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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. 14.

THURSDAY, JULY 14, 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.

AS A RULE, the Dissenters are holding aloof or else actively interfering in the interests of Mr. Bradlaugh.—*Church Bells.*

A TELEGRAM from Buenos Ayres says:—"The Government is expropriating the inhabitants of 16 squares in this city in order to build a capitol."

At the Salem College Commemoration the gold medal for oratory has been awarded to a young Choctaw Indian. There are several graduates of the College who belong to the Choctaw people.

THE pecuniary incentive for a youth to apply his mind to study in order that he may become a man of great scholastic attainments cannot be over-estimated. The salary of the average college professor is about \$2,000 a year, while the jockey who rode "Iroquois" was paid \$5,000 for the race.

THE General Assembly of the Presbyterian Church recently held its sittings in Dublin. There was a stormy debate on the question of the use of instrumental music in public worship. The evening *sedentary* was prolonged into the early hours of the following morning, and eventually a resolution carried requiring the congregations which made use of harmoniums or organs to give up the practice.

IN the telegrams of the Roman correspondent of the *Standard* we read:—"To sundry personages who have for some time past been urging the Pope to re-open the Ecumenical Council, he has replied that since the proclamation of Infallibility Councils are needless, because the Pope can create even new dogma. This reply has produced a number of demands for an irrevocable decision on various points."

REV. DR. INGERSOLL and Ludlow, of Brooklyn, New York, during a recent visit to Cairo in Egypt, visited one of its suburbs, the little walled city of Old Cairo, which was founded by Cambyse the Persian, and named by him Babylon. It is still called Labloun. As the Evangelist Mark preached in Egypt and was martyred in Alexandria, they infer that it was here that Peter wrote his Epistles, and that here was "the Church that is at Babylon," mentioned in 1 Peter, v. 13.

FACTS show that the world's future is in the hands of Protestant nations. Now all over Europe the civil power of Romanism is broken, and is rapidly passing into the hands of Protestant nations. Great Protestant countries are springing up in South Africa and Australia. The world's best freedom is already secured against any possible combination of Roman Catholic States. After an existence of 366 years, the Reformation has fatally broken the control of Rome over the laws and governments of the civilized world.—*N. Y. Guardian.*

A LARGE company assembled at Eton College on the 4th of June to celebrate the birthday of George III. The Bishop of London and a number of distinguished persons were present. At the close of the banquet the Provost called upon the guests to drink to the memory of the founder, Henry VI. In proposing *Floreat Etona!* Dr. Goodford said the head-master had informed him that the number of boys now at the school was about 890. Sir Stafford Northcote made a speech, in which he spoke very favourably of the present condition and management of the school.

AS the Crown Princess of Austria was last week driving in a pony carriage slowly through the streets, a lady of good exterior threw a parcel into the carriage. The Princess Stephanie was startled, and turned the horses. Nothing followed, but the incident has made a painful impression on account of the delicate health of the Princess. The authorities of Prague immediately posted a request that no one would disturb the Princess during her necessary drives. The parcel contained a version of the Bible, which is issued by a sect having its headquarters near Prague.

A MEETING of the committee of the "Anglo-Continental Society" was held on the 27th May, at 19 Delahay Street, at which the Bishops of Connecticut and Albany were elected Vice-Presidents of the Society. The Secretary, Rev. F. Meyrick, gave an account of the present state of religion in France—Ultramontane, Protestant and Old Catholic. The Bishop of Meath (Lord Plunkett) related facts indicating tendencies to reform in Spain and Portugal; a resolution was adopted to address the King of Sweden on the subject of Christian intercourse between the Churches of Sweden and England; and the subject of publishing the English Prayer Book in Russian was considered.

DR. MCCARROLL, for several years a Methodist minister, recently in charge of Allandale Circuit, Ont., has severed his connection with the Methodists, and is now a candidate for Holy Orders.

A NEW YORK paper says the largest purchase of land ever made by a single person was effected recently. Mr. Hamilton Dession, a prominent manufacturer of Philadelphia, concluded a contract by which he secured four million acres from the State of Florida. Mr. Dession intends to work out a great emigration scheme, with offices in England, Germany, and France.

THE Russian Government shows a disposition to protect the Jews. A number of those Russians who behaved so badly in the recent riots at Kieff have been tried and convicted with less delay than would have occurred in more highly civilized countries. Proborzewa, who was the leader in the disturbances, has been sentenced to three and a half years penal servitude; and others to shorter terms.

THE Wesleyan Methodists are not in the best of spirits with reference to their extensive Missionary operations. Funds have been going down, and it is now proposed to curtail the grants. Last year, the Missionary Society of the denominations was in debt to the extent of upwards of \$125,000, and it is now reported that the deficiency for the past year was more than \$65,000, making a total deficiency now of \$191,551.—*N. Y. Guardian.*

MONSIEUR DE SEGUR, who died recently in Paris, was a grandson by his mother of Rostophine, who set Moscow on fire, and son of General de Ségur. He early took holy orders, and was sent to Rome in an official capacity. It was customary to give the first vacant bishopric to the priest discharging the function to which he had been named. In this way, when only thirty-two years old, a mitre was conferred on him; but, as he was struck with incurable blindness on the day it was given him, he was never consecrated. By an especial favour, he was admitted to the Chapter of Saint Denis, which only contains retired Bishops.

As a discouraging sign of the times, Dr. Cuyler not long ago pointed to the small rate of increase in the Presbyterian denomination, to which he belongs. This, if we remember right, was only about an average of one member in a year for each congregation. He was a good deal criticized for this statement, but neither, so far as we remember, did the Congregational Churches of New England nor the Methodist Churches of New York City and Brooklyn show a much better result. Now we see a similar unsatisfactory state of things reported in the United Presbyterian Church, whose general assembly is in Session at Pittsburgh. Its statistics show a net gain of about 818 members for her 814 congregations.—*N. Y. Guardian.*

THOSE mills of the gods grind slowly but as "exceedingly fine" as ever. And all *apropos* of the fact that Admiral Coligni, hero-Huguenot, is to have a statue in the Parisian Capital, in which he was so foully murdered. He was a hero of heroes, statesman and general. No man was ever so foully murdered or betrayed by a worse or weaker King. The statue is to be placed on the small square in front of the Louvre, and in face of the Church of St. Germain l'Auxerrois, whence started the signal for the massacre of August 24, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors in Paris. So that whirling, whilgig, Time, brings its reverses.—*Am. paper.*

THE *Independent* compiles and publishes the following statistics, obtained from seventeen official records of as many religious bodies, showing their relative growth:—

	Communicants.	Gain.
Presbyterian Church (North).....	578,671	4,185
Presbyterian Church (South).....	120,028	3,273
United Presbyterian Church.....	82,119	1,327
Cumberland Presbyterian Church....	111,863	6,869
Associate Reformed Synod of South..	6,686	686
Reformed Presbyterian Church (Synod)	10,473	2
Reformed Presbyterian Church (Gen. Synod).....	5,800	100
Methodist Episcopal Church.....	1,742,922	42,620
Lutheran Church.....	700,418	10,223
Baptists.....	2,296,327	193,283
Freewill Baptists.....	78,012	341
Protestant Episcopal Church.....	815,841	20,546
Reformed (German) Church.....	155,857	4,096
Reformed (Dutch) Church.....	80,208	20
Evangelical Association.....	112,197	2,435
United Brethren in Christ.....	167,835	3,039
Congregational.....	384,382	1,792

A REPORT of color-blindness recently presented to the English Ophthalmological Society, on more than 18,000 persons suffering from it, who have been examined, shows that color-blind men are nearly five per cent. of the male population, while the percentage among women is scarcely one-half of one per cent.

FOREIGN MISSIONS.

CHINA.—I.

CONFUCIANISM.

From a Paper read at a Meeting of the Cambridge Graduates by Dr. Moule, the Present Missionary Bishop of Mid-China.

The recognized religious systems of China are three—Confucianism, Buddhism, and Taoism. There are, besides, Mohammedanism and Christianity, each numerously represented, but of so recent introduction, and, from a Chinese point of view, so peculiarly exotic and sectarian, that they cannot yet be thought of as *Chinese* religions.

The three great national religions do not divide amongst themselves the population of China, as, for instance, the worship of Vishnu and Siwa do in India, or as Roman Catholicism, Greek Orthodoxy and the Reformed Creeds do in Europe. They rather form a threefold cord, which binds the thoughts and lives of the whole population, with very few exceptions. Not to speak of Taoism, which, in its present form, may be called an organized system of *fetish* and magic, strongly tinged with Buddhism, it may be said generally that the ordinary Chinaman is Buddhist in his thoughts about the soul and the unseen, and future world, Confucianist with regard to morals. Buddhism, for the people, is potent as an ecclesiastical and ritual system; Confucianism is the educator and censor of the nation; indeed, but for the fact that it has a *cultus*—the most indispensable *cultus* of all—it would be truer to describe Confucianism as a code of politics and morals than as a religion.

It is usual to date the rise of Confucianism from the sixth century before Christ, when the great sage flourished whose name it bears. K'ung K'iu, as he was called in his family, and whose *cognomen*, by which he is often named in books, was Chung-ni, lived from B.C. 551 to 479. From his twentieth year he seems to have been engaged either in official duties or in intercourse with disciples, who thus early in his life began to gather round him. In old age, looking back to boyhood, he dictated a brief autobiography in these quaint words: "At fifteen the bent of my mind was towards learning; at thirty I felt ground under my feet; at forty I had ceased to doubt; at fifty I understood nature; at sixty my ear was docile; at seventy, following my mind's bias, I yet did not everstep the line of duty." (*Analects* ii. 4.)

Already, in the days of the sage, the central power of the Kingdom of China had grown feeble; and the quasi-feudal princes of the great states into which ancient China was divided were usurping its authority and waging war upon each other, often without the semblance of deference to the titular suzerain. It was in this political and moral chaos that Confucius made trial of his principles, and, so far as contemporary influence is the test, conspicuously failed in recommending them. In one state, indeed, he is related to have been allowed to put them in practice, and, for a brief period, with admirable results. Law and order prevailed; crime and punishment all but disappeared; the people were happy, the state grew powerful; until, the neighbouring principalities becoming jealous, one of them, more subtle than the rest, instead of levying war, resolved to check the envied prosperity by a stratagem which was only too successful. Objects of pomp and luxury, fine horses and accomplished female minstrels were sent as a present to the court in which Confucius was minister. They were received in spite of his earnest protest. The prince and his court gave themselves up to pleasure; state affairs were neglected; and in a few days the disappointed philosopher, finding his services superfluous, reluctantly took his departure.

A century after the death of Confucius, Mencius was born, to die an old man within fifty years of the Chow Dynasty. The evils that vexed the soul of Confucius were aggravated when Mencius succeeded to his duties, and to a fame only second to his. Like Confucius, he also essayed to correct them by recommending the tradition of primitive antiquity to the feudal rulers, and, like him, without success. Mencius is said to have sat at the feet of the disciples of Confucius' grandson, himself one of the canonized hierarchy of the religion, so that he was a lineal descendant, as to doctrine, of the earlier

master, whose principles he fully accepted, adding applications and developments of them which show a subtler intellect, if not altogether so simple and austere a virtue.

It is doubtful whether either of the great sages committed his teachings to writing. But two works exist, reputed to be at least the compilation of their immediate disciples, from which the manner and scope of their teaching may be gathered. These are the *Discourses* and *Sayings* of Confucius, called *Analects*, by Dr. Legge; and a similar but much larger collection of those of Mencius, which goes in China by his name.

I come now to the inquiry, *What is the scope of his teaching*, as we find it in the Confucian Canon, and as it is unfolded by the expositors, and accepted, with more or less practical results, by the people?

The answer briefly is *human duty, founded upon the goodness of human nature, watched by conscience, vindicated in critical cases by Heaven.*

The *Great Learning*, one of the Four Scriptures, commences thus:—"The way of the Great Learning consists in the clearing up of dear virtue, in renovating the people, in (advancing till it) rests in the highest good."

The *sphere of action* for this virtuous human nature is *man*. Relation to any higher sphere—duty to God—is practically unknown. "O, my soul, thou hast said unto the Lord, Thou art my God," is a flight far beyond the utmost aspirations of Confucian or pre-Confucian divinity. As the invisible God entered sparingly into the philosopher's teaching, so the invisible future world is altogether omitted there.

"Dare I ask about death?" says a disciple in a text already quoted from *Analects* xi. 11. "You know not life, how should you know death?" is the only reply. Not that a God, a Divine Heaven, is unacknowledged. "Nature is Heaven's ordinance." "Heaven sent the Master, a herald to the world." "Heaven speaks in its silent order." "Heaven is not to be murmured at, nor should we cherish resentment against men." "Heaven gave the Master virtue; what harm can a wicked man do Him?" "Crime against Heaven is mortal; there is no room left for supplication." These and many similar passages occur in the three Confucian Scriptures.

So vague a deity, it may well be conceived, is not likely to be invested in the people's conscience with the tender attributes of Father and Saviour. Yet even in China the *testimonium animæ* is not quite unheard. The most solemn adjuration is "Heaven"—or "Father's Heaven"—"knows it." And when danger presses, and death seems imminent, the idols are forsaken, and the despairing idolater falls prostrate under the open sky, perhaps on the deck of his sinking ship, and cries to Heaven—or to Heaven and earth—for pity.

I mentioned at the outset the Confucianist worship or ritual. I must not close without a few words of illustration. Confucianism has no priestly order, and is almost entirely without idols, strictly so called. Its most universal *cultus* is the worship of deceased ancestors. Every Chinese home has a shrine; almost every group of families owning a common ancestor has a temple, in which are preserved the memorial wooden tablets, "thrones of the man or divine spirits," of the forefathers of the family within a limited number of generations. Twice a year, in spring and autumn, offerings of food and wine are presented; prostrations, invocations and *actual prayers* are made before the *imaginary* presence.

