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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. 20.

THURSDAY, AUGUST 28, 1881.

One Dollar a Year.

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

A PRAYER BOOK for seamen has been prepared by the Bishop of Nottingham, and presented to the Convocation of Canterbury for approval.

MR. REGINALD COLLISON, who has been recently admitted a candidate for Holy Orders, in the Diocese of Texas, was for two years a Methodist Licentiate.

THE English Church at Genoa has just been enriched by the addition of a fine organ, which is mainly the gift of the Crown Princess of Germany, Princess Royal of England.

PROFESSOR PROCTOR says that with a good telescope 100,000,000 suns can be seen, and that each is the centre of a universe. How manifold are the works of God, and in wisdom has He made them all.

At Pemerceny, County Sligo, Ireland, in cutting away a bog, a Druidical edifice, sixty-three feet in circumference, was discovered, together with many other interesting relics. It was but six feet from the surface.

The importation of opium into the city of New York, which is a great distributing centre, increased from 52,930 pounds in 1871 to 533,457 pounds in 1880. It is an ominous fact, and may well arouse the attention of philanthropists.

A LONDON house has offered \$10,000 in prizes for the best designs in Christmas and New Year's cards, and for sets of designs. They may represent either the social or religious aspect of the two festivals, and be either pictorial or decorative, or both combined, in water colors or in oil.

On July 16th, the Rev. Jesse Brush was advanced to the Priesthood by the Bishop of the Diocese, in St. Thomas' Church, New Haven, Conn. Just 18 months previously, Mr. Brush, who was formerly a Congregationalist Minister, was confirmed in this Church. Since last Easter, he has been in charge of Grace Church, Saybrook, of which parish he will now become the Rector.

The black gown, which for the most part has dropped out of use in the Church, together with the bands, which in the minds of some of the Fathers were supposed to symbolize the two tables of the Law, are likely to be adopted by some colored Methodist brethren. One of them lately appeared in the pulpit arrayed in the gown, and with very large bands, and created quite a sensation. It was a novelty that disturbed the peace of many, though there were some that thought the new habiliments lent dignity to the preacher.

PROFESSOR PHELPS, of Andover, says: "We are not half awake to the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism tenfold." The recent terrible statistics published by a Mr. Dike have fallen upon New England like a bombshell. The evil is recognized, and the inquiry is made by the thoughtful, What shall we do? A society has been formed, embracing many of the best names in the six States, to advocate and forward a reformation of existing laws as one step toward a reformation of manners.

THE New York Directory for 1881 contains 285,477 names, an increase of 17,761 over last year, and the population is more than a million and a quarter. In 1826, Peter Minuet bought for the Dutch West India Company Manhattan Island, and paid to the Indians \$24 for it. The first warehouse was built at that time of Manhattan stone. Pearl street was then a road by the water side, Front, Water, and South streets being afterwards laid out on made land. Not very long afterwards the government house was built by Peter Stuyvesant, and speculation in city lots began. They were held at \$50, and houses rented for from \$20 to \$100.

At Athens, the Rev. Dr. Hill, a missionary from our Church in the United States, who has reached his 90th year, but has for some time been blind, celebrated the sixtieth anniversary of his marriage in April. Of the schools founded by him, one contains 700 pupils, and is now conducted by Miss Muir. Among her own pupils, Mrs. Hill has granddaughters of those she has trained, and who now occupy prominent stations in the city or elsewhere. The work is telling upon the Greeks of even Smyrna and Asia Minor. Recently, on the fiftieth anniversary of Dr. Hill's labours in Greece, the King performed a graceful act in making a public recognition of the great work accomplished by him.

THE Rev. Frederic Greaves, at one time a very useful Baptist minister, and now in charge of Christ Church, Pompton, N. J., was ordained to our Priesthood the seventh Sunday after Trinity, in Christ Church, Sufferns, N. Y.

TRINITY building, New York, which stands upon the upper end of the block which Trinity Church occupies, is assessed at \$1,700,000, and is the most valuable piece of real estate in New York, and next in value is the Fifth Avenue Hotel. One can, from the value of Trinity building, form some idea of the worth of Trinity Church and the lot on which it stands, but it is a property which yields no income.

An English officer in Palestine believes that he has ascertained the site of the Crucifixion of our Saviour. It is a knoll, north of Jerusalem, near Jeremiah's grotto, which is called "the place of the stoning." He has sent to London drawings of a Jewish tomb, which is of the Herodian period. It is in the same vicinity, and he intimates the probability of its being the "new sepulchre in the garden," in which the body of Christ was laid.

BOARD OF MISSIONS.—The Rev. Dr. Twing, Secretary of the Board of Managers, writes to the *Churchman*: "I take great pleasure in announcing to the Church through your columns that a letter received from Archdeacon Kirkby brings the assurance of his acceptance of the appointment offered him by the Board of Managers at their meeting in June last to return to this country, and, as their representative, advocate the cause of missions in as many parishes as he may be able to reach. He expects to be here and ready to enter upon his work in October next."
[Archdeacon Kirkby belongs to the Diocese of Rupert's Land.]

IN a recent visitation to the Indian Missions of his Diocese by the Bishop of Minnesota, the *New York Churchman* records the following Episcopal acts performed:—"The bishop had now been between two and three weeks in the Indian country, had held service and confirmation in eight Indian Churches served exclusively by Indian clergy, except one of mixed blood, had received as offerings for missions, at White Earth, \$838.20—some of which, however, was given by white visitors; at Church of the Holy Spirit, \$4.37; the Church of the Epiphany, Wild Rice River, \$7.08; St. John's, Red Lake, \$4.35; St. Antipas, \$3; Leech Lake, \$5.76; total, \$862.66, from a very poor people who have very little money, many having given the last quarter and dime they had. He had celebrated the Holy Communion in seven Churches to 250 Indians, and confirmed fifty-six persons. What was especially pleasing throughout this missionary journey was the evident faithfulness and devotion of the Indian clergy.

KING KALAKAUA, the monarch of the Sandwich Islands, is on a visit to the Court of Queen Victoria, and the Lord Mayor of London recently gave a grand banquet to a large and distinguished company, representing or interested in the colonies. The Lord Mayor, in proposing a toast to the health of the Polynesian King, spoke of the beautiful scenery, the fertility of the soil, and the contentment of the people which he had seen in the Sandwich Islands. The King replied expressing his gratification with the reception he had met in England. In the course of his remarks he said there are no Land Leaguers in the Sandwich Islands. "We have our Liberals and our Conservatives, and I am glad to say that I am half-way between the two—a Conservative-Liberal." A number of interesting speeches were made, and much information given with regard to the condition of the colonies. Such an entertainment presents a remarkable contrast to a scene which was exhibited in the Sandwich Islands a little more than a century ago, when the ancestors of King Kalakaua murdered Captain Cook. Civilization has made progress in a hundred years.—*Episcopal Register*.

NEGLECT OF HOLY BAPTISM.

