
still maintained, in the circumstance that the oil,  
before being distributed throughout the various  
parishes of the Diocese, is first consecrated by the  
Bishop. In the matter of extreme unction, also,  
the Eastern Church still adheres to that Apostolic  
practice mentioned in St. James's Epistle, "Is any  
sick among you? let him call for the *elders* of the  
Church and let them pray over him, anointing him  
with oil in the name of the Lord, and the prayer of  
faith shall save the sick, and the Lord shall raise  
him up; and if he have committed sins, they shall  
be forgiven him;" still adheres, also, to the plural  
number, so that if seven elders, *i. e.*, priests, are  
obtainable in one parish, they are all expected to  
join in the ceremony, but if seven cannot be procured  
then as many as are at hand, though the anointing  
by one, in case of necessity, is a valid sacrament.

In the administration of the Lord's Body and Blood  
in the Blessed Sacrament there is one very important  
particular in which the Eastern Church differs from  
the Western. It is very difficult to determine how  
the practice obtained status, still it is there and that  
from a very early date "that infants be communi-  
cated," generally immediately after Confirmation,  
but if this cannot be, then at the first possible  
opportunity. And here, perhaps, as well as in  
another place, I may say that the Eastern Church  
has never deviated from the Catholic rule in admin-  
istering the consecrated elements in both kinds.  
Though it is true that towards the close of the fifth  
century a slight alteration was made in the *mode* of  
administration, when, in order that possibility of  
accident might be avoided, the custom of dipping  
the bread into the wine, and placing both, in one,  
into the mouth by means of a golden spoon, super-  
seded the more Primitive order for clergy and laity  
to receive in both kinds *separately*. Bingham, in  
his "Antiquities," writes, quoting from Cardinal  
Bona, "That the faithful always and in all places,  
from the very foundation of the Church to the 12th  
century, were used to communicate under the species  
of bread and wine, and in the beginning of that age  
the use of the cup began by little and little to be  
laid aside." From this we see that to administer in  
one kind only is a comparatively modern innovation,  
and that of the Roman Branch of the Catholic  
Church alone.

## NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

VI.—(CONTINUED.)

The Seventh Article is, "From thence He shall  
come to judge the quick and the dead." There are  
many passages of Scripture which speak about our  
Lord's coming to Judgment; you can turn to some  
of them. One or two points I would impress upon  
you. With *judging*, in Holy Scripture, is connected



the idea of *saving*. All through the Book of Judges the Judge first judges, condemns, reproves, moves to repentance, then saves. Connect with this those beautiful words in the *Te Deum*, "We believe that Thou shalt come to be our Judge; we therefore pray Thee help Thy servants." Because our Judge, help us. Another point: Distinguish between judging *actions* and judging *character*. The former is very easy; the latter, most difficult—I might say, beyond man's power, altogether. For instance, I see one stealing; I am certain the act is quite wrong; but what degree of guilt it implies in the person stealing depends upon matters of education, natural disposition, particular temptation—circumstances making a complicated question, quite beyond any man's knowledge to solve. Now, at the Day of Judgment character will be judged; it will be finally decided what the man is, and, resulting from that, what his place must necessarily be. This shows how unmeaning is the objection sometimes made, that God cannot justly punish a few short acts of life by Hell, or reward them by Heaven. Of course not. A soul will not be sent to Hell only because a thousand years before it did some wrong deeds, or sent to Heaven because it did some good ones; but it will be sent away from God, because it is evil; brought to His Presence, because it is holy and good. True, we must remember that a soul becomes what it is by what it *does*; so, in this sense, deeds are judged. Single acts repeated form habits; continued habits form character. Here in this world much is done; the "deeds done in the body" give the direction, the set, so to speak, to the soul; then, after death, the formation of the character, by repeated acts and habits, continues, until, at last, all is done, and it stands before the Throne that it may be judged and sent to "its own place." Look at the 25th Chapter of St. Matthew. There are there two parables about the Judgment, and a description of it. It is well worth noticing the gradation in the sentences. The unready virgins are shut out from the feast; the slothful servant loses his one talent, and is cast into outer darkness, where are weeping and gnashing of teeth; to those who did no works of charity it is said, "Depart, ye cursed, into everlasting fire." So you can compare for yourselves the rewards in the three cases. Sentences are not all alike, nor are rewards. Death, Judgment, Hell, Heaven, these are called the four last things. In the thought of these things—of what infinite importance our life here becomes; how must we watch against sin; how, through God's care, try and form good habits, avoid bad ones, or, if they have been formed, strive to break them—let the thought of the Judgment ever be before you, restraining and encouraging you.

[We regret having been obliged, owing to want of space, to cut up No. 6 of Mr. Hodgson's interesting and valuable articles. We shall print the whole of No. 7 in our next.—Eds.]

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

No. I.—(Continued.)

Compiled by the Curate of Yarmouth.

Still another copy there is, not only of the Books of Moses, but of the whole of the Old Testament. It is commonly known as the *Septuagint*, and sometimes is called the Alexandrine Version. Concerning this last name there is no doubt the Hebrew Scriptures were translated into Greek, for the use of the great numbers of Jews who were living in Egypt, at Alexandria, the then Capital of that country, B. C. 186. Concerning the name "*Septuagint*" there were various opinions which long prevailed, but which the searching power of modern criticism has destroyed. The balance of scholarship now leans to the explanation that the name was given because the Translation received the approbation of the Jewish Sanhedrim, or Great Council of 72. But even here we must notice that the Jews themselves explain the name by telling us that 72 persons were employed in the translation. This copy of the older Scriptures gains at once, in our eyes, an interest which would not otherwise belong to it, when we are reminded that this was the version in common use among the Jews at the time of our Lord; that He read and studied this translation; I do not say exclusively, for His reading in the Synagogue was from the Hebrew Scriptures; that He and His Apostles in their quotations in the present New Testament, to the number of at least 271, referred to and quoted from the Septuagint. And this enables us at once to explain how it is that there is a slight verbal difference in some of the texts quoted in the new from those texts as found in our version of the Old Testament. Our translation is made from the Hebrew, while the quotations are made from the Greek of the Septuagint.