Every walled city in the empire has its Temple of Confucius, or Temple of Learning, in which are preserved the tablets of the sage himself and of seventy or eighty of his disciples, successors, and expositors—Mencius and Chu-tszé amongst them. In these temples, on a fixed day in spring and autumn, animal victims, wine and other offerings are presented; the hierophant being the highest civilian of the district, attended by the subordinate officials and the literary graduates. Here also prostrations and invocations are made as if to the present spirit of the great dead. At Peking there is an imperial temple of this sage, in which the Emperor himself leads the worshippers; and the assistants then include, of course, the highest dignitaries of state.

But besides and beyond the ancestors and the sages, worship is also paid, of a similar character, but with more elaborate ritual, including fasting and lustrations, to Heaven and Earth, whose temples are found at Peking, and also at the eighteen provincial capitals. In times of drought, flood, or other national calamity, special worship, accompanied by earnest confessions and supplications, is offered to this last object of worship—the highest, materialistic, as it is known to the Confucianism of the present day.

News from the Home Field.

DIOCESAN SYNOD OF FREDERICTON.

(Continued from page 4.)

SECOND DAY.

The Synod resumed its session on Thursday morning at 10, a. m.

The first business after Prayers and Roll-call was the consideration of the codification of the Statutes.

Rev. G. M. Armstrong received permission to bring up a matter affecting the Board of Foreign Missions, approving the formation of a Central Board, and arranging the constitution of the Corresponding Committee of the Diocese. The report was received, and laid over for discussion.

Mr. Wm. Jarvis moved that the codification of the acts be read and taken into consideration section by section. He supported the motion in an able speech, reciting the history of legislation in New Brunswick, and the position of the Church from before 1784.

Mr. G. R. Parkin, for Mr. Schofield, moved that, "Whereas the powers vested in the Synod by the Act of Assembly, incorporating the same, have not been found sufficient to prevent frequent applications to the Legislature for the management of the affairs of the Church; and whereas, it is desirable that full power to regulate and control such affairs should be vested in the Synod; therefore Resolved, that it be referred to a committee to prepare a bill to vest such power in this Synod and to repeal such acts or portions of acts as may be inconsistent with such bill; such bill to be reported to this Synod before being submitted to the Legislature." He supported this in an eloquent speech, seconded by Rev. J. R. Campbell.

Mr. C. W. Weldon, M.P., agreed with the speaker in theory, but in a most learned and able manner presented a statement of the relations between the Church of England and the Legislature, and explained that the amendments to the codification gave to the Synod the power to create and subdivide Parishes for ecclesiastical purposes, and all such matters as the Legislature could delegate to the Synod, leaving the Legislature only control of such matters as must come before it.

Hon. Judge Wilkinson supported the amendment.

Rev. F. H. Almon supported the resolution very forcibly.

Mr. G. D. Street, Q. C., supported the amendment, and suggested an amendment which he had prepared, asking the Legislature to repeal all the Acts of the Legislature affecting the Church of England, and vesting in the Synod such powers as might be necessary to carry on its own affairs.

The Synod adjourned until 3, p. m.

Afternoon Session.

The Synod re-assembled at 3 p. m. The Lord Bishop was supported, as in the morning, by Lieut. Governor Wilmot and Rev. Dr. Kingdon.

Rev. Canon Medley supported the amendment. Rev. G. W. Armstrong spoke in favour of the resolution. Hon. Daniel Hanington, M.E.C., supported the resolution. Mr. E. B. Chandler spoke strongly in favour of it. The Lord Bishop then addressed the Synod on behalf of the Resolution. It being now 5 o'clock, the hour of practice at the Cathedral, the Bishop left the Chair and the Rev. G. M. Armstrong took it. Rev. Canon Brigstocke favoured the resolution.

Mr. G. R. Parkin closed the debate. This terminated a discussion which lasted the whole day, and was conducted in a most able manner. Yeas, 23; Nays, 47.

Mr. C. W. Weldon moved an amendment to the effect that the Bill be referred back to the Standing Committee, and that they should be authorized to petition the Legislature for the Act. This was lost, and the Synod adjourned with the understanding that the codification should be taken up in the morning.

THIRD DAY.

The Synod met at 10.30 a. m. After the usual formalities, Mr. Jarvis then brought in the Codification of the Laws.

All the sections on "The Diocesan Synod" were then adopted unanimously, the words "Coadjutor Bishop if any" being inserted where necessary.

The second section was reconsidered, by adding to the effect that all members of the Synod should be communicants and residents of the Parish.

The sections on the Diocesan Church Society was then taken up.

A motion was made by Rev. L. A. Hoyt to appoint a committee to draft a Bill vesting the property, &c., of the Society in the Synod. This was opposed and voted down. The whole of the seven sections were then unanimously adopted, an amendment being accepted to allow investments in municipal debentures of any Province in Canada, instead of confining them to New Brunswick.

The sections incorporating the Bishop of Fredericton and his successors were then read. The Bishop explained that the Queen by Letters Patent had conferred on him the title of "Lord Bishop of Fredericton," but that the Legislature had no power to confer such a title, therefore in the sections his successors were known simply as the "Bishop of Fredericton." This, however, did not interfere with the right of Churchmen to give by courtesy any title which they chose. This settles the matter that the title of "My Lord," a relic of the connexion of Church and State, is simply a title of courtesy and not of right.

The first three were passed with a verbal alteration, and in the last Section a clause was added—"that in order to remove any doubts respecting the election of the Rev. H. T. Kingdon, D.D., in January 1881, and ratified in July 1881, such election is hereby confirmed, and that he is declared to be the Coadjutor Bishop, with the right of succession."

The sections relating to Presentations to Rectories were then discussed. The first section was passed with this amendment, that Priests only shall be capable of admission to any Parsonage benefice or promotion, thus excluding Deacons from institutions of Parishes. The Synod then adjourned until 3 p. m.

Afternoon Session.

The Synod resumed at 3 p. m. the consideration of Presentation to Rectories. When Section 20 was reached, Rev. L. A. Hoyt moved to strike out all reference to pews. This was carried, 34 to 24. Whereupon, Mr. W. M. Jarvis, seconded by Mr. E. B. Chandler, moved to postpone the discussion of the Bill till next Synod, stating that this matter would destroy the whole Bill before the Legislature, as interfering with private rights.

The continuation of the discussion was moved and carried. Rev. F. Sill, who voted in the majority, then moved a re-consideration. His Lordship having to go and meet the Rt. Rev. the Bishop of Albany, Mr. G. Grimmer was asked to take the chair. The matter was then reconsidered, and Mr. Hoyt withdrew his amendment. Hon. D. Hanington moved that the word "male" shall be omitted, leaving women to vote, who are pew-holders, for Rectors. Lost.

At this point the Rt. Rev. the Bishop of Albany, accompanied by the Metropolitan, entered the room, and was greeted with hearty applause. The Bishop introduced Dr. Doane in a few graceful words, alluding to his venerated father, the late Bishop of New Jersey, and the kindly feeling existing for the Church in the United States. Bishop Doane responded in the finished and polished manner for which he is noted, and then left the Synod with the Metropolitan.

Section 20 was then adopted, and all the other sections. The debate was then adjourned until 9.30 a. m. to-morrow.

Rev. Mr. Pentreath moved his resolution on the Permanent Diaconate, seconded by the Rev. G. G. Roberts, to the following effect:—

Whereas, The Provincial Synod at its last session unanimously passed a Canon providing for the admission of Laymen as Permanent Deacons, without relinquishing their secular calling;

And Whereas, Such an order of men would tend to the growth and organization of the Church in this Diocese;

Therefore Resolved, That a Committee be appointed to report at next Synod a Canon regulating the qualifications, and other matters pertaining to such office, and in the mean time this Synod would earnestly invite God-fearing and zealous Laity to offer themselves for the work.

The motion stood over till to-morrow.

Canon Brigstocke then brought in his resolution on Foreign Missions Canon. The following were then elected on the Committees:—

Foreign Missions—Revs. G. M. Armstrong, G. G. Roberts, E. S. W. Pentreath. Laity—T. W. Daniel, C. H. Fairweather, E. J. Wetmore.

Domestic Missions—Revs. Canon Brigstocke, Canon DeVeber, Canon Partridge. Laity—W. M. Jarvis, A. H. DeMille, T. B. Robinson.

The Synod then adjourned till to-morrow at 9.30 a. m.

(To be continued.)

THE DIOCESAN CHURCH SOCIETY OF FREDERICTON.

The D. C. S. assembled in Odd-Fellows' Hall, on Tuesday, July 5th, at 10, a. m.

After Prayers, the Roll was called, and a quorum found to be present.

The Reports were then read. The amounts contributed or promised are given to our readers:—

Andover.—\$60.

Bathurst.—The Envelope system has proved successful. Church to be completed before winter. No decrease in contributions.

Bay du Vin.—12 infants baptized, 5 deaths. Numbers few and poor. Contributions \$25. Failure of salmon fishing has interfered materially with contributions. A Rectory in course of construction.

Burton.—Contributions \$106. House, with land, has been bought at a cost of \$1400, for a Rectory.

Campobello.—Contributions, \$80. Nine confirmed in August last. Sum raised for Church purposes greater than last year.

Canterbury.—Contributions \$40.

Chatham.—Contributions \$80. Increase in voluntary offerings. Mr. Searle, 29 years Church Warden, has died. In St. Mary's Chapel, needful articles of furniture provided, and the building to be re-seated by August, at a cost of \$400.

Derby.—No report.

Dorchester.—Contributions, \$183.11.

Gagetown.—New church consecrated last November. Seats free and unappropriated, and weekly Communion, and a S. S. to be built in a few months.

Greenwich.—Contributions \$40. Church to be built in lower end of Parish. Land for church and burial ground given by Mr. James Nutter. Another station opened, with average attendance of 40. Three Sunday Schools in the Mission, with an attendance of 100.

Kingston.—Contributions not reported. Trinity Church repaired and painted.

Mondon.—Contributions, \$50. The tower and spire are under contract to be completed by Aug. 15th, and several improvements have been made in the church. A school-house is in frame.

New Denmark.—Presbyterians have attempted to draw away some people of the Mission, but without success. The son of the Missionary, Rev. N. H. M. Hansen, is preparing for Holy Orders. Church ready for plastering. Contributions, \$30.

New Maryland.—Contributions, \$70.

Norton.—Decrease in contributions.

Petersville.—Contributions, \$17.85.

Pointe du Lac.—Contributions, \$31.84.

Restigouche.—New church consecrated Sept. 5th at Campbellton by name of Christ Church. Communion plate given by the Bishop, with Altar linen from Mrs. Medley. Font, Altar-cloth, organ, and other things needed. Contributions, double that of last year.

Richibucto.—Rector took charge in January. Church contemplated at Kingston, Contributions over \$70.

Rothsay.—Contributions \$50.

Richmond.—\$60 subscribed for S. S. Library. Besides giving nearly \$100 to increase salary. Gave at Christmas a sleigh robe, and later a waggon. Contributions over \$200.

Sackville.—Contributions \$52.10. Rectory built at cost of \$2700, on which a debt still rests.

St. Andrew's.—Contributions \$265.18.

St. David's.—Contributions exceed those of last year \$90.

St. Jude's, Carleton.—Contributions \$31.46.

St. James', St. John.—Contributions \$100.

St. George.—Baptisms 43. Contributions \$120.

St. John, Trinity.—Contributions \$723.20.

St. Martin's.—Contributions \$70.48.

St. Stephen.—Contributions, \$50.

St. Paul, Portland.—Contributions, \$350.

St. Mary's.—Contributions, \$40.

Shediac.—Contributions, \$22.27.

Simonds.—Church at Black River repaired, and Graveyard fenced. Materials given by John McLeod, Esq. Contributions.

Springfield.—Contributions, \$80.

Stanley.—Church completed, and Rectory built. \$500 due on Rectory. 2,000 men employed last winter in lumber camps. Services were held for them as far as practicable. Literature for these men recommended to be provided. Contributions, \$60.

Sussex.—Not less than \$200. Guild formed at Studholm, with weekly meetings. Attendance on Sundays increasing at Sussex and Studholm.

Upham.—Contributions not behind last year.

St. Martin's.—Contributions \$62.14. Parish Church repaired. Chancel window given by Bishop in memory of Mrs. Catherine Walker. Debt on parsonage extinguished. Burial ground bought, paid for and consecrated.

Waterford.—Loss by fire made up by parishioners, while the Bishop sent a contribution with letter of sympathy. Contributions \$36.53.

Welford.—\$777 realized for new church, and \$900 now in hand for building. Rectory to be begun at once. Contributions not given.

Westfield.—53 baptized, seven of whom were adults. Church Work localized, and found of great assistance. Gift of land \$400. Total amount raised in Parish, \$1737. Contribution to D. C. S., over \$100.

St. Mark, St. John.—Contributions \$333.

Prince William.—Contributions \$75. Organ purchased for church.

Fredericton.—Contributions, \$1050, an increase over any ordinary year.

Kingsclear.—Contributions will not be less than last year.

Maugerville.—Contributions, \$95.

Carleton—St. George's.—Contributions, about \$100.

Hampton.—Contributions, about \$90.

Wicklow.—Contributions, \$60.50.

Woodstock.—Contributions, \$111.

Westmoreland.—Church to be finished by Fall.

The reports from several parishes were not received. The Secretary stated that over 500 communicants were added during the past year, and 67 adult Baptisms. The Statistical Report and the Report of the Executive Committee were then presented.

The reports of the Auditors and the Book Depository were then read. The sale of books amounted to \$935.36, an increase in sales over the last year. The Committee desire to engage a Colporteur. They reported against Branch Depositories.

The Committee on interesting S. Schools in Home Missions reported \$739.28 as the result of one year's contributions from the Boxes. Three leaflets have been issued. The reports were all received and ordered to be printed. The meeting then adjourned until 3 p. m.