IN the Upper House of the Convocation of Canterbury, which met on July 19th, the above subject, which had been before it four years previously, by a Petition that the Neglect of Holy Baptism might be considered, and the Remedies suggested, came up for discussion.

The Bishop of Gloucester and Bristol reported. He said:—

"So far as he gathered from those figures, he felt himself justified in saying that about 55 per cent. of those that were born in this land are baptized members of the Church of England. For instance,

he found in Portsmouth 45 out of every 100, in Southampton 66, in Winchester 79, in the Isle of Wight 58; so that taking a general average there were 55 out of every 100 born in the land who were baptized members of the Church of England. In regard to one large town he was enabled, through the kindness of Mr. Seymour, to obtain some accurate statistics, and he found that in three years 1877, 1878, and 1879, there were 14,400 births, and 9,400 baptized, and of those 6,200, 7,000 or more were members of the Church of England, 1,100 were baptized by Nonconformists, and 1,264 by Roman Catholics."

The Bishop of Peterborough (Magee) said:—

"Therefore, of the Christian population, of the baptized population, no less than 77 per cent. had been baptized in and were members of the Church of England. When they spoke of the deficiency of Baptisms in connection with the Church of England, it was important to remember these figures. Of the population, then, who by Baptism were admitted to the Church of Christ, 77 per cent. belonged to the Church of England, and that was a most important statistical fact. It was alleged that they of the Church of England were desirous to have a Universal Religious Census, because then they would be credited with a large number of non-religious persons; but would it not be a most important and significant fact to have brought into these figures that the majority of the professedly Religious people were baptized members of the Church of England? It was for that reason that he wished to draw attention to these figures, which constituted a most material and important fact, affording as they did a strong illustration as to the Religious character of those who were members of the Church of England.

These statistics certainly give a gratifying exhibit of the strength and vitality of the Church in the Mother land.

THE REVISED VERSION AND THE LORD'S PRAYER.

The Revised Version of the New Testament alters the petition "Deliver us from evil," into "Deliver us from the Evil One."

There is good reason for saying that this change is a most improper one. The Lord's Prayer which He taught His disciples to use, was not an original composition framed for the occasion. On the contrary, it was only a grouping together of sentences, or parts of sentences, from the Jewish Liturgy, which was familiar to our Saviour and His disciples.

Horne, in his Introduction (Vol. III., page 296), collected together the expressions taken from the Jewish Liturgy, from which the Lord's Prayer was derived. They are as follows:

"Our Father which art in heaven, be gracious unto us, oh Lord, our God, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us now and forever. The holy men of old said, remit and forgive unto all men, whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory, forever, and forever more."

Distinguished Jewish writers tell us the same thing. Thus Mr. A. Neubauer, a competent Jewish scholar, writes to the same effect to *The Academy*, referring to the discussion of the subject in Dr. J. Ch. Taylor's collection of rabbinical ethical sentences, entitled "Sayings of the Jewish Fathers." Mr. Neubauer thinks that the original Aramaic of the Lord's Prayer, as repeated by Christ and found, doubtless, in St. Matthew's Aramaic Gospel, would be translated "from evil" or "from the evil," but not "from the Evil One."

The original, short petition, as found in the Lord's Prayer, still exists in the Ritual of the Karaite Jews, in which it stands as follows:

"And bring us not into the hands of temptation, but deliver us from all evil haps."

The word "temptation" in Talmudic literature does not refer to temptation by Satan. Both Syriac translations, with the Coptic, have "from evil" or "from the evil," and the Ethiopic has "from all evil."—*Guardian*.

FOREIGN MISSIONS.

NORFOLK ISLAND, MELANESIA.

WHEN Isaiah sang of the Messiah being praised by "the isles and the inhabitants thereof," he did not look beyond the Archipelago, from one islet of which, there did indeed proceed the final prophecy of the glories of the Church militant and triumphant. Yet there were still innumerable conquests for

the Word of God to make, and the promise extends over the whole circuit of the earth.

Look in the map, at the belt of groups of islands which stretch across the Pacific Ocean, from Asia to America. They seem as hard to count as the stars, and, like them, are named by clusters. There are two chief divisions of them, called Polynesia, or the region of many isles, and Melanesia, or that of black isles. The natives of the first show more Malay blood, the natives of the second more of the negro; but they are much mixed. Melanesia, lying nearest to New Zealand, was found by the great George Augustus Selwyn to be included in his charge, when he was sent out to New Zealand. He began the work and carried it on until he could resign it into the hands of John Coleridge Patteson, who persevered in it till his death at the hands of the natives of Nukapu in the Santa Cruz group.

The present head of the Mission is Bishop John Selwyn, the son of its first founder. In many ways it is a very remarkable one. The great heat of the islands render it impossible for most Englishmen to live there permanently, and, on the other hand, the natives die if carried into so temperate a region as New Zealand. A middle course has therefore been adopted. Norfolk Island lies about half-way between New Zealand and the equator. It is a beautiful and fertile isle, but with no harbor, and a landing place only at times accessible. It was used at first as a place of punishment for such convicts as were found to be utterly unmanageable in Australia; Bishop G. A. Selwyn used to call it the black spot of the Pacific, and say it might yet become a centre of light. And so indeed it has become. On one side of the isle live the descendants of the mutineers of the "Bounty," transplanted from Pitcairn's Island, with their venerable pastor, Mr. Nobbs, who has lately kept his golden wedding-day, surrounded by seventy-two descendants; on the other is St. Barnabas College, the head-quarters of the Melanesian mission. The members say their work is like that of a pair of compasses, for ~~St. Barnabas~~ is the centre, and as the Rev. R. H. Codrington always remains there, he is the fixed leg; the others go far and wide in their vessel, the "Southern Cross," to which has lately been added a much smaller and swifter one. The plan of the work is this. Every winter, (which answers to our summer,) the "Southern Cross" takes the Bishop and some white clergy to the islands. The clergy are dropped at different stations to remain and teach there while the Bishop goes farther, visits all, and breaks new ground. On his return, he brings boys and girls back from the isles to spend the summer at the college, and these he returns the next summer to take their holidays in their isles. Some are, of course, new and have all to learn; others have come again and again, and are baptized, confirmed, and communicants. When old enough to be married, after a joyous wedding in Norfolk Island, the young couple settle down in their own homes, so as to begin a Christian community there. If, however, the young man shows himself likely to be fit for the ministry, the couple remain to receive further training, and after a probation as catechist and schoolmaster in one of the isles, the man is ordained, and set to the work. There are now, one priest and six deacons (at least) of this native ministry. The priest, the Rev. George Sarawia, resides entirely in his native island of Mota, one of the Banks islands, a sugar-loaf surrounded by a coral reef. This place is altogether Christianized, and contains five schools with two native clergy, besides teachers, who carry on a brief regular daily service at their stations. Mota is the language which all the island pupils acquire. The dialects are more numerous than the isles, but are enough like this for it to be understood with little difficulty, and the Scriptures and Prayer-book are translated into it.