It will be, however, not only gratifying to, but may tend to allay the anxieties of sensitive minds, who have, perhaps, sometimes allowed a doubt to arise concerning the purity of the *text* of Scripture, to know that the Jews, who were of course its earliest guardians, were exceedingly careful to maintain its *accuracy*, that each copy was transcribed with the utmost caution; that so closely were the comparisons made that their Rabbis could tell not only how many words were in the Sacred Canon, but also how many letters, and even the number of times the little letter "*yod*" occurred—which was the smallest letter in the Hebrew alpha-

bet, being not much more than a good-sized dot. The words of our Lord are therefore very emphatic when He says, (St. Matt. v. 18,) "Verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Some have sneered at the Jews for this excessive care of the letter of the Scripture, while their lives were a contradiction of both its letter and spirit. True, their national degeneracy was great, but "to their own Master they stand or fall;" we should rather be thankful that they were thus scrupulous with those very prophecies which were to prove the claims of the Messiah, our Saviour, to be true. And we will admit that it was no unimportant matter, this exceeding care of letters, when we know that in the Hebrew alphabet there are, at least, 3 (three) pairs of letters which a touch of the pen might so change as to alter the one into the other of the pair. They are *Beth* and *Caph*, *Daleth* and *Resh*, *He* and *Cheth*.

A saying was common among the Rabbis that "he who should change one of these into the other, would destroy the world;" and before you condemn too strongly the exaggeration of this figurative expression, let us look at one or two examples.

I quote from the instances given by the Rabbis themselves: "Should any person in the words of Deut. vi. 4—"Hear, O Israel, the Lord our God is (*achad*) ONE Lord"—change the *daleth* into a *resh*, he would ruin the world—since the words would then mean "The Lord our God is a *strange*, or a *false* God." The change of a simple letter would make the words "Thou shalt worship no other God" (Exod. xxxiv. 14) to read "Thou shalt not worship the *only* God." "Neither shall ye profane my holy name" (Ps. cl. 6) becomes with a spot of ink less than the size of a pin's head—"Neither shall ye *praise* my holy name." 1 Sam. ii. 2—"There is none holy as the Lord" becomes by an exceedingly slight difference in a single letter—"There is no holiness in the Lord."

I repeat then we may indeed thank God for the exceeding care, even though it was merely ceremonial, which the Rabbis bestowed upon the text of Scripture. In the Temple at Jerusalem, so says tradition, at least, three absolutely correct rolls of the Law were kept for final authority and appeal, one of which copies was said to have been made by Ezra; and Josephus makes it a boast that the only treasure he saved out of the burning ruins of Jerusalem was one of these precious rolls (Life p. 75.) I remember to have seen it somewhere stated, though I am just now unable to verify my quotation, that these rolls containing the books which form what we now call the Old Testament were kept in a crypt or chest in the Temple; while those other books inserted in our Bibles between the Old and New Testaments were not preserved so carefully—were not, in fact, admitted into this *crypt*, and hence came to be called *apocryphal* (*apo krupton*.) But this derivation of the word I leave to the more curious or better informed, which you will. The reference is, of course, to Deut. xxxi. 26, &c.

The word is rather to be derived from the Greek word for *secret* or *hidden*, (occurring in the New Testament in St. Mark iv. 22, St. Luke viii. 17, and Col. ii. 3,) and expresses, therefore, the uncertainty and concealed nature of the origin of these books. Such of them as were known to the Jews of a few centuries before our Lord, were certainly by them not admitted into the Sacred Canon; and modern scholarship and research have enabled us to assert with equal certainty that some of them were not written till many years of the Christian era had already passed. In the concluding verses of the 11. Book of Esdras, for instance, we have a manifest copy of St. John's vision of 144,000 clothed with white robes, and palms in their hands (v. 45). The dialogue with the angel, too, is but little varied from that given by St. John (chap. 7, Rev.) While the way in which the writer causes God to speak of "*My Son Jesus*," and "*My Son Christ*," (7, v. 28-9) is, perhaps, in itself sufficient proof that the book was written after the birth at Bethlehem.

As for the Divine authorship of these Apocryphal Books, the Jews did not receive them as inspired, and at least in some of the authors seem to have disclaimed such a character for themselves, as e.g., 1. *Macc.* ix. 27, we read, "So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them." Or again, more pointedly, in 11. *Macc.* ii. 30, 31, "To stand upon every point and go over things at large, and to be curious in particulars, belongeth to the author of the story; but to use brevity, and avoid much laboring of the work, is to be granted to him that will make an abridgment." This writer declares in verse 23 that his "*one volume*" is but a shorter re-statement of "*the five books*" of one "*Jason of Cyrene*."

The United Catholic Church of the early centuries certainly did not receive these Books as inspired, as might be proved by many quotations from the *Fathers*. One such will be enough: In his argument with *Vigilantius*, S. Athanasius says, in reply to a statement founded upon one of the Books of Esdras, "Why take in hand what the Church does not receive? Read, if you like, all the figured relations of all the patriarchs and prophets," &c. The great champion of orthodoxy continues in a tone of scornful railery, but these words are already sufficient to shew how far he recognized the authority, at least, of this one Apocryphal book.

Never at any period of history were these Books received as Canonical on a par with the writings of

the Old Testament, until in the 4th Session of the Council of Trent they were pronounced, (though even then with the exception of the Prayer of Manasses and the two Books of Esdras,) together with the unwritten traditions relative to faith and manners, as strictly and in every sense canonical, and of the same authority as those undoubted which have been copied from the Jewish into the Christian Canon. This decree of the Council of Trent was confirmed by severe anathemas against all who should reject it. As we are included in these anathemas we may take comfort in Bishop Browne's calm remark (on art. vi.): "We might speak more strongly of the danger of 'cursing whom God hath not cursed,' but we may rest satisfied with the assurance 'the curse causeless shall not come'."