(To be continued.)

FREDERICTON, July 11th.—The Consecration of the Rev. Dr. Kingdon, as Co-Adjutor Bishop of the Diocese of Fredericton, took place yesterday morning in Christ Church Cathedral. The edifice was completely filled, many being obliged to stand. At 11 a. m. the beautiful chimes of the Cathedral having ceased to peal forth, a long procession of clergy and students entered the western door, and proceeded up the centre aisle to the chancel, in the following

order:—Six Divinity Students, two Deacons, 80 Priests, Rev. Dr. Kingdon, the new Bishop elect, and the Bishops of Nova Scotia, Quebec, Albany, and Maine; the Metropolitan—Right Rev. Dr. Medley, following in the rear, accompanied by his Chaplain, bearing the crozier. As the procession passed up the aisle, a hymn, set to Old Hundred, was sung. The Metropolitan immediately took his place at the Altar, and was assisted in the office of Holy Communion by the Bishop of Nova Scotia, who read the Epistle, and the Bishop of Maine, who read the Gospel.

The Right Rev. Dr. Doane, Bishop of Albany, one of the most able preachers in the United States, delivered a powerful and eloquent sermon from 2nd Timothy iv. 2. The subject was ably dealt with, and was most suitable to the impressive ceremony about to take place. The Litany was then sung, and the Bishop elect having answered the questions put to him by the Metropolitan, retired from the Chancel, and returned soon after vested in his new Episcopal robes. The hymn, *Veni Creator*, having been sung by the Bishops and clergy, the commission was conferred by the imposition of hands by the Bishops present.

The service throughout was most impressive, the devotion of the congregation being particularly noticeable. The new Bishop has made a favorable impression upon all who have met him, and is well calculated to make a successful Prelate. The mitre worn by the Metropolitan was sent out from England expressly for this service. The altar and font were beautifully decorated with flowers, one member of the congregation alone contributing twelve hundred roses. The morning was warm, clear and bright.—*Tel. to His Herald.*

NEWCASTLE.—At a meeting held in Newcastle on the 29th ult., the Rev. J. H. S. Sweet was unanimously elected Rector. The Parish of Dalhousie will therefore be vacant. There is a good Rectory in the latter Parish.

DIOCESE OF NOVA SCOTIA.

DIOCESAN ROOM.

Collections, Subscriptions and Donations received for week ending July 9, 1881.

B. H. M. DEFICIENCY.

Amount previously acknowledged.....	\$775.36
Proceeds of Bazaar held by two little girls, Louie Ackhurst and Annie Bowman, St. Luke's, Hx.,	2.17
Collection Digby, Day of Intercession.....	3.60
The Bishop's Donation.....	250.00

Total to date.....\$1031.13

EDWIN GILPIN, Treasurer.

BOARD OF FOREIGN MISSIONS.

St. Elizabeth's Church, Springfield, P. E. I.,	\$5.30;
St. John's, Crapaul, \$6.70; John P. Cooke, Esq., \$1; per Rev. Thomas W. Johnston.....	\$16.00

W. GOSSIP, Treasurer.

GENERAL FUND, B. H. M.

River John, per Rev. J. L. Downing,	\$23.51;
Ship Harbour, per Rev. Mr. Jamieson,	\$45.80;
Spring Hill, per Rev. E. H. Ball,	\$10.

WIDOWS' AND ORPHANS' FUND.

Liverpool, per Rev. Dr. Nichols,	\$16.57;
Ship Harbour, per Rev. Mr. Jamieson,	\$6.75;
Mrs. J. M. Campbell, Portland, N. B., \$5; Prof. Lawson, Sackville, N. S., \$1; Miss Lawson, do., do., \$1.	

JNO. D. H. BROWNE, Clerical Secretary.

BOARD OF HOME MISSIONS.

Annual Meeting.—The Annual Meeting of the Board of Home Missions of the Diocese of Nova Scotia was held in Argyle Hall on Friday evening, July 1st, 1881, at 8 o'clock. Present: His Lordship the Bishop, the Venerable the Archdeacon, and a number of Clerical and Lay members.

After Prayers and the reading of minutes of last annual meeting, the Bishop read a letter from the Secretary S. P. G., announcing a reduction of £600, or \$3000, in Grant to Diocese, and calling attention to certain requirements of Society (notably an annual collection in every Parish receiving aid from its funds) if grants are to be continued.

Attention was called by several present to the fact that the S. P. G. had made a grant of £1400, or \$7000, for the year 1882, while the Missionaries of the Society, whose yearly grants the Diocese was requested by S. P. G. to continue, receive fully \$8000. It was felt that to assume the liabilities of the S. P. G. under such circumstances would be most unfair and injurious to the Board, and that it would be better to give up the whole amount of block sum and allow S. P. G. to pay its own Missionaries. The Bishop was, on motion, asked to bring the matter to the notice of the Society in Delahay St.

A letter was read from Rev. Dr. Sullivan, Chairman Central Board of Missions, with reference to the Diocesan Corresponding Committee and the need of the North-West and Algoma Mission Fields. The Bishop referred the matter until meeting of Synod to the Board of Foreign Missions.

The Secretary announced that the Bishop's generous offer of \$250 towards deficiency of \$4,000 in funds B. H. M., provided \$750 in addition was subscribed, had resulted in a reduction of the debt to the amount of about \$1,030, that sum having been paid into the hands of the Treasurer.

An amended Quebec Scheme, which had been adopted by the Board at its monthly meetings was presented, and on motion of W. C. Silver, Esq.,

was discussed, clause by clause. After a lengthy debate and several alterations, the Scheme was adopted, as follows:—

Amended Quebec Scheme.

Clause 1. Where there is no special condition all Grants shall be made for three years from the first of the month, preceding or following the date; yet the Board may, for what it considers good and sufficient reasons, discontinue a Grant after six months notice from date of such notice. In every case the Grants shall cease at the expiration of the three years unless renewed at least six months before their termination.

Clause 2. All Parishes or Missions receiving aid from the Board shall, by their Wardens or other Representatives, pay into the funds of the Board, through the Secretary, at least one month before the 31st March, 30th June, 30th September, and 31st December, in each year, such amount as may by mutual consent be arranged between themselves and the Board. Provided always that the Board, if in any case it is satisfied that half-yearly payments would be more for the interests of all parties concerned than quarterly, may frame their agreement with the Parish accordingly.

Clause 3. At the beginning of every quarter, to wit, on 1st April, 1st July, 1st October, and 1st January, the Secretary shall accept the order of the Missionary for the preceding quarter's salary as agreed upon jointly by the two contracting parties. But where half-yearly payments have been allowed, the Secretary, at the expiration of the six months, if the amount due from the people has not been paid up, shall only accept the order for the amount of the Society's Grant for that period.

Clause 4. When a Parish or Mission fails to make its regular remittances when due, the Secretary shall at once make enquiries by letter, or, if thought necessary, shall visit in person; or a Deputation may be sent to enquire into the cause of such default, and report to the Board. Should the amount due from the Parish not be paid within three months from the date at which it becomes due under the agreement with the Board, the Grant shall cease, and it shall be the duty of the Treasurer to make no further payments; nor shall the Grant be renewed until the arrears due at the time of the cessation be paid up.

Clause 5. The aim of the Board is, and it should be that of the Missions themselves, to make the Missions as quickly as possible self-sustaining, in order that the funds of the Board may be applied to the opening of new Missions, and to the extension of the work throughout the Diocese.

Clause 6. In furtherance of the objects of the Board, it requires that each of its Missionaries shall take care that every eligible person within their respective Missions be solicited to contribute to the General Fund of the Board, and that quarterly returns of the amount of such contributions shall be made by the Missionary to the Secretary in Halifax.

Clause 7. The Board, for reasons which it shall deem good, may allow a Parish or Mission to pay a certain specified amount of their Incumbent's salary in kind, at cash prices, and his receipt for the sum, in the form of a bill of items, shall be counted by the Wardens or Representatives towards making up the amount to be paid by the Parish or Mission; and may also allow the receipt of the clergyman for money given at the offertory to be received from the Wardens as part of the conditional payment required by the Board from the people.

The Bishop gave notice of motion respecting W. and O. Fund. There being no further business, the meeting was closed with the Episcopal Benediction.

GRANVILLE.—*Children's Flower Service.*—The annual Children's Flower Service was held in the Parish Church of All Saints', Granville, on Sunday afternoon last. Some lady members of the Parochial Guild had beautifully decorated the chancel with a profusion of flowers, in wreaths, &c., six beautiful bouquets in vases being upon the Altar, which, with the pulpit, lectern, &c., were vested in white silk, as for a festival. The children met at 2.45 at the residence of Mr. John McCormick, the senior teacher in the Sunday School, and carrying three banners, and each child a bunch of flowers, walked in procession to the church, the hymn "Brightly gleams our banner" being sung as a processional. Immediately after the third collect, the Rector brought forward a large cross, nearly five feet in height, with holes made for flowers, and two young ladies, Miss Mary McCormick and Miss Matilda Calnek, coming up into the chancel took their places to right and left of the cross; the children then advancing, simply handed the flowers to the Rector, who, in return, handed to each a copy of the Prayer Book and a floral card. The flowers were passed to the ladies, who arranged them in the cross until it was completely filled. The Rector then carried it up the chancel and deposited it upon the Altar. A special sermon was preached to the children, and children's hymns were sung. The offertory was for Sunday School expenses. It is hardly necessary to say that the church was crowded in every part.

DIocese OF TORONTO.

St. Andrew's Church, Alliston, and St. Peter, West Essa, held their union festival on 29th inst. Very successful; balloon ascension in the evening. St. John's, Cookstown, building large and commodious driving shed.

Family Department.

CONFIRMATION.

(Written for the Church Guardian.)

A hush of awe each reverent spirit feels
As one young soldier kneels;
The solemn crowd, in silence wait around—
The place is holy ground;
While brooding o'er the scene the Blessed Dove
Seeks ready entrance to the breast of love.

Oh! veteran soldiers of the Cross, who bold
His Banner still unfold,
Well may ye wait, and waiting, hold your breath—
The conflict is till death;
Of those who once the Standard raised with you
How few have been to their allegiance true!

And you, young champions, as ye lowly kneel,
Waiting the Spirit's seal,
Well may your fearful hearts in trembling take
The vows ye fear to break;
Your enemies are strong, the warfare sore—
They only win who to the end endure.

Three wily foes advance with steady feet
Your untried strength to meet;
This threefold power in Eden conquered all,
And wrought man's fatal fall;
The second Adam dauntless stood the shock
And lives victorious still to be our Rock.

Hidden in Him we may resist the first,
Demon of pride accused;
Strong in presumption, active in self-will,
His spirit lingers still;
Self-confident, self-satisfied, and slow
Its own rebellious wishes to forego.

The second lures you on with siren voice,
And bids your heart rejoice;
All pomp and glory, beauty, wealth and power
She offers as her dower
To those who will to petty trifles bind
The soaring instincts of the immortal mind.

The third assails in more repulsive guise—
Be watchful and be wise;
Repel the small assaults of sense and greed,
Of indolence take heed;
Make what is right, not what you like, your rule,
"Christ pleased not Himself," learn in His school.

And now lift up your hearts in earnest prayer
The sevenfold gifts to share:
Wisdom, to see the aim and end of life
Amid its daily strife;
True understanding of God's "hidden things";
Counsel, to know the path which safety brings;

Strength, to pursue with firm, unwavering tread
When storm clouds lower ahead;
Knowledge of fallen Nature's secret sore,
And Christ the perfect cure;
A godly life, to your profession true,
And holy fear, to guard your journey through.

Our Lord, for forty days after He rose
Triumphant o'er His foes,
Taught things pertaining to His Church, nor left
His Kingdom then bereft;
As He the Father's true Apostle came,
So He commissioned others in His Name.

He breathed on them and sent them forth with power
From that auspicious hour;
The Holy Ghost His blessed gift to share,
And ever onward bear
Through circling ages, to the end of time,
Ambassadors for Him in every clime.

And so before you His Apostle stands,
On you lays holy hands;
Through him to faithful hearts the Lord Divine
His Spirit gives like wine.
Peace with the "Son of Peace" shall firm remain,
From cold hearts it shall turn to him again.

Sealed by God's grace in soul and body, rise
A living sacrifice,
His to continue ever, His alone,
Who called you for His own,
The light within you growing more and more,
Until in perfect day you stand secure.

Once more we kneel, and for you humbly pray
That God the Father may
Never remove His overshadowing hand,
But guard you through the land;
And by His own abiding Spirit lead
In pastures of His Holy Word to feed.

Body and soul to His protecting care
We yield, and leave you there,
Beneath the mighty shadow of God's wing
Can come no hurtful thing.
Oh, never wander from that safe retreat,
Until you rise with joy your Lord to greet.

THE OLD CHOIR.

(Concluded.)

"Suppose, Elsie, you were to marry, as you may do some day, and the scene of your new duties lay far from your old home, with its happy surroundings and pleasant remembrances, you bid good-bye to your many warm-hearted friends, and go far away, to live among people who are all strangers to you—what would you require to make your heart light and yourself happy and contented in this new home?"
As Aunt Jane spoke I felt that I blushed rosily. She knew something of my life, my hopes, and my prospects, and her sketch of my future lot was nearly the same as my busy thoughts had pictured again and again.
"Well," said I, confusedly, after gathering my thoughts, "I suppose that I should require a kind, honourable, and enterprising husband; and with such company any wife should be happy."
"That is a reason beyond our estimation, and I

hope that it may some day be yours, Elsie," replied she, affectionately; "but with all this wealth of domestic happiness and comfort would there not be some links wanting—some intercourse with the world besides—to complete your happiness and contentment?"

"Assuredly, Aunt; I should expect to make new friends and enjoy their society. True domestic happiness can never be maintained by denying the social demands of society upon us. I have no doubt that I should find many warm hearts and loving friends, even in a new sphere of life—a distant home."