The islands of Florida, Ysabel, and many more than there is room to name, are regularly visited and send their scholars. There are forty-eight native schools belonging to the Mission, and at the time of the last report there were 125 male and 34 female scholars at St. Barnabas.

A Church has been built there in memory of Bishop Patteson: the great difficulty of getting skilled labour in Norfolk Island has caused delay, but the Rev. R. H. Codrington held Service within the walls at the end of last year. The stained glass in the chancel windows excited the utmost astonishment and delight.

Those who wish to contribute to this great work of evangelizing the Southern Seas, can do so best by subscribing to the maintenance of a scholar at the college. The boys and girls are both taught to make their own clothes, so that needlework is not required from home, but the support of pupils, either as children or candidates for Holy Orders, is the most useful form of assistance.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE ENDOWMENT.—The Rev. President of King's College is now canvassing Halifax on behalf of the Endowment Fund. We have not heard actually what amount has yet been promised, but from the tone of the President's Appeal on Sunday night, at St. Luke's, we are inclined to the opinion that the amount hoped for from the city has not yet been obtained. We suppose ten thousand dollars would not be too much to expect from the rich Churchmen of Halifax, and there ought to be no great difficulty in raising that amount. If Churchmen do not now make some sacrifices, if needs be, in order to maintain the Institution, their descendants will have either to mourn an inferior position for the Church, or give much more largely than is now required from their fathers.

THE REV. W. A. DESBRISAY, of New York City, nephew of Rev. M. DesBrisay, a former Rector of Christ Church, Dartmouth, preached in that Church on the morning of Sunday, 31st of July, at the Bishop's Chapel in the afternoon, and at Trinity Church, Halifax, at the Evening Service. The Rev. gentleman is now on a visit to his brother, Judge DesBrisay, at Bridgewater.

HALIFAX.—St. Paul's.—Mr. Samson, of King's College, has been nominated to the vacant Curacy of this church, and will be ordained to the Diaconate at the approaching ordination in September. From what we have heard, Dr. Hill is fortunate in having secured the services of Mr. Samson as his assistant.

Trinity.—The Rev. H. L. A. Almon, the Curate in charge, has already won a place in the affection of his people, and the congregation is steadily improving. We should not be surprised to learn before a great while that Mr. Almon has filled his church with a permanent congregation.

MR. HANCOCK, of St. Augustine's College, Canterbury, is expected in Halifax by the next steamer from England, and will be ordained to the Diaconate, and assigned to work in this Diocese.

The prayer for fine weather was used in several of the Halifax Churches on Sunday last.

SACKVILLE—Bazaar.—A bazaar, picnic, and fancy sale will be held at the grounds of the Sackville Rectory, on Thursday 1st September. The picnic will be made very attractive: tickets, entitling the bearer to admission to the grounds, and to a dinner, costing only 25 cents. The attractions for the young folks will be swings, archery, races, etc. The steamer *Mic-Mac* will run to Bedford on that day, and conveyances will meet ticket-holders at the wharf, and convey them to the Rectory grounds, thus affording a drive through some of the most beautiful scenery in Nova Scotia. The proceeds of the bazaar, &c., will be devoted to the fund for completing the Rectory. A choice lot of English fancy articles have been received from friends in England, and will be sold at the bazaar. For particular see advertisement in *Morning Chronicle*.

TRURO.—On Friday evening, the Bishop of the Diocese was present, and administered the Rite of Confirmation or "Laying-On-of-Hands" to a class of seventeen, principally adults.

BOARD OF FOREIGN MISSIONS.

Received from Rev. H. DeBlois, (previously omitted), \$7.14, Collection Deacony Meeting in July, at Digby, for Foreign Missions. W. GOSSIP, Treasurer.

ALBION MINES.—The Rev. G. W. Hodgson arrived here on Tuesday, 17th, as agent for the endowment Fund of King's College, Windsor. The weather was so unpropitious that the case was not laid before the people assembled. Mr. Hodgson will pay us another visit for the purpose. Those who faced the bad weather were well paid by hearing from Mr. Hodgson a beautiful "Instruction" on Prayer.

BAVNFELD—Holy Trinity Parish.—This Parish greatly enjoyed the visit of the Venerable Dr. White, of Shelburne, who spent the greater portion of the month of July amongst us. It will be fifty-two years next November since Dr. White became the first settled Missionary of Antigonish, then called Sydney. Perhaps more than common ties cemented the relationships subsisting between the Reverend gentleman and the people of this Parish. Combined with the spiritual union and including it, is another link binding us together, the partner of his joys and sorrows, who entered the rest of Paradise four years ago, having been a native of Antigonish. At longer or shorter intervals for nearly forty-six years, the Dr. has been able to make visits here, the last but this, having been made eleven years ago. On that occasion his stay was unavoidably quite short, and he was unable to hold a Service. Not so, however, on the recent visit, for two Sundays he officiated in St. Paul's, Antigonish, celebrating the Holy Eucharist on one of them, with much comfort to all, and on a week-day evening at St. Mary's, Bayfield. On each of these occasions he met and taught the old and the young, some to whom he had been spiritual counsellor and adviser more than half a century ago, but the greater number were the generation who knew him not personally, but who, nevertheless, from the esteem he had been held in by those who had gone before, rejoiced to meet him, the most revered memories having always been cherished of him in this Mission. If this devoted servant of his Master, now seventy-six years of age, was refreshed, as he declared, to us his visit was simply full of comfort. On the sixth Sunday after Trinity, we were favoured with a visit from the zealous Deacon of Louisburg, who assisted at Matins and Evensong, and in the Celebration of the Holy Eucharist, preaching twice, and addressing the Sunday School children in the afternoon. Neither were his musical accomplishments unappreciated by the large congregations who attended the Services. We felt sorry when parting with him, that his isolated position prevents his visiting us more frequently. We glory in the clerical accessions to the Church of God. We have a right to rejoice at seeing the Prodigals coming back to the Father's house, and we have also reason to thank God very heartily for the large and valuable accessions to the laity. I have been led to make this remark, because of a notice sent me this day, stating that my old friend, Dr. Neil Sutherland, formerly of this Parish, was recently Confirmed at Acadia Mines. Two medical gentlemen, with striking coincidences in their Church career here, the former, Dr. J. W. Macdonald, who is well known in many parts of the Diocese, have left us to advance higher in that Mission. **

PRINCE EDWARD ISLAND.

THE REV. G. W. HODGSON left Charlottetown last week for Nova Scotia. He goes on a begging tour for King's College University. He will visit the following places: Pictou, Albion Mines, Truro, Lunenburg, Bridgewater, Mahone Bay, Amherst and Londonderry. In consequence of both of the Priests of the Parish being absent, there will be no daily service in St. Peter's Church. The Rev. Dr. Wright, of Montreal, will take Sunday duty during the absence of the clergy.