The position which the Anglican Church gives to these Books is seen at once from the 6th article, where she says: "The other books (as Hierome saith) the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." It is objected against us that selections from these Books are read in the public services. It is true. Portions of the Books of *Wisdom*, *Ecclesiasticus* and *Baruch*, are appointed to be read as the first lessons on certain days, but never on the Sundays, "*for*," to quote Wheatley, "as the greatest assemblies of Christians are on those days, it is wisely ordered that they should then be instructed out of the undisputed word of God." Even when these Chapters are read they are announced (I hope I am correct in making the assertion) by the reader, as from the Apocryphal book of ———, and the second lesson is invariably from the Canonical Scriptures. If the objection be insisted on that nothing should be read in the service but inspired compositions, I reply: first, this will deprive us of some of our most beautiful canticles, of all our Hymns, and of all our Prayers but the "Grace of our Lord," &c. But, second, on the other hand, it will relieve the Clergy of considerable labor in writing, and the Laity of "much weariness of the flesh" in listening to sermons, when, perhaps, it may be that even good George Herbert's words are disregarded:

When "all lacks sense,  
God takes the text, and preaches p-a-t-i-e-n-c-e."

Of the "Apocryphal Books of the New Testament," so called, I need not here speak. They have certainly an interest of their own, but they are known to be without authority, and are now so regarded by all branches of the Church Catholic, as well as by "*all who profess and call themselves Christians*."

(To be Continued.)

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.

UNBAPTIZED PERSONS.

(To the Editors of the Church Guardian)

SIRS,—Is it lawful to appoint an unbaptized person a Churchwarden or Vestryman?

CHURCHMAN.

St. John, New Brunswick.

[ANSWER. No. An unbaptized person is not eligible for any office in the Church.—Eds.]

W. AND O. FUND.

(To the Editors of the Church Guardian.)

SIRS,—What is being done for the W. and O. Fund? Is that most cruel reduction to be made? I see that St. Luke's has contributed \$114 to prevent it. Have you heard anything from St. Paul's? There are rumours that a collection is to be made, and I hear, if only that great parish will give the comparatively small sum of \$200, the threatened reduction need not be made. It was very generous to the widow of one of its late lamented curates, and cheerfully supplemented her pension of \$200 from the Fund. I hope, for the time is drawing near, that it will not stand by and see that widow's small income reduced \$25 a year. I am sure if the attention of the parish and its eloquent Rector is called to it, it will not suffer it to occur; and this must be my excuse for troubling you.

W. O. C.

[For the benefit of our correspondent it may be as well to state that St. Paul's has promised a liberal contribution at an early day.—Eds.]

KING'S COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—I am sorry to learn from the GUARDIAN and other Halifax papers that the College Bill has come to grief, that King's College will now lose a grant of \$2400, and that those who ought, under the circumstances, to have supported the Bill in the House when it failed to pass not only spoke, but

voted against it. Truly, one's foes are they of one's own household. I hope, now that the mischief is done, they will help to make it good by sending the Visitor of King's College a cheque on their respective banks for a good, round sum. I am glad that his Lordship the Visitor is about to make an appeal to Churchmen in the Provinces, and hope it will meet with a hearty response, for it would be a lasting disgrace to allow King's, the oldest University in the Dominion, to sink into merely a Theological College. I have no doubt that all the members of the University, past and present, will gladly give what they can to help in warding off the evil. I shall be happy to contribute my mite.

Yours, truly,

AMICUS.

Bermuda, May 9, 1881.

"THE CHURCH."

(To the Editors of the Church Guardian.)

SIRS,—Permit a few words in reply to "Quero," whose letter appeared in the CHURCH GUARDIAN of the 21st ult. The appeal for good-will towards our non-Episcopal friends was urged upon grounds of Scripture. I cannot see that it is pertinent to meet it by references to alleged "well-supported history" or "historical matters" of any complexion. The contradictions and dinness of history are too well known to allow the assumption that it can be "well-supported." Inspiration only commands the submission of all. The question from the Bible, "Is Christ divided?" merits a candid reply. If the religious bodies founded upon the faith and doctrines of the Gospel do not contain Christ's one invisible Church—His mystical body, in which His elect are knit together—then the answer must be, Christ is divided. Here are five or more "historical Churches," each claiming to be true, each claiming to possess the true Apostolical succession, each asserting that it has kept the pure primitive faith; yet these Churches are not in communion with each other; some of them anathematize the others as heretical and schismatical. If but one visible religious body in the world is entitled to the appellation "The Church," how shall we decide which is that Church? and having selected the true Church from among them, what is the status of the others? Upon the basis that THE CHURCH—our Lord Jesus Christ's Body on earth—is an invisible Church, the whole company of believers, the difficulty disappears, and sub-divisions, however we may lament them, do not compel us to say Christ is divided.