"I feel assured you would, my dear," returned she in unsteady tones, "your amiability would soon gather you numerous friends, who would make pleasant and happy many of your social hours. But with all the pleasure that it gave you to meet these dear friends, how differently would your heart throb, your voice falter and tears of joy spring to your eyes, at meeting some dear friend and companion of the old scenes of your childhood? To grasp the hand of a dear friend of your new-made home, fills you with pleasure; but to meet the friend and companion of your youth and childhood's scenes, thrills your soul with an unspeakable joy that it is impossible to describe."

"Well, Aunt," faltered I, fairly in tears, "your picture alone of such a meeting has moved me so much that I feel that were it a reality—were I circumstanced as you describe, and an old friend and companion of my youthful days paid me a visit, the joy of meeting this friend would almost overcome me—would be far beyond the joy of seeing any of my new friends, however dear they might be."

"But," queried I, at loss to see her purpose, why all this sketching of a future life for me? We were talking of our church hymns and tunes, and have strayed from our subject to distant lands."

Aunt Jane took off her spectacles and laid them on the stand, and turned slowly to me, saying, "I wanted you, my dear, to understand, to feel the difference between new-made friends and the friends of 'Auld Lang Syne.' These new tunes that are used at our church are, many of them, beautiful, and we listen to them with a great deal of pleasure. They are as the new-made friends, pleasant, nice and enlivening, and give us great pleasure. But when an air, well known of old, swells upon our ears, accompanied by a hymn familiar in by-gone days, and the congregation almost all join in the notes of praise, a thrill of sacred joy, as it were, steals over our hearts at meeting again one of the friends of other years—at hearing the old familiar strains, through which we have again and again breathed our prayers or praises, joys or sorrows, trials or triumphs, hopes or fears, in days that are past. And when we hear the voices of almost the whole congregation joining with hearty zeal in the swelling notes, we cannot but feel that this is a more acceptable offering than the most elaborate performance of an accomplished choir, when the rest of the Congregation stand silent, many of them scarcely understanding the words sung, much less the music."

A knock at the door at this moment obviated the necessity of a reply from me, for which I was glad, as Aunt Jane's words had put ideas into my head that I had not thought of before, and that I wanted to consider.

The door was opened to farmer Wilkins, who, after his cheery "Good morning ladies," said, "My girls wanted me to call as I was passing to ask how you were, Aunt Jane; you was'n't well a day or two ago, they said."

"I'm not as well as usual," replied she, "but still have reason to be thankful for such good health as I have at my age; and I think," continued she, smiling, "that Elsie is of opinion that I stand argument pretty fairly yet."

"Why?" said he, humourously, "hav'nt had a row, have you?"

"O no," laughed I, "we were only giving our opinions on Church music."

"Oh! I see," exclaimed he, "its new music against old music; but which come out best?"

"We hav'nt decided yet," answered Aunt Jane, "and now, perhaps, you will give us the benefit of your opinion?"

"I don't want to talk about it," said he, getting serious, "its like opening afresh an old sore. Perhaps the new plan is best, as the parson says."

"Perhaps it may be best after a time," said I, anticipating his objection, if it is'n't now.

"The congregation will soon become familiar with the hymns and music."

"Maybe so, Miss Elsie," said he, "leastways, the younger ones may; but I'm afraid the congregation will never join in the singing like they used to do, so many new tunes are sung, and they rattle over some of them so fast that they take the breath from us old people."

"O," replied I, laughing, "the music is not all fast; there are plenty of good old tunes that you know, and we'll hear your voice joining with us yet, Mr. Wilkins."

"Perhaps so, Miss Elsie," but as it's been lately, I feel that I can't join in the Services of our Church as I used to."

"Some say, you can sing with the others in the heart, if you can't with the voice."

"But the feeling isn't the same."

"Would the ministers be satisfied if we uttered the responses in our hearts only? No! They wish us to respond in a full and earnest voice, as the most suitable form of worship, and the best means to engage the heart."

"And they are right."

"Just as much, should we join in the praises that are sung at our Church, with heart and voice; but because the times are, I might say, an unknown tongue to us, we can't do it."

"But, ladies, I did not mean to say so much; hope you'll excuse me, it's time for me to be going. Good morning."

And the honest-minded old man was gone. We sat some moments after he had gone in silence, busy with our thoughts, when Aunt Jane broke the stillness by observing—

"Mr. Wilkins' ideas may be presented a little bluntly, but, my dear Elsie, you must allow that there is much truth and reason in his statements."

"Yes, Aunt," replied I, hesitatingly; "I must thank both you and him for placing some things before me in a new light. I never thought before of any injustice being done to the congregation by the course taken by our choir."

"Well," said she, reflectively, "the injustice—if we may call it such—might be easily smoothed out, or the most part of it, by not attempting too great a number of new tunes in the 'Church Hymns,' and by occasionally using some other old and favourite tunes to the hymns. As a general rule, I should say, let choirs who are guiding the singing for congregations select music with a view always to improvement and excellence, but as near as may be enable the congregations to take part with them."

"Well, Aunt," replied I, "I do not control our choir, but possibly may have some influence in the management. It will be difficult to get our leading singers to compromise to any degree that will suit the older members of the congregation. But I must bid you good-morning and good-bye for a time," said I, rising.

"Oh! how is that? Are you going to leave us?"

"Yes, Aunt; I am going for a visit of three or four weeks up to Uncle Whitney's, and must pack my valise this afternoon, to be ready to start early in the morning."

"I wish you a pleasant journey," said she, rising and taking my hand. "Good-bye."

"Good-bye," said I, gaily, little thinking that this was to be our last farewell.

The early morning saw me whirling away in the train, many miles from home.

The next four weeks were spent in enjoying the pleasures of beautiful country scenery, arrayed in its gorgeous June apparel.

Time fled so quickly that I did not dream that my leave of absence had expired, when a letter from home recalled me to myself, and likewise threw a pall of gloom over my buoyant spirits—a weight of sorrow on my joyous heart.

Aunt Jane was dead! Kind, noble Aunt Jane, had gone to her rest.

Her sickness of which she spoke lightly, had been more serious than her friends supposed, and had gradually gained upon her since the day I left home until she passed peacefully away.

That good-bye we bade each other in the little old door-way before I left home, was good-bye for eternity.

By starting on the next train I would just get home in time to attend her funeral.

With tears and haste I got ready, and was driven to the station in time for the train, and soon was speeding homeward.

The bell was tolling its mournful knell when I reached the village. The procession, with solemn quietness, was forming in front of the cottage.

The silent grasp of the hand and the moistened eye of the many people I met, told, more plainly than could words, how beloved was the departed by the whole neighborhood.

Hastening home for a few minutes, I soon learned the particulars of her last hours, her sufferings, her patience, her reliance upon her Saviour, her charges, and farewells to weeping friends. All those precious acts and sayings to every one of the dying moments of their friends, which are so treasured by loving hearts.

Among other things, it was her request that the Old Choir would sing at her funeral the hymn commencing "Thou art gone to the grave, but we will not deplore thee," to the tune "Scotland." The love for her old favorite airs had not deserted her even in the hour of death. The old choir, though somewhat broken up, engaged to comply with her request; and, after the solemn procession had filed into the church, took their places in the choir seats as in days of yore.

I need not speak of the solemn service that followed. Most of us know by sad experience how the magic words soften our sorrow, and bring us to look calmly upon death as but a change of state; while the blessed hope of an everlasting life is pictured most vividly to our minds. When the hymn was given out, (the one requested by the departed), there was considerable emotion apparent among the venerable choir. The mournfulness of the scene seemed reflected in their faces. It was plain to all that this solemn, sacred duty—the performance of this last request of their dear friend and companion—was the only reason that would induce them to sing on that occasion. As the organ softly played old "Scotland" over, the stirring notes at some passages in it seemed to almost speak the words of the old familiar hymn at every pulsation. When we rose, I noticed so much emotion in the faces of the choir, so many using their handkerchiefs, and clearing their throats, that I trembled for their success.

[Concluded on page 6.]

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
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PRESIDENT DART'S ADDRESS.

Many persons have questioned the wisdom of the President in advocating or discussing at all the subject of University Consolidation after the Alumni Association had decided against it; but without wishing to champion Canon Dart, who is quite able to defend himself, we may be allowed to point out that the address was no doubt prepared long before the action of the Alumni had set the matter at rest, so far as King's is concerned, and that it would then be too late to make the necessary alterations, without destroying the unity of the paper. Apart from this, which explains itself, no one can have heard or read the President's able address without recognizing that it is the work of one most loyal in every way to King's College, Windsor, although bearing internal evidence that the writer had allowed himself to be carried away at times by the misleading hope, which some crafty tongue had whispered in his ear, of a great central University, seated in Windsor, within sound of the Chapel bell of King's College.

Those who know the history of the College Question of late years, and who are able to read between the lines, know full well that a large majority of the men who so persistently advocate the formation of one central University do so largely, if not solely, from a desire to have it located in Halifax, and that much of the zeal now displayed would disappear if Windsor or any other place in the country were selected.

Mr. Ambrose, in his sermon, which we shall publish in full next week, eloquently and ably showed the dangers that must inevitably follow the setting up of a College in which God shall not be publicly recognized, and where, from year to year, no voice of prayer or praise is heard. The views he gave utterance to represent, we are glad to know, the matured opinion of the Christian bodies who control Acadia and Mount Allison Colleges, and are the settled convictions of the Church of England. Common candour and honesty have led the Alumni Associations of these Institutions to decline a Conference, seeing that such sentiments would conflict with the secularizing views of those who are among the chief promoters of the proposed University. Besides, as the Bishop and the Hon. Senator Almon, at the Encenia, so warmly and so effectively declared, and as each of the heads of the other Colleges has also declared, substituting each his own College and location, "we will not, so long as God is with us, give up King's College as it is, and Windsor, where it is;" "We will not give up Acadia and Wolfville;" "We will not give up Mount Allison and Sackville." And as there can be no change of opinion in this matter, what good can possibly result from a Conference?

We have had our views on the subject of Consolidation greatly modified of late by discovering that what seemed the disinterested labours of warm sympathizers and promoters of higher education are simply the selfish and partizan efforts of an organization to take from the religious bodies, who have so long and so faithfully administered the trust, the Endowments of those Educational Institutions upon which our highest hopes for the future of our country so much depend. It may be of small matter to some whether the youth of our land be educated by Christians or but cultured agnostics, but the men who provided the Endowments by which the Educational Colleges are maintained felt it to be of

the greatest consequence that those who are being fitted to fill the important places of public and private trust should be educated to recognize their responsibility and accountability to God, and that the influences surrounding them should be of a positive Christian character. Having been placed in charge of one of these Institutions, with a full knowledge of the principles which prompted the liberality of its founders and benefactors, it would be a strange betrayal of a sacred trust should the governing body be induced to give up King's College into the hands of secularists, who can in no way appreciate the motives and designs of those who gave it being, and of its friends and supporters at the present time.

Let us hope that we have heard the last of this latest effort to divert the Endowments of King's College from their original foundation, and that henceforth, with renewed energy and more determined resolution, the College may be carried forward to fulfil the objects of its founders as a great Christian Institution of higher learning, supported by the benefactions and prayers of all who desire that this land shall be held for Christ and His Church forever.

But to return to the President's Address. After having referred to the loss of several well-known and highly-esteemed Alumni, who had passed away during the year, Dr. Dart proceeded directly to a review of the College. Speaking of its present condition, and the outlook for the future, he said:—

"We all know that the withdrawal of the Provincial grant has placed the College in a financial difficulty. It is not my purpose to question the justice or policy of the withdrawal, or to plead for a renewal of the grant. It may be renewed, but it is certainly not safe to reckon upon it. There are many reasons, however, which should prevent our present difficulty from making us despair of the future. This Convocation Hall, the Collegiate School, the Chapel, all show that King's College still possesses well-wishers, whose wishes do not evaporate in words. True, we have lost the benefactor to whom we are most deeply indebted, but we may hope yet to find some lover of education, and lover of his country, who will follow the example so nobly set by Mr. Edward Binney.

"Within the last two years the Governors have had opportunities of diminishing the College staff. When one vacancy was created by death and another by resignation, they did not hesitate, as they might excusably have done in view of the possible lapsing of the Government grant, but proceeded at once to fill up the vacant posts. They determined to keep King's College in the front rank. Our faculty of Arts is therefore still complete. As for our students, their numbers have for some time been steadily increasing. Out of the forty-two who now attend our classes, a few are studying for the medical and legal professions. A larger number are destined for the ministry. Of these latter seventeen belong to Nova Scotia and six are connected with the Diocese of Fredericton. When the Collegiate School is also taken into account, it will be seen that the College is doing a fair amount of work for the Province in general and the Church of England in particular.

"With respect to our course of studies, I may quote a passage from a leading article of the *Mining Journal* (London, England) of May, 1881, the editor of which has always shewn himself eager for the advancement of scientific education in Nova Scotia, and for the development of the mineral resources of the country:—"To return to King's College science curriculum, it may be safely said that it leaves little to desire. It has now one year's (every day) lectures on inorganic chemistry with practical work, and two terms in experimental physics. Then come Responsions, the passing of which is a guarantee that the students have satisfied the examiners in Classics, English Literature, Mathematics, and other subjects regarded as essential in the education of a gentleman. In the degree he has then to perform a fair amount of sound, practical work, including Mineralogy, Geology, and Chemical Analysis, with enough Botany and Zoology to ensure the successful study of Geology and make it interesting. That such a course will turn out men competent to utilize practical experience to the utmost cannot be doubted."

So far for the *Mining Journal*. We have now to ask whether this work is to go on. With our expenditure exceeding our income by almost \$2,000, the all-important question is, "What is to be done?" The deficit might possibly be lessened some \$200 by the application of very rigid economy, but I am not at all certain of it. And even supposing that this could be done without a sacrifice of character and efficiency, the difficulty could not be removed—it could only be lessened to a small extent."