The late Mrs. Alexander left a legacy of \$325 to the funds of St. Peter's Church.—*P. E. I. Paper.*

DIOCESE OF FREDERICTON.

GRAND MANAN.—The Church at North Head will be completed this summer. At this place the Summer Hotel is situated. During the absence of Rev. W. S. Covert, the Rev. G. J. Carey, who received again the Bishop's License, has been officiating with much acceptance at North Head.

PERSONAL.—The Rev. A. F. Fuller, of the Diocese of Western New York, has been visiting St. John. Mr. Fuller is a clever and eloquent extempore preacher, and preached in Trinity Church on the 14th. Rev. Canon Sills, of the Cathedral, Portland, Me., son-in-law of Rev. Dr. Ketchum, has been visiting St. Andrews.

MONCTON.—A very gratifying occurrence took place recently in this Parish. A few of the Parishioners in the kindest and simplest way, presented the Rector with a sum of money amounting to \$100, and requested him to go away for a vacation, so as to recover his health. He expects to return by the 28th. In the meantime, the Services are supplied by other clergy. For some weeks, the Rector had been ill from bronchitis and pneumonia.

The Bishop Coadjutor expects to visit the Parishes in Charlotte County next month.

MONCTON.—In the absence of the Rector, Rev. Mr. Wilkinson, of Petitcodiac, officiated in St. George's Church on Sunday morning and evening.

DORCHESTER.—The ladies who managed the Episcopal Bazaar, last week, met on Tuesday to consider the feasibility of building a new stone church for Dorchester, before devoting the proceeds of the Bazaar (\$275) to any other purpose. The movement was voted down, and the money will be devoted, as intended, to building a new churchyard fence.—*Post.*

THE BISHOP COADJUTOR went to Rothesay on Monday, August 15th, where he was met by Rev. Canon Medley, and entered on a tour of inspection of the different Parishes in the Deanery of Kingston, so as to become acquainted with the localities and the work of the Clergy of the Deanery. He preached at Sussex on the 21st inst.

PETITCODIAC.—A meeting of the Deanery of Kingston was held at Petitcodiac on the 10th and 11th. The clergy of the Deanery present were Canon Medley (Rural Dean), S. J. Hanford, E. A. Warneford, B. Shaw, Canon Partridge, C. Willis, J. H. Talbot, A. Hoadley, T. W. Vroom. There were also present Rev. H. H. Barber, of Shediac, and Rev. R. D. Bambrick, of Charlottetown. The Chapter met at 11 o'clock and at 3 on Wednesday, and at 9 on Thursday. On Wednesday evening there was a full choral Evensong in St. Andrew's Church, with sermon by Rev. E. A. Warneford on

Matt. xviii. 7. The clergy entered by the west door, singing as a processional the hymn "We love the place, O God." The first part of the service, as far as the end of the 3rd Collect, was sung by Rev. F. W. Vroom, Curate of Petitcodiac, and the latter part by Rev. Canon Partridge. The Psalms and Canticles were sung to Gregorian tones, according to Redhead's setting, and were chanted antiphonally by minister and people. At the close of service the Benediction was pronounced by the Rural Dean, and the clergy retired as they had come in, singing "Onward Christian Soldiers." On Thursday morning there was a celebration (choral) of the Holy Communion, at which the Rural Dean was celebrant.

D. C. S.—The Committee of the Diocesan Church Society, appointed to interest children in the work of Home Missions, beg to inform the Clergy that they are about to issue a Leaflet, written by the Right Rev. Dr. Kingdon, Bishop-Coadjutor of Fredericton, in the form of a letter to the children of the Diocese. As many copies of it as may be desired can be obtained by application to the Secretary of the Committee in St. John.

By order of the Committee.

FREDERICK S. SILL, Secretary.

DIOCESE OF ONTARIO.

(From our own Correspondent.)

The following Missions in this Diocese are at present vacant: Cumberland, Frankville, Merrickville, and Roslyn.

We regret to learn of the Rev. A. Stunden's departure from the Diocese. He was a Deacon, in charge of the Mission of Frankville, and has gone to fill the important position of Curate to Holy Trinity Church, Winnipeg.

It is understood that several applications for Admission to the Diocese have been received.

THE REV. T. D. PHILLIPS, who has been in charge of a boys' school in this Diocese for some years past, has left for Chicago, where, it is said, he intends opening an academy.

The excellence of the crops in Ontario should move all our congregations to return their fervent Thanksgivings to the Great Lord of the Harvest.

DIOCESE OF NIAGARA.

(From our own Correspondent.)

BURLINGTON.—The harvest festival in connection with St. Luke's Church, Burlington, was held on the 16th inst. The Thanksgiving Service began at 1 o'clock, p.m. The Church, which is approached from the street by a long avenue, beautifully arched and shaded with trees, was appropriately and tastefully decorated, and displayed such a profusion of the fruits of the earth, as to present one beautiful symbol of the bounteous mercy of Him Who crowns the year with His goodness. The service was conducted by the Rev. Canon Belt, Rector, assisted by the Rev. C. E. Whitcombe, of Stoney Creek, and the Rev. L. DesBrisay, of All Saints, Hamilton, who preached from Ps. lxxv. 9. The congregation was large and attentive, the singing and responding hearty. The Offertory was for the Parsonage Fund. After service, the congregation repaired to the spacious and beautiful grounds of the Brant House, commanding a view of the Lake, and where the ladies of the Church held a sale of useful and fancy articles, whose proceeds were also devoted to the Parsonage Fund. A sumptuous repast, games, and a concert in the evening, helped to make up the enjoyments of the day. A large number of people from Hamilton were present. The Rector and ladies of the Church were unwearied in their efforts to make the day a happy one for their guests, and to make the Festival in every way successful.

HAMILTON.—The Rev. Canon Carmichael is at present away on his vacation.

All Saints.—The teachers and scholars of All Saints' Sunday School held their annual picnic in Dundurn Park lately, and had a delightful time. The scholars were joined by the girls of the Industrial School, under the charge of the matrons. The Rector of the Church, and a number of parents and others, were present. After half the games had been gone through with, tea, cakes, etc., were served, and right heartily the children enjoyed the bountiful feast. The ladies were indefatigable in their efforts to please the little folks, and with that object had an abundant display of edibles of various kinds, as also fruit. The games, or rather races, for they were varied, were well contested, and a large number of presents passed into the hands of the boys and girls. The teachers have to thank Messrs. J. Eastwood & Co., S. G. Treble, Davis & McCullough, M. Taylor, R. Duncan & Co., Garland & Rutherford, J. S. McMahon & Co., C. Foster, and A. Hamilton, for prizes so kindly given. The children, after singing the national anthem, broke up about 6.30 p.m. and departed to their respective homes, having spent a very pleasant afternoon.

OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, August 9th, 1881.