What your correspondent says of the Baptists being divided into several separate Churches, is unhappily true with respect to Episcopal bodies of Christians. The Roman Catholic Episcopal Church is separate and independent of the Reformed Episcopal and our own branch of the Church. If sub-division casts the Baptists out, it leaves us in the same disqualified state. The promise of our Lord, "Where two or three are gathered together in My name, there am I in the midst of them," is a promise as definite, as emphatic, and as positive as any in the Bible, not excepting the parting commission to the disciples. And can we, ought we, to doubt that where not two or three merely, but where multitudes are gathered and organized permanently for promoting Christ's Kingdom that He is with them? And if the seal of the Holy Spirit is set to the work effected by these non-Episcopal bodies, by using them to build up the Kingdom of the Redeemer at home and abroad, should we say slighting things of them? should we forbid them "because they follow not us?" That I am not overstating the case in alleging that these bodies are used by the Master to extend His Kingdom, permit the following extract from the CHURCH GUARDIAN of the 26th February, 1880, to bear testimony. It appears in a book on Missions, entitled, "Under His Banner," and is written by Mr. Tucker, the Secretary of the "Society for the Propagation of the Gospel," the well-known author of the lives of Bishop Selwyn and Bishop Field:

"Three men, differing in most things from each other as widely as it is possible to differ, laboured, each in his separate fashion, for one common end—Henry Martyn, Frederick Schwartz, William Carey; English Churchman, Lutheran, Baptist; one of gentle birth, one from the lower middle class, one from the lower artisan class; one a Senior Wrangler at Cambridge, one a German student, one a self-taught man. And when we come to estimate the result of their labours, it may be that the man of fewest intellectual gifts will be found to have left the deepest mark and to have done more than his two contemporaries towards the perfection of the work at which they all aimed."

I value the orders in our own Church, but in the presence of the great work which goes on in the other Christian Churches, and which is as patent to observation as though it were written with the sunbeams in living characters upon the face of the heavens, I hold the validity of our orders in such a way as not to require that I deny the authority of others who serve the same God and seek the same ends; and I regret that a moderate appeal for kindness of expression to neighbouring Churches has called out a more than usually extreme denial of their claims.

Your typos made some errors in my first letter. Allow me to correct the quotations; they should have read: Mark ix. 38-41; Luke ix. 49, 50; Phil. i. 18; Eph. vi. 24; Numb. xi. 27-29.

Yours truly,

ROTHESAY.

The Week.

HOME NEWS.

Ottawa, May 21.—The following appointments were made yesterday, and approved by His Excellency the Governor-General:

The Hon. James McDonald, Minister of Justice, to be Chief Justice of the Province of Nova Scotia, vice Sir Wm. Young resigned.

The Hon. Sir Alexander Campbell (Senator), Postmaster-General, to be Minister of Justice.

The Hon. John O'Connor, Secretary of State, to be Postmaster-General.

The Hon. J. A. Mousseau, President of the Council, to be Secretary of State.

The Hon. Archibald W. McLellan, of Londonderry, Nova Scotia, a member of the Senate of Canada, to be President of the Council.

It is stated in the papers, that when the result of the census is published, it will show a large increase in the population of the city of Halifax.

Ottawa, May 21.—It is understood that the *Parisian*, which sailed for Liverpool to-day, will, on her return trip, have the Princess Louise as a passenger.

The value of goods exported from Canada (exclusive of British Columbia) during April, was \$3,170,130. Of this amount over three million was the product of Canada.

Ottawa, May 21.—The Brazilian S.S. Co. have arranged to commence running at an early day. All stock of the company has been taken up. Montreal will be the summer port, and Halifax the winter port.

Canso, May 21.—The steamer *Faraday*, from London, with one thousand miles of cable to be laid from this side of the water, arrived in Dover Bay to-day. A cable house at Walsh's Point has been some days ready for the reception of the shore end, and a land line is being rapidly put up from this station to Canso.

The Dartmouth and Richmond Steam Ferry Company has been formed with a capital of \$6,000 in 300 shares of \$20 each, for the purpose of direct and regular steam ferry communication between Dartmouth and the middle and north-end of the City of Halifax, and also steam communication between the north-end and centre of the city of Halifax.

Ottawa, May 21.—The annual matches in connection with the Dominion Rifle Association will be held in this city in September, commencing on the 5th. The prize list has been arranged and will shortly be published. The total cash prizes amount to \$5000. There are 3 cups in addition, two medals and ten badges to be awarded. No competitor shall be eligible to a place in the team who has been twice at Wimbledon in 5 years.

Kingston, May 21.—Last evening the first meeting of the directors of the New Canada Locomotive and Engine Works was held. It has been decided to immediately commence the erection of a new commodious building, and the company is negotiating for new machinery to be purchased partly in Canada and in the United States, and the balance in England. There are sufficient orders on hand to keep the works operating to their fullest capacity for several months.

Tangier, May 20.—The iron screw steamer *Larnax*, of Sunderland, England, from Baltimore in ballast to lead coal for Montreal, touched on Tangier Island, on Thursday evening in thick fog. She backed off, and in trying to get out to sea, struck on Charles Island, off Shoal Bay, at nine o'clock. At high tide the steamer careened over, and is lying rails under at full tide. There is a heavy sea running to-day, and communication with the steamer is difficult. She lies between two end three miles off the land. No lives lost.

Since the beginning of the year one sugar refinery at Richmond, and another at the North-West Arm, have commenced operations; sufficient capital has been raised to start a cotton factory; arrangements have been made in Annapolis to run a line of steamers from that town to a port in the old country; a pulp factory has sprung into existence at Bridgewater; the gold mines are being successfully worked, in short, the general depression from which we have so long been suffering has passed away and the hum of industry is heard on every side. *Halifax Mail.*

The bulk of the World's writing is done with steel pens. Esterbrook's can be procured from any stationer. Robert Miller, Son & Co., wholesale agents, Montreal.

Some gentlemen of Halifax interested in higher education have been making a vigorous effort to call together the officers and members of the Alumni Associations of the different Universities of the Province, to consider the advisability of consolidation.

Soil was broken on Monday by Mr. Harry Townsend, who is engaged making the necessary excavations and preparing to put in a railway siding, which will be about 100 feet long. The tender of Mr. Hugh Cameron, for the buildings has been accepted. Mr. Cameron has associated with him Mr. Angus McQueen, they may be expected to push forward the work rapidly, as the buildings are to be completed by July 20th. We understand the contract price is about \$4,000. James K. & W. C. McDonald have been awarded the contract for masonry, and McIntosh and Dewar that for fire and red brick. The masonry will be completed about June 15th.—*New Glasgow Chronicle.*

NEWS FROM ABROAD.