With respect to an addition to its staff of Professors in Divinity, we were glad to find the following:

"The rational opinion seems to be growing in New Brunswick that it would be more economical and more satisfactory in every respect for the Church there to support King's College as the Divinity School of the Diocese than to set up a small institution of their own elsewhere. The establishment of a chair in Windsor would obviously cost far less than the establishment of a complete institution, however limited in character. I ventured to make this suggestion in 1877, and a large section of the clergy and laity in New Brunswick wish to take action upon it. This may be done eventually to the great benefit of both Dioceses. In last week's CHURCH GUARDIAN there was an admirable hint to the same effect for the foundation of a Professorship, to bear

the name of our venerated and excellent Metropolitan. We hope this hint may be of a prophetic character. Meanwhile, we are glad to offer to students from New Brunswick the same advantages that are held out to those of Nova Scotia. The election of the Rev. Canon Brigstocke to the Board of Governors is another proof (if another be needed) that the authorities of King's College are willing to do their utmost to meet the wishes of the Church in New Brunswick."

In urging the claims of King's College upon the attention of its friends and supporters, the President gives assurance, in the following language, that he means it to occupy no inferior position:

"It may seem injudicious to speak of increasing our staff, when our pressing difficulty is the maintenance of our present position; but 'Forward' must be our motto. If King's College is to live as a University its friends must aim at increasing the quantity of instruction. A large number of students will not be attracted here until we have provided for the wants of many different classes. We must offer advantages of special training not only to Divinity students and engineering students, but also to youths intended for the legal and medical professions. I would propose, therefore, that we aim at the establishment of a lectureship in law and history and of a lectureship in physiology. The former would tend to raise the character of the legal profession in the Provinces, and the latter would be helpful to those students who intend to pursue a medical course in Great Britain or in the States. Competent graduates, I have no doubt, could be found in the neighbourhood who would undertake the duties of these posts in addition to their professional work. The proverb that nothing succeeds like success is certainly true with regard to Colleges."

And Dr. Dart concludes his Address with this strong appeal:

"It is hard to believe that the Alumni throughout these Provinces will readily allow their Alma Mater to fall below kindred institutions. But if anything is to be done to preserve the University, it must be by the Alumni themselves. I do not limit my remarks to the incorporated Alumni, but I include all who are indebted to King's College for their education. If these came forward with their contributions, and solicited the friends of education in their respective circles to do the same, I believe that the University would soon stand on a sure footing. It would be saved from the need of appearing as a humble suppliant before the Legislature of Nova Scotia, ready to accept the degradation of a farcical inspection, as the condition of some paltry pittance. I mean no disrespect to our learned and experienced friend the Superintendent of Education when I say that no one man could possibly perform the task that was intended to be imposed upon him. It is obvious that nothing less than a commission of four or five specialists would be required.

"We can, therefore, confidently appeal for support and extension to all classes of the community. It mainly depends, however, on the Alumni of King's whether their College shall drag on a feeble existence with a mutilated Arts course, or be transformed into a purely Theological Seminary; or again, whether Windsor shall become the seat of a real living growing University for the Maritime Provinces."

REV. DR. WRIGHT'S SERMON ON THE NEW REVISION.

As our correspondent, the Rev. D. Smith, seems to think that we have endorsed Dr. Wright's views because we inserted his sermon, on the assumption, we should imagine, that it had been especially selected to represent our own feelings, we must offer a few words of explanation.

Some time ago, our travelling agent urged the importance of publishing occasionally a sermon preached by our Canadian clergy. We have never felt that such a course was desirable, but on the repeated and urgent representations of Mr. Shaw, we expressed our willingness to respond to what he declared was the popular desire.

Two or three of the clergy very kindly sent us MS. sermons, which we published, and Dr. Wright (we make sure from the best of motives) recently sent us the sermon to which our correspondent now takes exception. While we felt far from satisfied with the way the Dr. treated the important subject, and widely differed from his conclusions, we knew that among our readers, (some of them the ablest minds in the Canadian Church), there would be no lack of strong and able criticism, which, under the circumstances, we do not feel justified in withholding, nor do we think Dr. Wright would wish us to.

We have not the time ourselves to write a sermon each week for the paper, even were we model sermon-writers; and if we could, such a course would defeat the object in view, viz., that they should be more varied in interest from having been composed by different persons.

We are strongly of opinion, that in this case, as in others, discussion will not only do no harm but will do much good, and we shall be glad to afford every assistance to those who may wish to take part in it.

CORRIGENDA.—In "Notes for Confirmation Classes," No. IX., in GUARDIAN of 30th June—12th line from end of 1st paragraph for "few" read

"Jew"; in 11th line, for "guilty" read "idle"; 18th line from end of same paragraph, for "sometimes" read "likewise." No. XI of the Notes will appear next week.

DIOCESAN SYNOD OF FREDERICTON.

FIRST DAY.

The Synod assembled in Odd Fellows' Hall, Fredericton, on Wednesday at 9.30 a. m.

The Holy Communion had previously been celebrated in the Cathedral by the Bishop, assisted by Rev. Dr. Kingdon and four of the Canons of the Diocese.

After prayers the Roll was called, and during the day all the clergy were found to be present, and a large attendance of lay delegates.

The Minutes of the last General Meeting were taken as read and confirmed.

The Bishop addressed the meeting and read a testimonial from the Bishop of St. Albans, commending Dr. Kingdon as a suitable person for the office of a Bishop; also, a letter from the Bishop of London, speaking highly of his ability and loyalty to the Church; and from the Bishop of Manchester, bearing testimony to Dr. Kingdon's scholarship. His Lordship then read two letters, identifying Dr. Kingdon with the Vicar of Good Easter. His Lordship then stated that at the last Session he nominated Rev. Henry Tully Kingdon, M. A., Vicar of Good Easter, whereas the name should have been Rev. Hollingworth Tully Kingdon. He now desired that the Synod should take such steps as would correct the misnomer and confirm and ratify the election. He also stated that the Bishops of the Province, having been informed of the mistake, had consented to the consecration.

The Minutes of the Special Meeting were read. Chief Justice Allen moved a resolution, seconded by C. W. Weldon, M. P., reciting the facts in the case most fully and in a legal way, and confirming the election. This was carried unanimously.

The Bishop thanked the Synod for their forbearance and was ready to bear the blame; it was only another proof of their kindness to him.

The Coadjutor Bishop elect was then notified of the confirmation of his election, and was requested to take a seat in the Synod.

The Board of Discipline was approved by the Bishop, substituting Mr. C. W. Weldon and Mr. E. L. Wetmore for Mr. G. A. Schofield and Mr. G. W. Whitney.

The Standing Committee was then elected, as follows:—Rev. Canon Partridge, Rev. G. M. Armstrong, Rev. Canon Medley, Chief Justice Allen, and Messrs. C. W. Weldon, W. M. Jarvis, and E. B. Chandler.

Dr. Kingdon, having been introduced by Canon Medley, was received by the Synod, standing. His Lordship welcomed him, and Dr. Kingdon, in a few well-chosen remarks, with much feeling, addressed the Synod.

The Committee on the Divinity School reported in favour of postponing the question until next year.

The Report of the Foreign Mission Board was received. Several notices of motion were received, and a few verbal alterations in the Constitution confirmed.

The Report on the Sunday Schools of the Diocese was read and received.

The Synod resumed its Session at 3 p. m. The Committee on Aid to Algoma reported a sum of about \$214.00 raised for the support of that Diocese, which was ordered to be entered on the Minutes.

Rev. Canon Medley brought up a motion to hold the Sessions of the Synod biennially. This was seconded by W. J. Gilbert, Esq., and, after considerable discussion, was negatived by both orders.

A motion to allow one lay representative to be non-resident was lost.

The codification of the Church Acts was ordered to be considered, section by section, and taken first in order to-morrow morning.

(Continued on page 2.)

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

Compiled by the Curate of Yarmouth.

No. II.—(Concluded.)

A few more words and I have done. Again the scene was changed, for on Mary's death Elizabeth, favourable to the Reformation and the spread of the Bible, became Queen, and the pealing of joy bells, the blazing of bonfires, and every possible manifestation of happy welcome on the part of her subjects. According to the custom of the day, a custom which is by no means confined to that day, there was a grand procession. As the Queen came near Cheapside there appeared an old man with scythe

and wings, representing Time, leading a young person in white silk—his own daughter—personating Truth. She held in her hand a Book, on which were the words, "Verbum Veritatis" (the Word of Truth.) It was the Bible in English, and was handed to the Queen. "As soon as she received it she kissed it, and with both her hands held it up, and then laid it upon her breast, greatly thanking the city for the present, and said she would often read over that Book."

By command, copies of the Great Bible were placed in the Churches, from which they had been removed in Mary's reign; and a bill was passed in the House of Lords which provided "for reducing of diversities of Bibles now extant in the English tongue to one settled vulgar, translated from the original." Parker (now Archbishop of Canterbury) undertook to set the whole work in motion by dividing it into portions and allotting them to other Bishops and such men who were marked for their scholarship. It required, of course, considerable time to complete the whole work, comparing the many different translations with the best copies of the original text; but all being done, these portions were sent to the Archbishop, who, with certain learned Divines, re-examined the whole. It was published in 1568, and is known as the Bishop's Bible. In it the initials of the names of those who assisted in this translation are printed at the end of their respective parts. Coverdale was still alive and had returned from the Continent after Mary's death. On account of his great age, being now 80, he took no part in this translation. We respectfully draw a veil over the good man's shortcomings and strange prejudices in his older days. They were the fruits of his Geneva exile, and they tainted more than he. He died in 1569.

We have said a good deal about Coverdale. We will be justified not only by his great and continued work as a Translator, but by the fact that when at the last Revision of the Prayer Book, the introductory sentences at Morning and Evening Prayer, and the Epistles and Gospels for Sundays and Holy Days were taken from the "Authorized" Version, the Psalms, and the "comfortable words" in the office of the Holy Communion were still left as before from Coverdale's translation. So that we are brought into contact with his work at those two parts of our worship upon which our minds dwell with the greatest fondness and frequency. Canon Westcott's words are so apt that I may be allowed to quote them:—"When the last changes in the Prayer Book were made, it was found, it is said, smoother to sing; but this is not a full account of the matter, and it cannot be mere familiarity which gives to the Prayer Book Psalter, with all its errors and imperfections, an incomparable tenderness and sweetness. Rather, we may believe that in it we can yet find the spirit of him whose work it mainly is, full of humanity and love, not heroic or creative, but patient to accomplish, by God's help, the task which had been set him to do, and therefore best in harmony with our daily lives."

In the Bishop's Bible Prefaces were written by Archbishop Parker for both the Old and New Testaments. I quote one sentence from that before the New—"Here we may behold our inheritance, not of the temporal land of Canaan or of the translation of us to the place of worldly paradise, but here may we see the full restitution of us, both in body and soul to the celestial paradise, the heavenly City of Jerusalem above, there to reign with God the Father, God the Son, and God the Holy Ghost for ever."

Principal Versions:—Wycliffe, Tyndale, Coverdale (Matthew's and Laver's), Great Bible (Cranmer's), Bishop's Bible.

Correspondence.

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

THE SEPTUAGINT.

(To the Editors of the Church Guardian.)

SIRS,—“Cohen's” letter of 9th June asked Mr. Shreve to account for the dissimilarity between the Hebrew and Greek texts of the Old Testament. “R. S.” replies that if “C.” had asked his question of a very accomplished scholar the answer given, if advancing any definite theory, could be forcibly combatted on the authority of other equally learned men, which naturally means that one man's opinion is as good as another. A translation is either literal or free, and its value consists in conveying the proper meaning of the original; but our subject is of too serious a matter to be disposed of *currente calamo* style.

These are times of enquiry and research, and any one asking for information on any subject, more particularly on Biblical Hermeneutics, has a right to expect an answer, especially when attention has been directed to it. “C.” does not attach any very great importance to the Fathers, and so far as authority goes, they are considered valuable only when they agree with the Holy Scriptures. In reference to authorities “C.” is *in horto s.no.*, and must rely on the Hebrew and Greek texts for proof of what Philo calls “the sisters (Hebrew and Septu-

agint), as the same both in words and things.” “R. S.” has therefore not answered “C.'s” question as to where the 70 got their authority. “C.” must apologize for trenching on your columns, but he does not suppose that you would stop any discussion that promotes Biblical study.

Yours,
COHEN.

IS CHRIST DIVIDED?

(To the Editors of the Church Guardian.)

SIRS,—“Apologist and defender,” of the Christian denominations who teach the Protestant doctrine of salvation by Faith in the Lord Jesus Christ. I accept the title in the sense in which the following authorities are their apologists and defenders. The Archbishop of Canterbury, speaking, recently, at a dinner given by the Lord Mayor of London in honor of the Rev. Dr. Moffatt, the great Missionary to Africa (not an Episcopalian) said—“when men were brought into contact with heathenism, they knew there was a gulf between it and Christianity before which the differences of the several Christian denominations sank into insignificance.” The inspired Apostle St. Paul, speaking to the Philippians, (revised version) says, “some indeed preach Christ even of envy and strife, and some also of good will; the one do it of love, knowing that I am set for the defense of the Gospel; but the other proclaim Christ of fiction, not sincerely, thinking to raise up affliction for me in my bonds. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.”

And further, to such as deny Church unity to those non-Episcopal bodies who are known to preach effectually to the casting out of the demons of irreligion and heathenism, I humbly suggest a study of the Master's words in reply to His intolerant disciples; “Forbid them not.”