When I despatched my last letter, the appeal case of the Rev. S. F. Green was proceeding. It, however, came to a sudden termination, as their lordships stopped the case at the close of the speech of the counsel for the appellant, giving judgment against the rev. gentleman without calling on the other side to answer the arguments of their opponents. And so terminates another stage of this scandalous and most lamentable case. And what has added to the disgracefulness of the case since I last wrote is the proceeding that took place last week in the rev. gentleman's house, when the sheriff sold the furniture of the vicarage to satisfy the legal expenses incurred in this case. As I have previously said, the features of this case are such as to make one's blood boil with indignation. It is a discreditable affair all round. Instead of that "bear and forbear" that should characterize the Christian, there has been too much dogged bigotry in sticking to what after all are only secondaries, if not non-essential. If "essential," then there are very few who are not in a state of unpreparedness, and who are the ministers of an incomplete Gospel. The sooner the Rev. Mr. Green is out of gaol, and his imprisonment for "conscience-sake" terminates, the better it will be for the discretion of its ministers, and more credit to all concerned.

I told you some time ago that Mr. Bradlaugh contemplated a raid upon the House of Commons. "to assert his rights as a member of Parliament, and fulfil his duties to his constituents." The whole farce has at last been played. On Wednesday last, the Apostle of Negation went down to the House, intending to force his way into the members' hall, and take his seat as a member, despite the fact that the House had ordered his exclusion therefrom, because of his previous riotous and eminently Bradlaugh behaviour. Well, on the day mentioned, he went down to the House, and attempted to enter the forbidden ground. But he was met by the guardians of order and decency, who challenged his business and right. In response, he demanded his right as a member, etc., etc. But the minions of the House knew him not, and barred his entrance. Then the chosen of Northampton offered that theatrical resistance and resentment that had been so well rehearsed, and which was to play so important a part in influencing those "millions of persons who would read the papers on the following day with shame and indignation." However, the officers of the House did not mince matters. Their orders had been explicit, and they fulfilled them very well. For, despite the effort of the intruder, who is a powerful, heavy man, he was hustled along the corridor, over the steps, into the yard. But not until he had nearly strangled one of the officials of the House, whom he caught by the throat, and stuck to him like a bulldog, shaking him as one of the members afterwards said in the House who had witnessed it, like a rat. But all this theatrical display was of no practical good. The representative of the sons of Crispian is still outside the House, and as far from gaining his object as ever. He subsequently applied to the divisional magistrate for a summons against the inspector of police, who opposed his progress to the "performance of his Parliamentary duties." That also was futile. And he now threatens the worthy magistrate with a *mandamus*. I see by to-day's papers, he threatens a renewal of his attempt to enter the House, when "he will go with such a force as will be sufficient to grapple with anything that may be brought to oppose him." So that we may yet expect some little more scenic display. But I think the country is getting tired of this farce, and if the Government were to put him in gaol as a disturber of the peace, we should see that there is more smoke than fire in the Iconoclasts agitation. It is not thought that Mr. Gladstone will make any further attempt to facilitate Mr. Bradlaugh's entry into the House. At a meeting on Sunday night, Mrs. Besant, Mr. Bradlaugh's friend, advised her hearers to "do a bit of drill," as it may be of use to them in competing with the forces opposed to them.

The Irish Land Bill has at last passed the Commons, and has also gone through the Lords, having been read there a third time last night. Their lordships have made many very important alterations in the Bill, alterations which, it is rumoured, Mr. Gladstone will strenuously oppose. So there is the prospect of a conflict between the two Houses. Of course the issue of such conflict is always uncertain, it is always unwise to prophecy unless you know; but I anticipate the Lords will give way in case of being opposed by the Commons, and thus throw the whole responsibility for the measure upon the Government. The Duke of Argyll made a most cutting and telling speech against the Bill, and in his peroration, wherein he likened the Government to the jelly fish, his sarcasm was overwhelming. Looking down upon the Ministerial benches, in a compassionate view, he compared them to a row of jelly fish, which, although the most beautiful of fish, were destitute of skeleton or backbone, and while making convulsive motions under the pretence that they are swimming, only drift helplessly with the tide. Beneath so humiliating a comparison the Government visibly shrank, while the Opposition cheered the noble Duke to the echo, as though he were one of themselves.

By the bye, the rumour is going the round of the

papers that the Duke of Argyll contemplates worshipping at the altar of Hymen at no very distant date.

Another rumour is also prevalent, to the effect that the noble Duke has written his son in Canada, begging him to give up his appointment and thus sever all connection with a Government he is so disgusted with.

We have Blue Ribbon, and several other coloured ribbon, orders amongst the several temperance propagandists. This, I think, is an American introduction to our many customs. The members of the audience who, persuaded by the eloquence of the lecturer, are determined to eschew all strong drink, and be the sworn enemy of its use by others, not only sign the pledge to that effect, but have a bit of coloured ribbon fastened to the collar of the coat, which answers as a distinguishing badge. I see that this ribbon institution has extended to the clergy of the Church, who have, in the Liverpool Diocese, inaugurated what they call the Red Ribbon Army, being an association for open-air preaching. Bishop Ryle is at the head of the movement. The following rules have been approved by the Bishop:—The mission is to be conducted by the incumbents of the diocese in their respective parishes, and such laymen as they may select, subject to the approval of the Bishop. The service to consist of singing, prayer, the reading of a portion Holy Scripture, and an address. A red ribbon to be worn by the preachers in their button-holes, distinguishing them as belonging to the organization.

There has been no successor as yet appointed to Dean Stanley at Westminster Abbey. It is imagined by some that Mr. Gladstone is having a hard fight to prevent a very undesirable appointment being made, at the instigation of some high in authority.

Family Department.

THOUGHTS ON THE HOLY COMMUNION OFFICE.

(Written for the Church Guardian.)

Food for His household the good Lord provides,
Then to His faithful "Steward" in trust confides.

And so from human lips the message falls
Whereby the King to His High Banquet calls.

How shall each hidden guest himself prepare
In raiment meet, the Master's Bread to share.

God's piercing eye detects the faintest stain,
Each movement of the will, to Him is plain.

His aid we seek, in searching out our sin,
By His Commandments try the heart within.

In will, and word, and deed our shame we own
For wrong against our fellow-men, atone.

Determine by God's Grace to live anew,
And make our walk to our profession true.

Not cloaking ought. But judging in the light
Of Calvary's Cross our sad and evil plight.

There learning God's abhorrence of the taint
The leprous plague with which our spirits faint.

There witnessing the dread and awful price
Which opened wide the gate of Paradise.

Union with Christ we seek, for this alone
Can make us know His bitter death our own.

In Him, we have the penalty endured,
In Him, we have Eternal Life secured.

In broken bread and wine poured out, we plead
The sacrifice that meets the sinner's need.

That bread and wine we eat and drink, that we
Our oneness with the Lord, may clearly see.

Presented in the Son at His right Hand,
Before our God, we now "accepted" stand;

Made perfect, by His "comeliness" Divine
Shall there, in glowing beauty ever shine.