Trickett, the oarsman, starts for the United States on the 28th, taking two boats, and going to Saratoga.

London, May 22.—The *Standard's* despatch from Durban says the Boers have defeated the Kaffirs. They lost 70 men killed.

Constantinople, May 22.—A despatch says Abdul Bey, the ex-chief of the Albanian league, has been court-martialed and condemned to death.

Constantinople, May 20.—The Greek frontier conscription will be signed on Sunday next. Mr. Goschen, the British Ambassador, starts for England on Tuesday.

Glasgow continues to be the second largest city in the United Kingdom. According to the census just completed its population, including suburbs, is 705,109. The population of Liverpool is 681,934.

St. Petersburg, May 22.—The Governor-General of *Clarkoff* has issued a proclamation forbidding the persecution of the Jews, and stating that the Jews equally with all other faithful subjects of the Czar are under protection of the law.

Boston, May 21.—The steamer *Gamos* from Matanzas for Boston, with sugar, collided last evening in a thick fog, twenty miles east of Boston Light, with the steamer *Pembroke* of the Warren line, for Liverpool, and the former sunk in forty fathoms of water, and is a total loss. One of the crew was drowned; the rest were rescued.

Poplar Bluff, May 21.—A gentleman from Williamsville brings news of the killing on Thursday of the Sheriff, and the wounding of the Collector of Wayne Co. by three desperadoes, who killed young Lafarge, and committed other desperate deeds in New Madrid County last week. The men fled, and the people are intensely excited, and five hundred are said to be scouring the woods for the murderers. A reward of four thousand dollars is offered for the men.

Dublin May 21.—Rev. Father Sheehy, P. P., was arrested at Kilmarnock yesterday, under the Coercion Act. He has been a prominent member of the Land League since its formation, and was one of its original organizers, having attended its first meeting at Dublin. He was taken to Naas jail, under strong escort. Great excitement prevails at New Palkas. Flying columns with two guns left Limerick to assist the Sheriffs in making seizures for rent in the district. This is the first active service undertaken by one of the five flying columns at present organized in Ireland.

St. Petersburg, May 21.—Important arrests are being made almost daily. Hessa Helfmann, sentenced to death for complicity in the murder of the Czar, and reprieved on account of her delicate condition, has been delivered of a still-born child. Another conspirator's den, containing a large store of arms and dynamite, has been found near Warsaw. The occupants had left. The projects for diminution of peasants' rents in thirteen northern governments, and for compulsory purchase of lands not yet ceded to them in accordance with the intentions of the Emancipation Act of 1861, has now been finally sanctioned by the Council of the Empire, and only await the Czar's signature.

Stuttgart, May 21.—The formal opening of the industrial exhibition of Wurttemberg by the King and Queen, took place to-day in the presence of all notabilities and amid the enthusiasm of the public.

London, May 17.—A dispatch from Port Albany, West Australia, dated 16th inst., says: "The British war steamer 'Bacchante,' with the two sons of the Prince of Wales on board, is here partially disabled. She was struck by a sea during a gale and had her steering gear injured, a life boat carried away, and sustained other damage. She left the detached squadron and came hither to make the necessary repairs.

MISERABLENESS. The most wonderful and marvellous success, in cases where persons are sick or pining away from a condition of miserableness, that no one knows what ails them (profitable patients for doctors), is obtained by the use of Hop Bitters. They begin to cure from the first dose and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column.

IT IS WORTH A TRIAL. "I was troubled for many years with Kidney Complaint, Gravel, &c., my blood being thin; I was dull and inactive; could hardly crawl about, and was an old, worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth the trial."—(Father.)

BALL KNITTING COTTON. Full Weight! Fast Colors! Correctly Numbered! Superior in every respect to that of American manufacture. WM. PARKS & SON, New Brunswick Cotton Mills, St. John, N.B.

TRINITY COLLEGE SCHOOL, Port Hope, Ontario.

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.

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 the 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 Niagara Baptist Church, Niagara, Jan. 26 1880. May 14th, Sold Everywhere.

CANADIAN BAND OF HOPE BEAUTIFULLY ILLUSTRATED 25¢ A YEAR, SAID TO BE THE BEST CHILD'S PAPER PUBLISHED MONTHLY SAMPLES FREE AGENTS WANTED IN EVERY SCHOOL ADDRESS T. MADDOCKS PUBLISHER LONDON, ONT.

PROVE IT. "Sour stomach, bad breath, indigestion and headache easily cured by Hop Bitters." "Study Hop Bitters books, use the medicine, be wise, healthy and happy." "When life is a drag, and you have lost all hope, try Hop Bitters." "Kidney and urinary trouble is universal, and the only safe and sure remedy is Hop Bitters—rely on it." "Hop Bitters does not exhaust and destroy, but restores and makes new." "Ague, Billiousness, drowsiness, jaundice, Hop Bitters removes easily." "Boils, Pimples, Freckles, Rough Skin, eruptions, impure blood, Hop Bitters cure." "Inactive Kidneys and Urinary Organs cause the worst of diseases, and Hop Bitters cures them all." "More health, sunshine and joy in Hop Bitters than in all other remedies." HOP BITTERS MANUFACTURING CO., Rochester, New York, and Toronto, Ontario. For sale by all Druggists.

INFLUENZA CATARRH

(Commonly known as Cold in the Head) There is perhaps, no disease that is more prevalent—in fact, has become an EPIDEMIC And if cured or arrested will produce diseases of a more serious character. It has been said that

Puttner's Emulsion

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

BLOOD TONIC.

It is said an acknowledged by the highest medical authorities that IRON is a constant and necessary constituent of the body, and must be regarded as an important food, and as

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contains this essential constituent, in connection with other valuable adjuncts makes it more valuable than any other compound of the kind, in cases of IMPOVERISHED BLOOD, ANEMIA, in weak pale and DELICATE FEMALES and YOUNG CHILDREN.