If the highest dignitary in our Church can overlook the distinctions of the denominations; if the Apostles of the Gentiles could rejoice in the proclaiming of Christ, even of fiction; if the Saviour would not forbid those who were not His followers, doing good in His name, who are we that we should consider as aliens and strangers good men of other denominations who preach Christ crucified to sinful men, and who preach Him, as it is undeniably known, with such success that the best men of our Church rejoice in their work.

The friends who have noticed my letters have set forward the importance of “the Church,” assuming that somewhere there exists a visible body, entitled *exclusively* to the appellation—that in it true unity is found; and one remarks, “if there is no true Apostolic Succession, there is no Church.” I have before asked, where, among the Churches having Apostolic Succession is “THE Church?” Here is one claimant for the pre-eminence. The words are those of the Roman Catholic Bishop of Saint John. “Leo XIII, the 266th successor of Peter, who had sat on the Papal throne since Christ was on the earth—the head of the Eternal Church, that, notwithstanding the disturbances and tumults of the world, according to the promises of God, shall last to the end of the world.”

Another claimant is the Eastern Church, anathematized by the Roman Catholic Church, which Eastern Church assails the Papacy with equal severity, while antagonistic within itself—half the Greek Church denouncing the other half. The old Lutheran Episcopal Church goes on its steady way, interfering little with others. The Protestant Episcopal Church disparages the Reformed Episcopal Church; all these agree in one thing, all have the true Apostolic Succession. Have they unity? Is this the seamless garment?

Yet Christ is not divided!

There is a “Mystical body” of God's Dear Son. Our Church speaks of it in the Collect for All Saints' Day. I venture to think this expression refers to the universal Church of Christ, comprising all His faithful ones, on earth and those who have passed away in His “true faith and fear.” We can discern unity in this “Mystical body,” none in visible communities. Christ's words praying that His followers may be one, have their natural application to this, His invisible Church.

Doubtless, the day will dawn when unity will be visible on earth—it has not dawned yet. But every effort to advance that blessed period, by seeking to promote a spirit of love, and gentleness and forbearance among professed followers of the Lord should be ceaselessly made. Long experience, and not unfruitful efforts to bring recruits into the fold of our Church, have convinced the writer that the true way to promote our own progress in influence and numbers, is to recognize the good we see in others, and extend to them that charity which led the wise Apostle to say, “grace be with all them that love our Lord Jesus Christ in sincerity.”

Your obdt. servt.,
ROTHESAY.

THE REVISION.

(To the Editors of the Church Guardian.)

SIRS,—It may be interesting to call attention to the translation in the Revised Version of the first verse of the Epistle for last Sunday, 1 St. Peter, v. 5. The Authorized Version is—“All of you be subject one to another, and be clothed with humility.” By a fuller and more literal translation of

the word for “be clothed,” and by the omission of the word for “be subject,” for which the authority is slight, the Revised Version gives—“Yea, all of you gird yourselves with humility to serve one another.” This at once suggests the thought that St. Peter had in his mind the scene he once witnessed when the Master girded Himself with a towel to serve His servants; and that by these words St. Peter would enforce that example.

H.
5th July, 1881.

THE REVISED NEW TESTAMENT.

(To the Editors of the Church Guardian.)

SIRS,—Any sermon preached in the Church of St. John the Evangelist, Montreal, or elsewhere, would be justly exempt from public criticism so long as it was addressed only to the original hearers; but when, through your instrumentality, and without a word of comment from you, it finds its way into every Parish in Canada, the case is entirely changed, and it seems only right and just that any of your readers who think its teaching mischievous, and its language and reasoning rash and injudicious, should be granted the same opportunity of replying to, that has been given to the circulation of it.

I venture, then, to ask for space for a few remarks on the sermon of the Rev. Wm. Wright, M. D., published in your last issue. And first, sirs, I must express my surprise at the evidence which Mr. W. adduces as establishing his opinion that no revision of the New Testament should have been attempted. “Dean Alford said ‘sacred criticism is still in its infancy.’” But Dean Alford, if now alive, would scarcely sanction the use of his words as an argument against revision. For not only did he, in the same chapter and section, say of the *critical text* of the Greek Testament that its “critical authority was very feeble,” and speak of “the real gain which has accrued to our knowledge of the sacred text from that modern criticism which it is now becoming the fashion to despise; the positive progress which it has made in all those places where the ancient MSS. are unanimously against our received text,” &c.; but, as Mr. W. well knows, he published a New Testament for English readers, and was one of the original company of revisers. Whatever Bishop Ellicott may have said at one time, he has, at all events, long laboured in the work of revision, having been associated with Dr. Moberly (whose Catholic spirit and tendencies Dr. Wright will not question), and three other clergymen, in preparing and publishing a revised edition of St. John's Gospel and some of the Epistles of St. Paul, as long ago as the year 1857; and his own words in presenting a volume of the Revised New Testament to the Upper House of Convocation are a sufficient answer to Dr. W.'s charge of inconsistency: “The time, however, was not then (1857) ripe, though the process of maturation had commenced. So half a generation passed away. Fresh critical subsidies were accumulating; new exegetical works were multiplying; and at last the time was ripe, and the great movement with which Convocation had been so intimately connected began in February, 1870,” &c.

Another subject of surprise is the imputation, on the authority of Bishop Cox, of a guiding principle which, I am certain, all the revisers would indignantly repudiate. Can any one, who calmly and dispassionately considers the composition of the Revising Committee, doubt that in revising the text they would honestly and fairly, and to the utmost of their great ability, consider and weigh well *all* the evidence for each individual passage that could be obtained?

I do not propose to follow Dr. W. through his list of omissions and changes. Some certainly are important; but the importance of others I cannot but think he has greatly exaggerated. I shall have occasion to speak of one or two a little later. I would only observe now that the most important omission, that of the Heavenly Witnesses, brings the text into harmony, not only with all the Greek MSS. before the 16th century, but also with the early versions and Greek fathers, who, according to Bishop Cox and Dr. Wright, were to be “overruled on the authority of two or three Egyptian codices.” But what I chiefly object to is the reasoning which leads Dr. W. to condemn the alterations which have been made. “They leave the text imperfect”; “some make it less graphic”; some tend “to obscure a doctrinal point.” (I hope Dr. W. means “makes the application of a particular text less pointed,” not “obscures the doctrine itself,” which never rests on a single text, &c.) All such criticisms are out of place when the question is, “what changes are required in the interests of truth?” Such difficulties as he adduces may well be left to take care of themselves.

As Dr. W. advances, I find it more difficult to follow him and ascertain what he really has in his mind. “Scholarship alone,” he says, “has no right of itself to change the Scriptures, to chip and mar the jewel of the Church, to falsify the Divine prediction, ‘Heaven and earth,’” etc.—(St. Matt. xxiv. 25.) If there were any question of changing the Scriptures, I should say that not only would scholarship alone and of itself have no right to make such change, but that nothing in Heaven or earth could possibly give such a right to it. But surely it is a legitimate and praiseworthy employment of scholarship to ascertain as far as possible what really are the words of Scripture. Again Dr. W. says, “no man, however clever, no single branch of the Church, not even the Church of England, with all

her Colonial offshoots and American alliance, has a right to let a single grain of the Bible, to let a single word or meaning fall to the ground.” True. But would Dr. W. give such a right to the Universal Church?

When he goes on to tell us that “if the reconsideration of the text of Scripture is to be undertaken, there should be representatives from every part of the Church to assume the work—an Ecumenical Council;” and further tells us that “our old version of the New Testament has the Catholic text,” but that the “revised work drops out part of that text and changes the sense in other parts,” and “that a single passage thus treated is enough to sever it from the Bible of Christendom,” he seems to me to be leading us far from the realms of the practical and the true. That he is dealing with the impracticable he himself sees. But I would ask him on what authority he speaks of a Catholic text? Did the text of the New Testament ever form the subject of an Ecumenical Council? Is it not true that the Greek, which corresponds to our present version, does not correspond throughout to any printed Greek Testament known to be extant when the version was made? Is it not a little singular that the *Tablet* calls attention to the decided approximation of the Revised New Testament, in a multitude of instances, to the rendering of the Vulgate; and mentions particularly the hymn of the angels at the Nativity, and the omission of the doxology at the end of the Lord's Prayer in St. Matthew's Gospel.

Whether the present version will ever be adopted authoritatively or not no one knows, but I cannot for a moment conceive how the Church would stultify itself by adopting it. And surely Dr. W. is not only dealing in exaggerated language, but is forgetful of the fact that for half a century after the present version was authorized, the Epistle and Gospel were read from an earlier version, when he dilates upon the difficulties that would arise; and he quite takes away my breath when he gravely tells us that “the Sixth Article would have to be altered.” Its words ‘the New Testament commonly received’ mean the version we have always had and not the revised.” I must confess that it had never occurred to me as possible that any one reading the words of the Article, “*All the Books of the New Testament, as they are commonly received*,” would for a moment imagine that the idea of any version was in the compilers' mind, that the Article was intended to teach more than this, viz., that the Church of England accepted as Canonical the *Books* which the Universal Church accepted as Canonical, and none other. And not less improbable should I have thought it, before experience, that a preacher in a City Church could make the categorical statement the words “New Testament as commonly received” meant a *version of the New Testament which was not published until fifty-nine years after the Article had been compiled.*

While, sirs, it is well that the Revised New Testament should run the gauntlet of a severe, but calm, thoughtful and dispassionate criticism, it is not well that such criticisms as Dr. Wright's should, unchallenged, be freely circulated by your aid in all our Parishes; and on this ground I ask that you will not refuse to this letter a place in your columns.

Yours,
D. SMITH.
Sydney, C. B., July 4th, 1881.

PAROCHIAL VISITS.

(To the Editors of the Church Guardian.)

SIRS,—The very interesting Table of Statistics to be found on page 48 of the last Report just issued of the B. H. and F. M. supplies much material for thought.

Let me mention some of these suggestive figures. It has been sought for many years to impress upon the minds of the clergy, particularly the younger, that “a house-going Parson makes a Church-going people.” Can we apply the test of experience to this maxim of accumulated wisdom? From said page 48, it would appear we are—

Parochial Visits in four Missions.	Average attendance at Service in four Missions
2360 (!!!)	80(!)
1800	—(!)
1284	65
1220	58

And now on the other side—	Average Attendance.
800	150
500	300

Some one who is better acquainted than the present writer with the geographical nature of these Missions, *i. e.*, whether scattered or compact, might suggest a *partial* explanation; but it would really seem that the proverbial saying had received a heavy blow. And yet I am unwilling to believe it.

THE S. P. G. REDUCTION.

(To the Editors of the Church Guardian.)

SIRS,—Will not the interest of the Endowment Fund be available for the purpose of making up the deficiency caused by the reduction of the S. P. G. Grant?

Yours,
D. L.
[Yes, but the reduction added to the present calls on the fund about equals the whole interest; and what of the future?—EBS.]

THE OLD CHOIR.

[Concluded from page 3.]

And when they commenced the hymn, their harsh voices strained and worn through the inroads of time, and rendered more broken through their present emotions, it seemed as if they must break down before singing through one verse; yet they sang the verse through in four parts, and so effectively that it seemed as if every word reached the heart. In the second verse, on the words "Nor tread the rough path of the world by thy side," the soprano, seemingly missing the clear voice (now hushed in death) that had so often led them through that soul-stirring passage, quivered a moment with emotion, then again essayed to take the part, but failing, they broke down completely, sobbing convulsively. The alto almost immediately followed. The tenor and bass manfully fought their feelings, and, though with apparent effort, still continued the hymn, trusting, I presume, that the other parts would recover themselves and again join them. But in the 4th stanza the tenor, after several ineffectual attempts at clearing his throat, bowed his head and was silent.

Farmer Wilkins, the bass, was now left alone, with but the organ to support his broken voice. The whole congregation were visibly affected, many were sobbing aloud. The old man struggled with his emotions to carry his part until the others could join him.

In commencing the third verse with the words "Thou art gone to the grave," his voice completely failed him, and after several vain attempts to proceed, the good, old man gave up and wept like a child.

The organ gradually hushed its tones, and the hymn remained unfinished. But, oh! where was ever hymn sung with such effect? Broken fragment as it was; uncultured, worn-out tones as they were, it was the most heart-touching hymn that I ever listened to, and I shall carry the remembrance of it to my dying day.

A stillness of several minutes prevailed throughout the church, when each member was busy with his or her thoughts and emotions; then the voice of our pastor, in emotional tones, called us to prayer ere retiring to perform the last sad duty of committing the body of our own dear departed to the earth.

As we returned to our homes from the funeral many of the new choir met together and, naturally, talked over the scenes through which we had just passed.

The old hymn which we had heard in part had touched our hearts—both words and music—had stirred feelings within us such as no new hymn or music, however grandly performed, could do.

And if our young minds, swayed as they are by the many changes and improvements of the world around us, even in Church music, could be so touched by these old strains indifferently sung, how much stronger must be the feeling of those who had sung the deepest emotions of their heart through them again and again on similar occasions? And was it not to them as the welcoming of the old friend for whom we had been parted so long, thrilling our hearts with untold pleasure and thoughts gone by?

As a result of our conversation, we could not but conclude that many of the old members of our Church and choir were debarred by our new arrangement of hymns and music, from listening to, and joining in the hymns and tunes held most dear and sacred to them; and we resolved that hereafter we would hold it our duty, as the Church choir, to meet as far as practicable their feelings and desires in the selection of hymns and tunes for the congregation.

SUBSCRIPTIONS RECEIVED.