As Jesu's Flesh with every grace endued,
His saints are now, by God the Father viewed;

In Him well-pleasing, shall hereafter rise,
An odour of sweet smell to pierce the skies.

One only Bar to guard His Feast we find,
Not sin, but unbelief, of heart, or mind.

In Christ our Lord, His members here
Become to us so near, so dear,
We bear them all before His Throne,
Plead for their welfare, with our own.
Rulers and Pastors share our Prayer,
God's poor ones claim our loving care.

Bethesda's pool this world we see,
A lazar-house of misery.
All those in sorrow, sickness, need,
Good Lord, may they be comforted;
In this great Feast of Love we bring
And lay them all before our King.

Communion with our Holy Dead,
We hold in Thee our Living Head,
A "multitude" to us unknown
One with ourselves, we gladly own.
And ever to them draw more nigh
As more of Christ our hearts desire,

And now the Feast is spread. With holy fear
Prove your own selves, Take heed! Your Lord is here.

His searching eye each inmost heart discerns,
Sees where the flame of true devotion burns.

Detects the soul which to corruption clings,
Will unrenewed, before His Altar brings.

The great who covers not his carnal dress
With the pure robe of Jesu's Righteousness.

The heart which warmeth not to stronger glow
At thought of Him who took our flesh below;

That His dear Church a Royal Bride might rise
And share His High Estate beyond the skies.

This privilege He purchased with His Blood,
Most holy then we count the precious flood.

Not lightly to be thought of or despised,
Although in Sacred Mysteries disguised.

But thankfully received, in child-like hearts,
Which seek to use the strength His grace imparts.

And study how they may make due return
By grateful service, while life's lamp shall burn.

Then draw me nigh with humble faith, and prove
The sweetness to be found in Jesu's love.

Resolved, no secret fragment of self-will
Shall linger in our inmost spirits still.

All that we have, or are, we gladly yield,
From all we fear, or dread—His grace shall shield.

Repentance, Comfort, Charity convey
The ever fuller measure day by day.

Bewail we now our sinful state, and own
Ourselves undone, our hope in Christ alone.

Without excuse, His only worth we plead
Who bore the burden, and His people freed.

And ever deeper, as we draw more near
The shame, and stain, and guilt of sin appear.

God's Messenger on His Commission stands,
Proclaims our pardon, at His Master's Hands.

Still do our fearful hearts fresh doubt afford,
Hear "Comfortable Words" from Christ our Lord.

They ask no grace, nor fitness, on our part,
Only the weary soul, the burdened heart.

The Father's love is equal to His own—
Free to the world, through faith in Him alone.

St. Paul declares our sin our strongest claim,
Sinners it was to save, that Jesus came.

St. John assures—Justice is satisfied,
And He still lives to plead, Who for us died.

Oh truly now, the last detaining cord
Has been set free, our hearts may seek the Lord.

Gladly we soar to notes of praise,
In grateful love our voices raise.
Sing what our Christ for us hath done,
Incarnate, born the Virgin's Son,
Bursting the Tomb He sets us free,
O'er death proclaims the Victory.

Ascending to High Heaven prepares
A place which His disciples shares,
The Holy Ghost on earth outpours,
And to His Church His Truth restores,
That heaven and earth may hence agree
To laud the Eternal Trinity.

Then echo back the glorious hymn
First raised by holy seraphim,
Beneath their gaze our course we run,
And swell the praise in heaven begun,
Oh Holy, Holy, Holy Lord
Forever be Thy Name adored.

Alas! on sinful lips we lose the strain,
Unworthy still we feel, with bitter pain.

Our hearts once more in shame before Thee bow,
God of our Saviour Christ have mercy now.

Our sinful bodies all-defiled, we own
Are cleansed by union with His Flesh alone.

Our souls made pure through His most precious Blood
Would once more find their dwelling place in God.

A Father's heart—His Only Son bestowed,
Such tender love for man in Godhead glowed.

One all-sufficient Sacrifice Christ gave,
A "glorious Church" from sin and death to save.

A perfect offering in Him we find,
Full satisfaction see, for all mankind.

By many a sign foreshadowed to the Jew,
Re-echoed through all time in figure true.

In Hope, they kept alive their Altar fire,
In Memory, we let not ours expire.

And ever as we fan the sacred flame
Produce our Warrant, and recite our Claim.

Made holy by "the Word" of God, and Prayer
His Blessed Gifts, with thankful hearts we share.

Faith "touches"—and partakes the Food Divine,
The faithless through "press" but the bread and wine.

Christ died for all, the preached Word proclaims,
He died for thee, the Eucharist maintains.

Bone of thy bone, He suffered in thy stead,
Flesh of thy flesh make now the Holy Bread.

Then One with Him in soul and body rise
Henceforth a pure and living sacrifice.

He sanctified Himself to do God's will,
His Church must share the Consecration still.

Partakers of one Loaf—His members here
In Him become, each to the other dear.

With them a holy Fellowship maintain,
We serve our Lord, when we relieve their pain.

Once more we dare to raise the Angel's song,
Christ took our flesh with joy the strain prolong.

Our great High Priest forgets not on His Throne
The human weakness which was once His own.

And so again exultant voices ring
Glad shouts of praise to our Triumphant King.

Peace is the heritage of prayer,
The grave of every anxious care,
The purchase of the Precious Blood
Which reconciled our souls to God,
The fruit of that sweet savour shed
By Christ, in the believers' stead.

This legacy, His Church received
By Jesu's dying lips bequeathed,
And ever at her Altars raise
For His dear love the notes of praise
She takes the Gift, which through Him came,
And breathes it gently in His Name.

T. A. F.

WE may lose heaven by neutrality, as well as by hostility; by wanting oil, as well as by drinking poison. An unprofitable servant shall, as much be punished as a prodigal son. Undone duty will undo our souls.

Calumny is the vice of those who have neither a good heart nor a good understanding.

THE CHURCHMAN'S REASONS.

I.—Nine Reasons for Baptizing Infants.

1st. Because by their first or natural birth of sinful parents they inherit a nature infected by sin (Rom. v. 12; Eph. ii. 3). If infants have not a sinful nature why do they so often suffer pain and die? (See Rom. v. 14).

2d. Because baptism is God's instrument for conveying to all the second or new birth of "water and of the Spirit" (St. John iii. 5). As men were born into the first Adam before they could know the evil they received from him, so it seems reasonable and in accordance with the loving grace of God, that they should be brought into the second Adam before they can know the good they receive from Him. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22).

3d. Because Christ tells us He considered little children more fit for His Kingdom than grown people. He says, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God" (St. Mark x. 14); and in the next verse, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." In other words, Christ would not have children to become men, but men to become children in order to be fit for His kingdom or Church.