NERVE TONIC

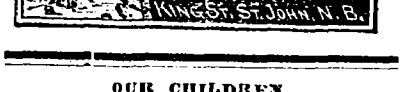
There is no Substitute for Puttner's Emulsion

It is an exceedingly valuable remedy for Nervous Diseases, and especially useful in Neuralgia, Nervous Dyspepsia, Lowness of Spirits, and to Clergymen, Students and Business Men, who are habitually overworked, and subject to severe mental strain derive much benefit from its use.

The Trade says

the demand for PUTTNER'S EMULSION is larger and gives better satisfaction, than all the other preparations of the kind put together, and they must keep it, which is another proof of its intrinsic worth.

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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 RELIABLE medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

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"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Soar 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, for sale by all Druggists at 25 cents a bottle.

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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 Hypophosphite Salts. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the Physicogenic or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.

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

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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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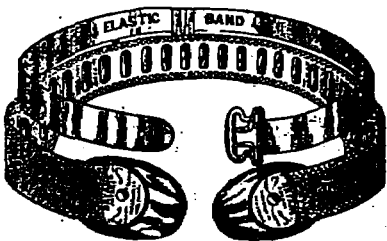
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READ THE TESTIMONY

DWIGHT KING, Esq., Albany, N. Y., says: "I feel that it has saved my life." Geo. A. PRESTON, Esq., Birmingham, says: "It has stopped the principal trouble." Edw. WILKINS, Esq., Newark, N. J., says: "It acted soothingly, and removed the debility." Wm. F. GIBBES, Union, N. Y., says: "It has made a new man of me." Miss M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

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Marriages.

MOTLEY - WILLET. - At St. Luke's Cathedral, Portland, Maine, by Rev. Canon Silks, on the 20th April, George H. Motley, Esq., of Oxford, Maine, to Emma A., eldest daughter of George Willett, Esq., Cranville, N.S.

HARPER - MASON. - In Toronto, on the 18th inst., at the residence of the bride's father, by the Rev. J. Davidson, assisted by the Rev. J. C. Antill, M.A., B.D. Richard Harper, Manager New Brunswick Agency Aina Life Insurance Company of Hartford, Conn., to Annie M., widow of the late W. K. Mason Esq., B.A., Newmarket, second daughter of Thomas Armstrong, Esq., Collector of Customs, Prince Arthur's Landing. No Carls.

Deaths.

THOMAS. - Near Chester, on Monday, May 19th, John Thomas aged eighty-three years. - Deceased had acted as School Teacher, Lay Reader and Catechist in this Diocese for about sixty years, and retained his faculties both of mind and body in a wonderful manner, up to the time of his death having walked a distance of five miles on the afternoon before his death, and having been engaged in his vocation of school teacher as lately as the winter of 1879-80. "So passeth it away and we are gone."

ROBERTSON. - At Bridgewater, on Sunday, the 15th inst., Dr. Alexander Robertson formerly a resident of Liverpool.

BUCK. - Suddenly, at Fredericton, Sunday, May 15th, Walter M. Buck, Esq., C.E., Provincial Engineer, in his 55th year, leaving a widow, four sons and four daughters to mourn their great loss. The Funeral Services took place at St. George's Church, Moncton, where the family resided, on the 18th.

RAYMOND. - At the Home for the Aged, St. John, Miss Jane Raymond, formerly of Kingston, Kings Co., Matron of the Institution, in her 59th year.

SUBSCRIPTIONS RECEIVED.

Rev. W. B. Bliss, Newport, Essex, England; D. Wetmore, Jr., Clifton, N.B.; Rev. A. D. Jamison, Maitland, N.S.; Nelson Murphy, do. do.; Miss Ruth Miller, Northfield, do.; The Common Room, Worcester College, Oxford, England; Mrs. Mathers, Leaddington Vicarage, Leicester, do.; J. E. Binney, Winchester, do.; Miss C. E. Longley, Bridgetown, N.S.; Rev. Canon Silks, Portland, Maine, U.S.A.; W. H. Binney, Leeds, England; Mrs. Capt. Scott, Halifax, N.S.; Rev. R. Morrison, do. do.; The Venerable Archdeacon Read, D.D., Charlottetown, P.E.I.; Mrs. Foster, Milton, do.; A. Vizard, H. M. Dockyard, Halifax, N.S.; W. H. Stimpson, do. do.; Rev. G. O. Troop, do. do.; Miss Romans, do. do.; John Snow, do. do.; J. H. Balcom, do. do.; E. H. Keating, do. do.; Geo. W. Y. Irving, do. do.; Mrs. Thomas, do. do.; Kenneth McLea, do. do.; T. V. Tremain, do.; Rev. W. Ellis, Sackville, do.; Miss C. Ross, Truro, do.; Chas. Prince, Nauwigewauk, Kings Co., N.B.; Rev. H. S. Fuller, Wakefield, Quebec; Rev. Alfred Brown, London, Ont.; Mrs. Shines, Fairville, St. John, N.B.; Rev. F. Codd, Carp, Ont.; Rev. D. Forsyth, Chatham, N.B.; Mrs. Hawbolt, do. do.; Rev. LeB. W. Fowler, Prince William, York Co., do.; Mrs. Arthur Henry, Upper Magaguadavic, do. do.; Mrs. Wm. Millican, St. John, do. do.; Rev. C. P. Emery, Smith's Falls, Ont.; Isaac J. Saunders, Hammond River, Kings Co., N. B.; G. D. Ketchum, Woodstock, Carleton Co., do.; John C. Winslow, do. do. do.; Rev. O. S. Newnam, Shediac, Westmoreland Co., do.; Alex. Bailey, Londonderry Station, I. C. R.; Rev. A. H. Coleman, North Augusta, Ontario; Rev. H. H. Hamilton, Manchester, Guysboro Co., N.S.; Mrs. Colin Campbell, Weymouth, Digby Co., do.; Miss Rebecca Hobin, Barronsfield, Cumberland, Co., do.; Mrs. N. T. Peatman, Lily Lake, Kings Co., N.B.; Rev. F. Towers, Canterbury Station, do.; Alex. Bennett, do. do.; Richd. Webberley, do. do.; Wm. Deakin, Benton, Carleton Co., do.; E. D. Williams, Woodstock, do.; Jno. Whemman, do. do.; R. Cluff, do. do.; J. H. Wade, do. do.; Miss M. Allan, do. do.; E. H. Craig, do. do.; Mrs. J. K. Aughterton, do. do.; Mrs. A. Adams Halifax, N.S.; Rev. D. A. McLeod, Tangier, Halifax Co., do.; S. Forbes, Halifax, do.; J. C. Mahon, do. do.; W. H. Simson, do. do.