Miss H. D. Allan, Woodstock, N. B.; Owen Saunders, do.; Henry Brewer, do.; John Johnson, do.; F. W. Brown, Grand Falls, do.; Mrs. Walter Graham, do.; Jno. Taylor, do.; Wm. Watson, do.; Wm. Stroup, do.; Mrs. Jno. Day, do.; P. C. Fraser, Aroostock, do.; Richd. R. Ballant, do.; Thos. Curry, J.P., do.; Jno. Hetherington, do.; Rudolph Curry, do.; Miss Annie Watson, do.; Wm. Hetherington, do.; E. T. Wetmore, Hartland, do.; Dr. Nevens, do.; Miss Agnes White, Centreville, do.; J. S. Wiggins, do.; Jno. Appleby, do.; Jno. Boyd, do.; Mrs. D. F. Merritt, do.; O. M. Carman, Woodstock, do.; Walter Bedell, do.; Jno. H. Atkinson, Debec Junction, do.; Miss Mary McKee, Woodstock Road, do.; Murray Rush, Houlton, Maine, U. S. A.; Thos. Gartley,

Watson Settlement, N. B.; Frank Little; Houlton, Maine, U. S. A.; Alex. Ingraham, Littleton, do.; Saml. Adams, do.; Chas. Perry, do.; Alex. Fraser, Prince William, N. B.; Thos. Jones, do.; Miss Ellegood, Dumfries, do.; Mr. J. S. Holyoke, Upper Kingsclear, do.; F. W. Clements, do.; Mr. Jno. Killburn, do.; Jno. C. Murray, do.; Capt. Chas. Rainsford, do.; R. A. Anderson, Fredericton, do.; Chas. C. Tabor, do.; Jno. Mantia, Armstrong's Corner, Queens Co., do.; Mrs. E. A. Mills, St. John, do.; Isaac Perkins, Carleton, St. John, do.; Jas. B. Lord, Senr., do.; Jas. F. Cochran, Newport, Hants Co., N. S.; E. G. Russell, Truro, Col. Co., do.; Geo. Foot, Dartmouth, Halifax Co., do.; A. C. DeMille, Truro, Col. Co., do.; Rev. A. H. Weeks, Fredericton, N. B.; Chas. Ingraham, Bear Island, do.; Rev. Josiah Ball, Musconeche Rapids, Que.; Mrs. Mills, Fairville, St. John, N. B.; Mrs. McLaughlan, do.; Miss M. A. Willie, do.; W. B. McKeil, Greenwiche Kings Co., N. B.; Miss Gilpin, New Cottage, Annapolis, N. S.; O. St. C. O'Brien, M. D., Pemquid, Lincoln Co., Maine, U. S. A.; Miss M. L. Bonnell, Brooklyn, N. Y., U. S. A.; Alex. Murphy, River John, Pictou Co., N. S.; Dr. Creed, Pugwash, Cum. Co., N. S.; Jno. Smith, Fredericton, N. B.; Mrs. Geo. Brunt, Herring Cove Road, Halifax Co., N. S.; Mrs. Wm. B. Ward, Steam Mill Village, Kentville, N. S.; Mrs. George Esson, Halifax, do.; Amos B. Etter, Ankerst, do.; J. C. Peart, Guysboro, do.; J. J. Chappell, Charlottetown, P. E. I.; Estate Thos. DesBrisay, do.; Mrs. J. Clarke, Halifax, N. S.; Mrs. Catter, Petitedoie, N. B.; Rev. W. J. Wilkinson, do.; W. J. Jones, Parrsboro, Cum. Co., N. S.; R. W. Wetmore, Clifton, Kings Co., N. B.; Rev. H. D. Daehlois, Annapolis, N. S.; Miss Rachel J. Robinson, Cambridge, Queens Co., N. B.; W. R. Evans, Pictou, N. S.; Rev. C. E. Churchward, Lockeport, do.; Lt. Col. Biscoe, Sydney, C. B.; Chas. Holt, Marriots Cove, Halifax, Co., N. S.; Jno. Holman, Gold River, Lunenburg, Co., do.; Mrs. H. D. Smith, St. John, N. B.; Mrs. Tobin, Fergus, Ont.; Rev. Dr. Wright, Montreal, Que.; Rev. R. Shreve, Yarmouth, N. S.; Rev. J. J. Roy, Montreal, Que. (2); A. C. Stewart, Georgetown, P. E. I.; Thos. W. Beers, do.; Rev. R. Wylie, Folkestone, England; J. Edwin Flewelling, Clifton, N. B.; W. Ernest Wiggins, Florenceville, N. B.; Mrs. Thos. Glazier, Grand Falls, N. B.; Jno. H. Denison, Kentville, N. S.; H. L. Clark, Douglas Harbor, Canning, Queens Co., N. B.; G. H. Solomon, Lunenburg, N. S.; Rev. Fr. Fitzgerald, Charlottetown, P. E. I.

Parish Wanted.

A Clergyman of the Protestant Episcopal Church of the United States (a graduate of the University of New York), being desirous of visiting New Brunswick in August, is willing to take charge of a Parish for a month or two. Address "H.," Circuit Court Office, Halifax.

WASTE NOT, WANT NOT. Don't throw away Garments that can be DYED AND FINISHED To look like new at the CANADIAN DYE WORKS.

Ladies' Dresses dyed in all the leading colours without being ripped. LOOK, SEE! Black Dresses can be changed to brown, green, claret, maroon or navy blue. Wool Mats cleaned and dyed all colours. Danask, Rep, and other Curtains renewed same colour or changed to any shade desired. Having a new Dyer direct from Scotland, with all the latest improvements for finishing, we are making a specialty of Silks, Silb. Dresses, Scarfs, Ties, Veils, etc., dyed, finished and guaranteed to look like new. Ostrich Feathers cleaned and dyed all shades and beautifully curled. Kid Gloves and Slippers cleaned on very short notice. Gentlemen's Clothes cleaned by the new French process, and dyed all colours. Special attention paid in this department to the finishing, which is done by the new steam machine. N. B.—Special attention given to goods for Mourning, which we can deliver in 24 hours. Parcels called for in the city. Don't forget the place, 25 Barrington Street, or 105 Mainland Street.

T. H. WHITE & CO., Dyers and French Cleaners.

HALIFAX NURSERY, And Establishment for New and Rare Plants.

The LARGEST COLLECTION of Ornamental and Flowering Plants in the Dominion. Choicest Cut Flowers, Bridal and other Bouquets. Floral Designs, &c. HERBERT HARRIS, Corner Robie & North Sts., HALIFAX. 3m-10

E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc. AT LOWEST CASH PRICES.

N.B.—We refund money if Goods do not suit. 147 Argyle Street, corner of Jacob. HALIFAX, N.S. 1y-52



GO TO BRENNAN'S FOR BOOTS, SHOES, & SLIPPERS They are selling the Best and Cheapest Goods in Halifax. 162 Granville Street.

Deaths.

WOLFE.—At Port Medway, on the 24th ult., after a severe illness of one week, John Henry Wolfe, late of Beach Meadows, Queens County, aged 68 years.

McDONALD.—At Weymouth, on the 30th June, Mr. George McDonald, aged 68 years.

America was discovered by Lief Ericson, the Ice-lander, in the year 1004, and 856 years after, the Esterbrook Steel Pen Co. turned out their first pen.

OUR CHILDREN

Why compel them to take those vile and nauseating medicines, when PUTNER'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, PUTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

HONOURED AND BLESSED.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honoured and blessed by all as benefactors.—Democrat.

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.

Rest and Comfort to the Suffering.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, 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.

MOTHERS! MOTHERS! MOTHERS!

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

WILLIAM GOSSIP,

United Service Book and Stationery Warehouse ESTABLISHED 34 YEARS Section and Profile Paper, per sheet or yard, for Architects and Civil Engineers; and do. do. mounted per yard. Leather Tracing Paper, will supersede Tracing Linen, per yard. Tracing Cloth and Tracing Paper. All kinds superior Drawing and Cartoon and Crayon Papers, per sheet or yard, mounted or unmounted. Winslow & Newton's unrivalled Oil and Cake and Moist Water Colors. A fresh supply of very superior Sheet and Cake Wax, Wires, and Colors. Studies of Figures and Landscapes, &c., &c., &c. July, 1881.

The Great Southern PIANO House!!

WM. KNABE & CO. Of Baltimore & 5th Avenue, New York, THE OLDEST PIANO MANUFACTURERS IN AMERICA.

This firm has one of the finest and largest factories in the world, five stories covering about 2 1/2 acres. For nearly half a century the name has been a guarantee to those looking for the VERY BEST PIANO that could be produced. They have unostentatiously won their great reputation by solid merit alone. During their history hundreds of firms in their line have had a puffed up mushroom existence, and passed away, while they have steadily gone on, until now they enjoy a reputation not surpassed, if equalled, in the world.

Owing to the large demand for these Pianos in the States and Canada, and even in Europe, combined with the high price they command, they have never been offered to the people in Nova Scotia, but being

Determined to be First in our Line,

We have the pleasure to announce that we have secured the Sole Agency for these SOLE Instruments, and now with our varied stock can please the ARTIST, the WEALTHY, the REFINED, and EVERYBODY ELSE.

DON'T FAIL TO SEE THE "KNABE," or send for illustrated catalogue, with certificates from the great artists.

W. H. JOHNSON,

123 Hollis Street, Halifax, N. S. First Purchasers will get a Special Discount to Introduce.

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money. CLOTHING made to order systematically, carefully, and promptly. TERMS—CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE,

PROPRIETORS,

MONTREAL AND PROVIDENCE, R. I.

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings. * * * Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing And Roofing Materials in aid for the Province of Nova Scotia. Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.

Fiske's Lavodent cleanses the SIGN OF THE GOLDEN KETTLE Teeth.

Fiske's Lavodent preserves the Teeth.

Fiske's Lavodent hardens the Gums.

Fiske's Lavodent is refreshing to the Mouth.

Fiske's Lavodent perfumes the Breath.

Fiske's Lavodent is derived from vegetables only.

Fiske's Lavodent is in great demand.

Fiske's Lavodent is recommended by the Ladies.

Fiske's Lavodent is positively not injurious to the Teeth.

Fiske's Lavodent is prepared by

BROWN BROTHERS & CO. Chemists and Druggists,

June, 1881. HALIFAX, N. S.

Rent's Stove and Kitchen FURNISHING DEPOT,

31 BARRINGTON STREET,

Has the LARGEST and BEST Stock of House Furnishing Hardware, Tin and Woodenware, in the City, consisting of—

Baths, Toilet Ware, Bird Cages,

Dish Covers, Tinned and Enamelled Saucepans, Preserving Kettles, Stew Pans, Fish Kettles, Stock Pots, Tea Kettles, Gas and Oil Stoves, Meat Choppers, Wire Flower Stands, Wire Baskets,

Garden Tools,

Clothes Wringers, Clothes Horses, Step Ladders, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Water Filters and Coolers, Enamelled Pudding Dishes, Tin, Britannia Metal and Granite Iron Tea and Coffee Pots, all sizes and styles, Jelly and Pudding Moulds, Tea Trays, Table Mats, BROOMS and BRUSHES of every description, Door Mats, Foot Scrapers, Wire Covers, Wire Kettles, all kinds, Family Scales, Watering Pots, Rubber Hose, Pat. Carpet Sweepers, Pat. Knife Cleaners, Oakley's Knife Polish, Brunswick Black, FURNITURE POLISH, Silver White, Carpet Tacks, Paper Grate Aprons, Feather Dusters, etc., etc., etc., with an endless variety of House Furnishing Goods, and American Novelties too numerous to mention. Call and see. CATALOGUES FREE ON APPLICATION.

GEORGE RENT, Proprietor.

INFLUENZA AND CATARRH

There is perhaps, no disease that is more prevalent in fact, has become an EPIDEMIC

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

Puttner's Emulsion

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

NERVE TONIC

There is no Substitute for Puttner's Emulsion

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.

Puttner's Emulsion.

PRICE, 50 CENTS. SEE YOU GET

EDWARD ALBRO,

101 GRANVILLE ST., 101 HALIFAX, N. S.

Offers for Sale ENGLISH, AMERICAN AND DOMESTIC HARDWARE.

CUTLERY, in Knives, Razors, Scissors, &c

ELECTRO-PLATE, in Spoons, Forks, Butter-Knives, &c.

NICKEL SILVER, in do., do.

KITCHEN UTENSILS.

In Enamelled & Tin'd HOLLOWARE, WIRE Broilers and Boilers,

WIRE Frying Baskets. FLOUR Sifters, Table Mats, Family Scales,

Family Glue Pots, Glue Whiting, Chamois Skins, Wellington Knives Polish

Ready Cleaner, Emery, ADAMS' FURNITURE POLISH,

Brunswick Black, Black Lead, Brushes of every possible description,

MRS. POTTS' ColdHandled Smoothing IRONS,

NEEDLES, Sewing, Knitting, Sail, Mattress, &c.

PICTURE WIRE, Gold and Silver, superceding the Cord

BREAD PLATTERS, (Carved—"Give us this day our daily bread.")

FEATHER 1. USTERS, long & short handle. GR EN Wire (both for Windows, Meat Sies, &c.

Galv'd and Wove WIRE CLOTH AND LATTICE.

PERFORATED ZINC, cut to any size. HUNT'S H-TCHETS AND AXES.

GREEN AND GOLD Flower stands and Baskets

GARDEN IMPLEMENTS.

In Hoes, Rakes, Spades, & padding Forks, Reels, Trowels, Weeders, Weeding Hoes and Rakes, Edging Knives, Hedge and Grass Shears, Floral Sets, Adles' and Childrens' Garden Sets, Watering Pots, &c

TIN TOILET SETS, CHAMBER P I. S, BATH TUB, HOTELJAR, CAKE BOXES & LAWYERS' PAPER AND DEED BOXES.

Also: American Scythes and Snathes, " Hay Rakes, " HAY CUTTERS, 10p. c. below cost, " HAY AND MANURE FORK-" " FO" ATOE & MANURE HOOKS, SHOVELS and SPADES.

HYDES Wonderful CEMENT for China, Glass, Wood, Iron, Etc.

The above goods are now offered at a

Reduction of 10 per cent

of last years prices.

E. ALBRO.

The Telegraph.

HOME NEWS.