4th. Because Christ by His acts shows us that little children, although they can neither believe nor understand, are yet capable of receiving a blessing. His disciples, like those who would now keep the children from Christian baptism, ignorantly thought they were too young and therefore incapable of receiving blessing; but Christ was "much displeased" at this, and having commanded the children to be brought unto Him, "took them up in His arms, put His hands upon them and blessed them." Can we believe that His blessing of them was only an empty form conveying nothing?

5th. Because under the old covenant parents were commanded by God to have their children made members of His Church at eight days old (Gen. xvii. 9-14). Christ cannot have meant His new covenant to have less of blessing for children than His old. This doubtless is the reason why He did not, in so many words, say to His apostles, "Baptize infants." These apostles themselves had all been made members of God's Church when they were infants. It would not once occur to them to refuse to admit infants to the new and better covenant. They would not dare to do such a thing, unless they had Christ's special command; and where do we find such a command?

6th. Because on the first day of the Christian Church, and in the first Christian sermon, St. Peter, after exhorting the people to be baptized, says, "The promise (of the Holy Ghost) is unto you and to your children" (Acts ii. 39).

7th. Because the prophet Isaiah, speaking of Christ, says, "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." And Christ himself specially charges His apostles in the words, "Feed My lambs." If infants are not to be made members of His flock, that is His visible Church, how can Christ have any lambs?

8th. Because in the history of the first thirty years of the Church we have several instances of whole households being baptized (Acts xvi. 15 and 33; I. Cor. i. 16). Is it likely that in all these families there was not a single infant or young child?

9th. Because for fifteen centuries the Christian Church universally received infants to her fold by baptism, while to-day, with three hundred and fifty millions of nominal Christians in the world, all, except about ten millions, "suffer the children to come" to Christ, and admit the "lambs" into Christ's visible fold, there to be fed and trained as His lambs and for His holy service.—Published by St. John's Guild, Cohoes, N. Y.

As we know the odorous vines of rare and exquisite flowers which are grown behind high opaque garden walls only by the fragrance which they waft to us through the air, while they themselves are invisible, so we are conscious of the heavenly and spiritual elements of noble natures about us, rather by their effect upon us than by any open spectacle of them.

FUEL.

No. 6.

AFTER Mr. Peters' hasty language about the Church, Harry did not feel quite so much at home as usual. He had nothing to complain of, but there was a screw loose somewhere. Now and then he found himself thinking of a move. Mr. Peters felt this too to some extent, for one day, while loading some grain, he said to Harry, "what a pity it is, Mr. Huntley, that such a good fellow as you are don't belong to the Church." But Harry recollected how he had been sat upon a day or two before, had not much to say, and it was evident the gap could not be bridged over again. How many a young person is driven away for want of a kind word? How many otherwise good people seem to think they ought to be angry at the ignorance of those around them. It is no benefit to ourselves, or kindness to our neighbour, to laugh at his ignorance, especially when he does not force it upon us—better "find out thy neighbour's need: all joys are less than the one joy of doing kindness." The grain was nearly all delivered, at the station,

and Harry said, one day, he thought he would like to go home again this fall. Mr. Peters did not take much notice of it, except by saying he thought it was not a good time to travel. A few weeks after this, he got his summer's wages, paid for some patching and mending, and it was rumoured he was off to the old country again. Mary, of course, did not like to ask anything about Mr. Huntley's business. Why should she? But listening to what was said, she found an old couple near by were going to send a letter home by him, and by this means she got to know about the time he was going, and at last the very train by which he was to leave. Of course, she contrived to be going to post about that time, hoping she might accidentally meet him again. As luck would have it, two or three young fellows were walking along with him to see him off, and, "propriety," that terrible master of our feelings forbid her speaking to him. When the train arrived, she was on hand, just looking for some one who was coming, but having an eye to him who was going.

To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?

God hath stores of mercy lying by Him; His exchequer is never empty; He keeps mercy for thousands of sinners, or many thousands of sins. Abraham, Isaac, and Jacob, and all that went before, have not wasted it; and, if God were to proclaim His name again, it is the same still; for His name, as well as His essence, is unchangeable.

THE SCULPTURED LAMB.

It was in the month of August, 1865, writes a foreign clergyman. I was one of a party of tourists who wished to visit the Cathedral of Werden. But the door was shut, and we had to wait till some one came to open it. As the sacristan's wife was busy in her garden, and was some time before she made up her mind to go and fetch the key, we had nothing to do but to examine the architecture of the church. While we were thus employed, we noticed at the top of the tower a little lamb sculptured in the stone. And when we asked our guide, who had just come up, what this meant, she replied:—

"Ah, gentlemen! picture to yourselves, that where you see that sculptured lamb, many long years ago, a tiler was occupied in repairing the roof. Suddenly the rope which held up the scaffolding broke, and the poor man was precipitated into the abyss below. Every one expected to see only his mutilated corpse, for the church was surrounded with large stones to be used in the repairs. The poor fellow would doubtless be dashed to pieces. But what happened? He rose after his fall without a scratch. In fact, between the blocks of stone a little lamb was peacefully grazing in the grass, and the tiler had fallen exactly upon the poor animal, who was killed at once. For this the workman, as a mark of gratitude, had the sculpture you are looking at placed up there."

Is not this a truly striking history, a symbol of that other Lamb Who gave for us His life? So, when we entered the Cathedral, the paintings, the sculptures, the monuments, seemed indifferent to us. We could only think of the tiler and the lamb, and above all of that other Lamb that taketh away the sins of the world! J. F. C.

Not a grace of the Spirit but has a weed growing under it. Each grace is but a victory over its opposite.

MANY of our troubles are God dragging us; and they would stand us upon our feet, and go whither He would have us.

GOD'S WORK.

God's people shall renew their strength and mount up with wings as Eagles. But it is quite a mistake to fancy, that, like that bird which builds her nest on the dizzy crag, and soars aloft and sails along in the paths of the clouds and thunder, religion belongs only to the highest, and what are called holy, duties of life. While she rises to its highest, she stoops to its meanest occupations. As well as the seraphs that sing before the Throne, as the heralds who sound the trumpet of the Gospel, and proclaim salvation to perishing sinners; as the Christian who enters his closet to hold communion with God—they are doing the work of the Lord who kindle a fire, or sweep a floor, or guide a plough, or sit over a desk, or work at a bench, or break stones on the road, with a desire so to do their work that God may thereby be glorified. All work done from such motives and for such an end, becomes the work of the Lord, and thus our life, in all its phases, entirely spent in the work of the Lord, should flow on like a river, which, however rough its bed, short or long its course, tame or grand the scenes through which it passes, springs from a lofty fountain, and, born of the skies, bears blessings in its waters, and, heaven reflected in its bosom.—Guthrie.

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EDITORIAL CORRESPONDENCE.

DIOCESE OF FREDERICTON.

ST. ANDREWS.