4 KENT ST., Halifax, 14th May, 1881. To Holman Pad Co., Halifax:

GENTLEMEN, - I suffered with a cough for years, upon which no other remedies seemed to have the slightest effect, and which so reduced me that I thought nothing could save me. As a "forlorn hope," I was induced to try the Holman Pad Remedies. Your treatment has made an entirely new man of me. My cough has entirely disappeared; Rheumatism nearly all gone, and I am gaining flesh rapidly. I hear of numbers who are praising your remedies, and I also confidently recommend them, even where everything else has failed. Yours, very truly, JOHN LITTLE.

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

Guysborough & 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.

CHAS. J. MACDONALD, Post Office Inspector.

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, 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.

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 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 Guysborough, Torbay and New Harbor, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

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.

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, and twice each way between

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, 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.

Any School or College desiring a Teacher of the Classics, Mathematics, or Instrumental Music, would do well to Address Rev. PROFESSOR BLAKE, M. A., No. 81 Randolph St., Chicago Illinois U. S. A.

1881. SEEDS. 1881.

Messrs. Brown Bros. & Co.

Again, as for the past 25 years, invite the attention of the Public to their large and complete Stock of SEEDS for the Spring of 1881, and beg to thank their friends for past favors, and to assure them that they have taken every care possible to maintain the high reputation their House has secured for

Good and Reliable Seeds.

Their Stock of VEGETABLE SEEDS Will be found very complete, embracing all the best varieties adapted to our climate, and suitable for the Kitchen and Market Garden.

Their list of FLOWER SEEDS Will be found to contain the newest and choicest kinds, and Messrs. Brown Brothers & Co. feel confident that they will give the best of satisfaction. They have taken great care to select

GLADIOLI BULBS, Which have the finest and richest blossoms, and also an extensive assortment of colours. For the convenience of their numerous country customers, Messrs. Brown Brothers & Co. would all kinds of 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, Sois sors &c. ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c. NICKEL SILVER, in do., do.

KITCHEN UTENSILS. In Enamelled & Tin'd HOLLOW, RE, 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 PLATEERS. (Carved) "Give us this day our daily Bread." FEATHER LUSTERS, long & short handle. GREEN Wire (cloth for Windows, Meat Safes, &c. Galvd. and Wove WIRE CLOTH AND LATTICE.

PERFORATED ZINC, out to any size. HUNT'S HATCHETS AND AXES. GREEN AND GOLD Flower stands and Baskets.

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

TIN TOILET BERTS, CHAMBER PAIRS, BATH TUBS, HOTELJARS, CAKE BOXES, LAWYERS' PAPER AND DEWD BOXES.

Also: American Scythes and Snathes, " HAY HAKES, " HAY CUTTERS, 10p. c. below cost. " HAY and MANURE FORKS. " POTATOES & MANURE HOOKS. " SHOVELS and SPADES.

HYDES Wonderful CEMENT 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.

St. Margaret's Hall, Halifax, N.S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

Patron - The Most Reverend the Metropolitan. Visitor - The Right Reverend the Lord Bishop of Nova Scotia. Principal - The Rev. John Padfield.

THE COURSE OF INSTRUCTION is the same as that of the best Schools in England, and is founded upon the University Examinations for Women. Pupils are prepared to pass the Local Examinations of King's College, Windsor. Within the last two years, thirteen pupils have passed these Examinations, three of them gaining the title of "Associate of Arts."

A few students can be received, who, having finished their general education, wish to devote themselves to Music, Languages, or Art. Arrangements are made whereby they can give the whole of their time to these special subjects.

There is a Preparatory Department for Young Pupils. The Musical Department is under the care of a lady from the Royal Academy of Music, London. The French Government is a native of Paris and has the Diploma of the French Academy. The Head English Governess, besides having passed the University of Cambridge Examinations for Women, has also a certificate from the South Kensington School of Art.

A large reduction is made for the daughters of clergymen, and where two or more are sent at the same time from the one family.

\* \* \* For Terms, &c., apply to the Principal.



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AND General Metal

MERCHANTS,

ST. JOHN, N. B.

JOHN K. TAYLOR, Merchant Tailor and Importer,

Would invite special attention to his

Splendid Stock of

Goods for Fall and Winter

Wear, in Overcoatings,

Suitings, Trouserings

and Vestings,

Comprising all the Novelties of the season,

and is by far the largest stock of the best

Goods in the City.

Clergymen's Clothing, of Every Style,

made to order from our own Goods, at moderate

Prices, and on

EASY TERMS.

Samples Free by Mail. Garments Express

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Perfect Satisfaction Guaranteed, and no Garments

allowed to leave the Premises unless satisfactory.

J. K. TAYLOR, Union Street,

by Carleton, St. John, N. B.

NEW FALL & WINTER STOCK

OCTOBER, 1880.

Wholesale Departments.

Our Stock of DRESS MATERIALS, LINEN,

WOOLEN, and COTTON GOODS of every

kind, MILLINERY, TRIMMINGS, and

SMALL WARES of every description, is now

complete in each department, and will be re-

plenished from the various manufacturing

sources as required.