The Annapolis Journal says "the first sod was turned in constructing the Acadia Steamship Company's pier last Wednesday morning."

There were more than one million feet of lumber shipped from Jordan River last week, and there is another million feet ready for shipment

Stewart, Freeman & Co., Jordan River, have a fine brigantine of 250 tons register on the stocks in their shipyard, which will be launched the latter part of next month.

Ottawa, July 8.—The Canadian European, American and Asiatic Cable Company to which a charter was granted at the last session of Parliament has completed its organization.

Anderson & Bill, Liverpool, recently made another good sale of lumber in the West India market. The cargo of the brigantine Randolph Payson, sold at Demerara, for \$25.25 per thousand.

Fredericton, July 7.—A meeting of prominent Liberals was held last evening in the Queen Hotel to prepare for the reception of Hon. Edward Blake. Committeees were appointed to prepare an address and arrange the reception.

The following was the foreign export trade of the port of Annapolis for the quarter ending June 30th:—Mines, \$34; Fisheries, \$1,592; Forest, \$20,588; Animals and their products, \$2,425; Agricultural products, \$28,546; Manufactures, \$55. Total, \$53,240.

Halifax, July 7.—At a meeting of the shareholders of the cotton factory last evening S. M. Brookfield, Adam Burns, T. E. Kenny, W. L. Lowell, John Doull, F. G. Barker, and A. W. West, were elected Directors. It was decided to increase the stock to \$400,000.

The Toronto Globe's Ottawa correspondent learns upon good authority that the wooden frigate Charybdis, recently presented to Canada by the Imperial Government as a training ship for boys, sailed from Plymouth Sound for St. John, N. B. on Thursday, June 16.

A meeting of the Governors of Dalhousie College, held on Saturday, it was decided to admit ladies to all the privileges of the College, with a right to compete for scholarships, and the Munro Bursaries. Action was taken in consequence of the application for matriculation of two young ladies attending the Normal School, Truro. In addition to the two Truro ladies who have applied to go through the full course of study, two Halifax ladies have also announced their intention of studying at the College.

In the Militia General Orders, there appears the following:—"The visit of His Excellency the Governor-General to the camp at Sussex, has afforded him great pleasure. The soldierlike appearance of the corps on parade, the manner in which the manoeuvres were performed, and the neatness and arrangement of their camps were an earnest manifestation of the care and attention which had been given by the officers commanding the regiments and corps to their military duties, and His Excellency congratulated them on the successful issue of their labors.

Hon. Neal Dow, of Maine, and Mr. A. M. Powell, of New York, will be in Halifax in the latter part of this present month. Mr. Dow's long service in the cause of Total Abstinence and Prohibition should command large audiences at both lectures, and the price of admission fixed at 10 cents for single tickets, and to admit three 25 cents. They come here by invitation from Acadia Section, No. 2, Cadets of Temperance.

NEWS FROM ABROAD.

The North German steamer "Augustus," which arrived at Halifax on Saturday from Porto Rico, brought a cargo consisting of 1244 hogsheads, 9 tierces and 55 barrels of sugar.

The New York Stock Exchange has made up \$250,000 for Mrs. Garfield, so that the President may be relieved of all anxiety as to the financial future of his family.

The destruction of property in East Lancashire from the recent storm is very great. Over fifty mills stopped work, and many thousands of persons are thrown out of employment.

A French Company with \$10,000,000 of capital is being formed in Paris to develop the mining resources of Canada.

Columbus, Ohio, July 9.—Governor Foster has proposed to the governors of several States that a day of thanksgiving be fixed for the blessed deliverance of the President, and for the evidence of God's goodness to this people and nation in the recovery of its ruler from the attempt upon his life.

A FOOL ONCE MORE.

"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her; she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays." —H. W., Detroit.—Free Press.

STAPLE GOODS!

MOLASSES New Barbados, Cinnamon, and Demarara. SUGARS 200 lbs. Granulated, 25 lbs. Yel. Iowa, 20 lbs. Yellows, 10 lbs. Barbados. DRIED APPLES, 175 lbs. Handsome Article. TEAS 350 Packages, Good Assortment Good Value. Graham Flour, Oatmeal, Tobacco, Pratt's Astral Oil, 500 half-bbls Flour.

HALL & FAIRWEATHER,

ST. JOHN, N. B.

THOMAS A. JONES & CO.,

St John, N. B.

Dry Goods, Small Wares, Staples and Ready Made Clothing.

For Country Store Keepers, Vill Men, Lumbermen, Fishermen and Miners.

A Superior assortment on hand at all times.

Prices Low and Terms Liberal.

to safe Parties. Orders by mail or Telegraph carefully attended to.

Wholesale Only.

14 yrs

GEORGE ROBERTSON,

ST. JOHN, N. B.

CHOICE TEAS a specialty.

FINEST GROCERIES,

JAVA and MOCHA COFFEES, FRUITS PRESERVED JELLIES, Etc.

Retail Store—67 Prince William Street.

Wholesale Warehouse—10 Water Street.

GEORGE ROBERTSON.

N. B.—Orders from all parts executed promptly.

DENTAL.

DR C. W. MARTER,

Surgeon Dentist,

143 Hollis Street, Halifax, N. S.

Teeth inserted without a Root Plate by a new method, successfully. Teeth filled with Gold, Amalgam, Cement and Gutta Percha, and warranted. Teeth extracted without charge when replaced with artificial teeth. Moderate charges for all operations.

For One Dollar,

TWELVE of the FINEST PLANTS

known, sent carriage paid, to any address in the country for One Dollar.

1 Marshall Neil Rose.

1 Fuchsia, (Lucy Finis) finest out.

1 Mink (new.)

1 Double Ivy Geranium. King Albert.

1 Sweet Scented Verbena.

3 Finest Single Geranium.

2 Double Geraniums.

2 Finest Basket Plants.

NOVA SCOTIA NURSERY,

Opposite I. C. Railway Station.

HOP BITTERS.

(A Medicine, not a Drink.)

CONTAINS HOPS, BUCHU, MANDRAKE, DANDELION.

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints.

\$1000 IN GOLD.

Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and try them before you sleep. Take no Other.

D. J. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.

SEND FOR CIRCULAR.

All Agents sold by Druggists, Hop Bitters Mfg. Co., Rochester, N. Y., & Toronto, Ont.

ROYAL

Insurance Company, or Liverpool, England.

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

Insurances effected on every description of property by the ROYAL AND PUBLIC BUILDINGS INSURANCE COMPANY ON SPECIALLY FAVORABLE TERMS, FOR ONE YEAR.

LOSSES PROMPTLY PAID

Without Reference to the Head Office.

C. J. SPIKE,

General Agent for Nova Scotia, Office, Corner of Hollis and Sackville Streets, HALIFAX, N. S.



Department of the Interior.

Ottawa, 24th May, 1881.

Whereas it has been determined it expedient to effect certain changes in the policy of the Government respecting the administration of Dominion Lands, Public Notice is hereby given—

1. The Regulations of the 14th of October, 1879, were rescinded by order of His Excellency the Governor-General in Council, on the 24th day of May instant, and the following regulations for the disposal of agricultural lands substituted therefor:—

2. The even numbered sections within the Canadian Pacific Railway Belt—that is to say, lying within twenty-four miles on each side of the line of the said Railway, excepting those which may be required for wood-lots in connection with settlers or prairie lands within the said belt, or which may be otherwise specially dealt with by the Governor in Council—shall be held exclusively for homesteads and pre-emption. The odd numbered sections within the said belt are Canadian Pacific Railway lands, and can only be acquired from the Company.

3. The pre-emptions entered within the said belt of 24 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of \$2.50 per acre; four-tenths of the purchase money, with interest on the latter at the rate of six per cent per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portions of the purchase money as may from time to time remain unpaid, to be paid with each instalment.

4. From and after the 31st day of December next the price shall remain the same—that is, \$2.50 per acre—for pre-emption, with the said interest, and the balance of the purchase money shall be held exclusively for homestead and pre-emption, and the odd numbered sections shall be paid in one sum at the end of three years, or at such earlier period as the claimant may have acquired a title to his homestead quarter-section.

5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Railway recognized by the Minister of Railways, and of which he has given notice in the Official Gazette as being a projected line of Railway, shall be dealt with, as regards pre-emption, as follows:—The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd numbered sections shall be sold at \$2.50 per acre, payable in cash.

6. In all townships open for sale and settlement within Manitoba or the North West Territories, outside of the said Canadian Pacific Railway Belt, the even numbered sections, except in the cases provided for in clause two of these Regulations, shall be held exclusively for homestead and pre-emption, and the odd numbered sections for sale as public lands.

7. The lands described as public lands shall be sold at the uniform price of \$2 per acre, cash, excepting in special cases where the Minister of the Interior, under the provisions of section 4 of the amendment to the Dominion Lands Act passed at the last session of Parliament, may deem it expedient to withdraw certain farming lands from ordinary sale and settlement, and put them up for sale at public auction to the highest bidder, in which event such lands shall be put up at an upset price of \$2 per acre.

8. Pre-emptions outside of the Canadian Pacific Railway Belt shall be sold at the uniform price of \$2 per acre, to be paid in one sum at the end of three years from the date of entry, or at such earlier period as the claimant may acquire a title to his homestead quarter-section.

9. Exception shall be made to the provisions of clause 7, in so far as relates to lands in the Province of Manitoba or the North West Territories, lying to the North of the belt containing the Pacific Railway lands, wherein a person being an actual settler or an odd-numbered section shall have the privilege of purchasing to the extent of 320 acres of such section, but no more, at the price of \$1.25 per acre, cash; but no Patent shall issue for such land until after three years of actual residence upon the same.

10. The price and terms of payment of odd-numbered sections and pre-emptions, above set forth, shall not apply to persons who have settled in any one of the several belts described in the said Regulations of the 14th October, 1879, hereby rescinded, but who have not obtained entries for their lands, and who may establish a claim to purchase such odd-numbered sections or pre-emptions, as the case may be, at the price and on the terms respectively fixed for the same by the said Regulations.

11. The system of wood lots in prairie townships shall be continued—that is to say homestead settlers having no timber on their own lands, shall be permitted to purchase wood lots in area not exceeding 20 acres each, at a uniform rate of \$5 per acre, to be paid in cash.

12. The provision in the next preceding paragraph shall apply also to settlers on prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been laid out on even-numbered sections, provided the Railway Company agree to reciprocate where the only timber in the locality may be found on their lands.

13. With a view to encouraging settlement by cheapening the cost of building material, the Government reserves the right to grant license from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships; and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

14. In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute towards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out such undertaking, the odd numbered sections in case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or \$1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific Railway Belt, the same principle shall apply so far as one-half of each even-numbered section is concerned—that is to say, the one-half of each even-numbered section may be sold to the company or individual at the price of \$1.25 per acre, to be paid in cash. The company or individual will further be protected up to the extent of \$500, with six per cent thereon till paid, in the case of advances made to place families on homesteads, under the provisions of section 10 of the amendments to the Dominion Lands Act herein before mentioned.

15. In every such transaction, it shall be absolutely conditional— (a.) That the company or individual, as the case

may be, shall, in the case of lands outside of the said Canadian Pacific Railway Belt, within three years of the date of the agreement with the Government, place twice three on each of the odd-numbered sections, and also two on homesteads on each of the even-numbered sections embraced in the scheme of colonization.

(b.) That should the land applied for be situated within the Canadian Pacific Railway Belt, the company or individual shall, within three years of the date of the agreement with the Government, place two and one-half on each of the odd-numbered sections, and also one-half on each of the even-numbered sections remaining available for homesteads on such section.

(c.) That on the promoters failing within the period fixed to place the prescribed number of settlers, the Governor in Council may cancel the sale and the privilege of colonization, and resume possession of the lands not sold, or charge the full price of \$2 per acre, or \$2.50 per acre, as the case may be, for such lands as may be deemed expedient.

(d.) That it be distinctly understood that this policy shall only apply to schemes for colonization of the public lands of the Dominion from Great Britain or the European Continent.

16. The policy set forth above shall govern applications for lands for grazing purposes, and provisions to enterprising any application, the Minister of the Interior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such application.

17. From time to time, as may be deemed expedient, leases of such townships, or portions of townships, as may be available for grazing purposes, shall be put up at auction at an upset price to be fixed by the Minister of the Interior, and sold to the highest bidder, the premium for such lease to be paid in cash at the time of the sale.

18. Such leases shall be for a period of twenty-one years, and in accordance therewith with the provisions of Section eight of the Amendment to the Dominion Lands Act, passed at the last Session of Parliament, hereinafter mentioned.

19. In all cases, the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of ten acres of land to one head of stock; and the failure in any case of the lessee to place the requisite stock upon the land within three months from the granting of the lease, or in subsequently making the proper entry of stock to the quantity included in the lease, shall render the lease null and void, and the area of the leasehold, which latter shall in no case exceed 100,000 acres.

20. The rent for a leasehold shall in all cases be at the rate of \$10 per annum for each thousand acres included therein, and the price of the land which may be purchased for the cattle station referred to in the next preceding paragraph, shall be \$1.25 per acre, payable in cash.

21. Payments for public lands and also for pre-emption may be in cash, or in scrip, or in paper or military bounty warrants, at the option of the purchaser.

22. The above provisions shall not apply to land valuable for town plots, or to coal or other mineral lands, or to stone or marble quarries, or to lands having water power thereon, and further shall not, of course, apply to Sections 11 and 20 in each Township, which are public school lands, or Sections 8 and 26 which are Hudson's Bay Company lands.

J. S. DENNIS,

Deputy Minister of the Interior.

LINDSEY HURBELL, Surveyor-General.

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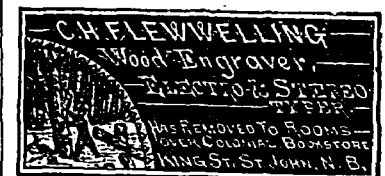
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