DANIEL & BOYD, 27 MARKET SQUARE, ST. JOHN

J. & J. D. HOWE,

MANUFACTURERS OF

SETTEES,

For Churches, Sunday Schools, and Public

Halls, in Ash, and Ash and Walnut

of superior quality. All kinds of

Church Furniture,

Made to order. PHOTOGRAPHS furnished

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FACTORY—East End of Union Street, St. John, N. B.

The Church of England Sunday

School Institute Publications.

Instruction for Confirmation for the Use of Senior

Class Teachers. By the Rev. E. P. Caelin-

mille, M. A.

STAMMERING CERTIFICATE.

We, the undersigned residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes 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 ideas 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. R. B. Mackintosh, he having been empowered to use the method first known to, and practiced by, Prof. our Botherland, of London, Ontario. We heartily recommend those similarly affected as Miss Lawlor or to avail themselves of the privilege of attending an institution calculated to render such valuable aid to both old and young.

MATTHEW WILSON, Presbyterian Minister. D. McMILLAN, do. JOHN VOUGHT, of Vaught Iron & Merchants. W. H. MOORE, of W. H. Moore & Co., do. J. A. H. BENDERS, Teacher N. Sydney Academy. J. N. ARMSTRONG, do. do. do. H. MACLEAY, M.D. T. J. LAWLER, North Sydney, March 1st, 1881. The above certificate speaks for itself, establishing the fact that I can cure this disagreeable impediment, LIMPING and LOSS OF VOICE, also cured. Apply to R. B. MACKINTOSH, 83 Upper Water Street.

CARD COLLECTORS!

First. Buy seven Bars Dobbins' Electric Soap of your Grocer.

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."

I. L. CRAGIN & CO., 116 South Fourth Street, PHILADELPHIA, PA.

BROOKSIDE FARM, NEW GLASGOW HARRY TOWNSEND, Proprietor.

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

ROCK CRUSHERS,

With reversible Jaws if required. Lucops Pulverizer for Gold Quartz and all kinds of Ores, &c.

This machine is built on same principle of the old CHILIAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and power.

Engines, Boilers, Lathes, &c., OF ENGLISH MANUFACTURE. Mine Rails, Fish Plates, Mine Rail Spikes, Clinch Nails, Out Nails, &c.

E. G. SCOVIL, Cold Brook, New Brunswick.

BOOTS & SHOES.

The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes, RUBBERS & FELT GOODS, Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE.

N. B.—No connection whatever with any other Establishment in the City. At the Old Stand.

George Yates,

23 George Street, HALIFAX, N. S.

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.

BUCKEYE BELL FOUNDRY Bells of Fine Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VAN DUZEN & TIFT, Cincinnati, O.

SIGN OF THE GOLDEN KETTLE. RENT'S Stove and Kitchen FURITURE 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, Cloth's Wringers and Cloth's 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 charges.

GEORGE RENT, Proprietor.

HIGHEST HONORS AT ALL WORLD'S EXHIBITIONS. MASON & HAMLIN CABINET ORGANS.

NEW AND BEAUTIFUL STYLES Now ready, at Reduced Prices. ONE TO TWENTY-ONE STOPS, \$54, \$64, \$73, \$84, \$99, \$106 to \$200 and upward. Before purchasing or hiring any organ, send for our latest ILLUSTRATED CATALOGUE, PRICE LIST, and CIRCULARS with useful information for purchasers. Sent free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

Rifles, Revolvers, Shot Guns, Pistols, Ammunition, Seines, Fishing Tackle. Catalogue free. Address Jan. H. Johnston, Great Western Gun Works, Pittsburg Pa. 52

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. Established 1828. Bells for all purposes. Warranted satisfactory and durable. MENEELY & CO., W. ST., TROY, N. Y.

THIS PAPER may be found on file at Geo. P. Rowell & Co's News Agency, 10 Spruce St., where advertising contracts may be made for it in NEW YORK.

GEO. W. JONES, Manufacturers' Agent, HALIFAX, N. S. DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER &c.

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.

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Consumption, Asthma, Bronchitis, Deafness Cured at home. Trial Consultation & Advice FREE 10 p. Pamphlet FREE Address Dr. H. W. CASE, 933 Philadelphia, Pa. He has written many times upon Dr. Case's Carbolic Tar Inhalant.

ROYAL

Insurance Company, of Liverpool, England. Representing the largest Net Surplus of any Fire Insurance Company in the World.

Insurances effected on every description of property at Current Rates. CHURCHES and PUBLIC BUILDINGS INSURED ON SPECIALLY FAVORABLE TERMS, FOR ONE YEAR. LOSSES PROMPTLY PAID Without Reference to the Head Office.

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Valuable Property FOR SALE.

THE Subscriber offers for Sale his Property in Gibson, opposite Fredericton, 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 BEKKEEN.

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.

NITRO-GLYCERINE DYNAMITE, GUNPOWDER.

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 DUALIN, 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 Best Salt-peter Blasting Powder. Sports Powder of every grade. ALSO—REFINED SATPETER. C. J. WYLDE, Sec'y. 70 BEDFORD ROW.

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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, Corhices, 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

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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.

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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. A Complete Assortment of Drugs, Medicines, and Perfumery, at reasonable prices. Sole agent in King's County for Manhattan Feed for all kinds of Stock. Circulars on application. CHAS. F. COCHRAN.

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THOS. P. CONNOLLY, WHOLESALE AND RETAIL Bookseller and Stationer, Corner of George and Granville Streets, HALIFAX, N. S. Special attention paid to SCHOOL BLANK BOOKS, Room Paper, and Paper Shades, Commercial and Fashionable Stationery, Wrapping Paper and Paper Bags. THOS. P. CONNOLLY. N. B.—Stamping from Copper Plate Monograms, Crests, Arms, &c., Stamped on Note Paper and Envelopes. T. P. C. 26 ly