Being ordered away by our medical adviser for change of air during a severe illness, we selected the quaint little town of St. Andrews, which is so charmingly situated on the Passamaquoddy Bay. The trip by boat from St. John to Eastport is a pleasant one, and at Eastport the steamer "Charles Houghton" takes the tourist to St. Andrews, after two hours of delightful sailing up the Bay. St. Andrews contains about 1200 inhabitants, and from its delightful situation by the water, its wide and regular streets, and its pleasant residences, shaded by handsome trees, it is becoming each summer more frequented by travellers. This year the Argyle Hotel, a large and handsome structure, under the popular management of Capt. Herbert, has been filled by Canadians and Americans, and there is a rumour that another one will be erected on Navy Island. It is the ambition of the good people of St. Andrews to have their town the "Saratoga of the Dominion." Nature has done everything for it, and there is no doubt that as the locality becomes more known there will be a steadily increasing number of summer visitors. But there appears to be little enterprise among the people. Years ago, as many as fifty square rigged vessels have been known to be in the harbour, but with the decline of the lumbering interest, the business of the town decreased, and no effort has been made apparently to establish industries. Many of the inhabitants are in comfortable circumstances, in fact, a large proportion of them, and there is no pressing need of building up the town. But it seems a pity that a town so admirably situated for water and railroad transportation, and with so many fine building sites, should stand still, while manufacturing are starting in all the centres of the Dominion.

The Church congregation is, we are glad to say, by far the largest in numbers and influence. The Rev. Canon Ketchum, D. D., the well known Secretary of the D. C. S., has been Rector here for twenty-one years, and during this period he has had the pleasure of seeing faithful work rewarded by the handsome All Saints' Church, erected in 1867. This church comes on the visitor to St. Andrews with a sense of surprise. The interior is in the style of the Cathedral, and is exceedingly handsome and effective. It has a seating capacity of 700, and the congregations are remarkably good. The nave is 78x52. The extreme height is 43 feet, the height of the nave posts being 26 feet. The chancel is 30x22. The tower at the west end is 19 feet square. The spire has never been built, but arrangements are now being made to build it next summer, at a cost of probably

\$1,000. The whole height will then be 150 feet. The church is situated on a corner lot, 160 feet square, and is surrounded by ornamental trees. This summer a new fence has been placed around it, and the interior has been coloured. It was completed in 1867 from designs by Henry Osburn, Esq., and at the present time the estimated cost has been \$15,000. The aisle windows are filled with handsome stained glass from Waites, of Newcastle-on-Tyne, to whom the Parish is much indebted for many acts of kindness. These windows are all memorials. In the apsidal chancel, which has handsome and complete fittings, the centre window is a memorial to the Rev. Samuel Andrews, first Rector, who came to the Parish with the Loyalists from Wallingford, Conn., and was given by his descendants in the United States and New Brunswick. Mr. Andrews brought with him a British Coat of Arms, presented to him by his congregation in Wallingford, and this relic now hangs over the west door. On the right is a window to the memory of Rev. Dr. Alley, the predecessor of Dr. Ketchum, and on the left, one to the memory of Rev. John McGovern, late Rector of St. George, given by the Bishop, clergy and friends. At Chamcook, 1 1/2 miles distant, service is held once every Sunday. Here there is a stone church, which has lately been much improved, largely due to the zeal of G. S. Grimmer, Esq. There are now over 220 communicants in the Parish. Near the church is a substantial school-house. As St. Andrews was one of the first Parishes organized in the Diocese, and was an influential place in the early history of the Province, the Church has a strong hold on the people, and it is now one of the most influential Parishes in the Diocese. It is well endowed, and should the town grow, the property owned by the Parish will be very valuable.

ST. STEPHEN.

The trip up the St. Croix River from St. Andrews to St. Stephen is a very pleasant one, and the scenery is very fine. A wooden bridge unites the town of Calais and St. Stephen. The latter place has every evidence of being a growing and thriving town. The stores are handsome and well appointed, new buildings are going up, and there are substantial tokens of wealth among the inhabitants. We have here as the unfortunate result of "unhappy divisions" some years ago, two Churches, each with a moderate congregation, where there might be one strong Church, with a Rector and Curate. Christ Church, the Mother Church, is situated at the lower end of the town, and was built from designs of Rev. E. S. Medley. It presents an odd appearance outside, but the interior is handsomely finished. There is a large and spacious chancel, well appointed, with a remarkably good organ. Some years ago, the tower was blown down by the "Saxby gale," and the building has been somewhat insecure. At the time of our visit, a Vestry meeting was held, and arrangements made to strengthen and secure the walls. The Church needs painting, and this will probably be done shortly. As in most parishes, the ladies have been most active. During the past few years they have raised for the building more than \$1000.00. The Rev. Joseph Rushton has been Rector for nine and a half years, under very trying and difficult circumstances. He has now seventy Communicants, and an average congregation of one hundred. Fortunately for the Parish, it has an endowment of \$950 a year, and a Rectory. There is a small school house near the Church, which is used for week-day Services, meetings of the Sewing Society, etc. Trinity Church, on the same street, is at present without a Rector. The Rev. W. M. Groton has recently left for a parish in Westerly, R. I. Trinity congregation contains a large amount of wealth, and is self-supporting. The salary is \$1000, without a house. Across the river is St. Anne's Church, Calais, in connection with the Protestant Episcopal Church. The Rev. J. W. Norwood, formerly of Nova Scotia, is the Rector. The Church is weak in Calais, and the salary of the Rector is only \$600 a year. Six miles from St. Stephen is the parish of St. David, Rev. J. W. Millidge, Rector, which we did not have an opportunity of visiting. These parishes along the river are delightfully situated, and if any desire pure air, good boating and yachting, and a quaint and beautiful spot in which to spend a vacation, they cannot do better than go to St. Andrews. The health of the town is remarkable, and we found the people extremely kind and hospitable. Our clerical readers will find a warm welcome at all times from the genial Rector and his family.

SUNDAY SCHOOL TEACHERS' EXAMINATIONS.

THE Church Sunday School Association of England has just made known the result of its recent examination of Teachers, and, so far as the St. John Parishes and the Diocese of Fredericton are concerned, it is most gratifying.

There were, it appears, over one thousand candidates from all parts of England and her Colonies. Prizes were offered for the first twenty-five, and special certificates for excellency were given to the next fifteen, in addition to over five hundred first-class and over three hundred and fifty second-class ordinary certificates. Among the candidates was a daughter of the English Premier, Miss Gladstone. Under these circumstances, it is particularly gratifying to record the fact that fifteen certificates have come to Canada, of which the large number of ELEVEN have been gained by Teachers in St. John. Of these, eight are first-class, one being among the "fifteen" before referred to, and another ranking 46th. The names of the successful Canadian candidates are as follows:—

FIRST-CLASS CERTIFICATES.—Miss Mary W. Hartt, Trinity Sunday School; Miss Mary M. Kinnear, St. John's Sunday School; Miss Frances Murray, St. Paul's Sunday School; Miss Minnie Smith, Trinity Sunday School; Miss Arab A. Drury, St. Paul's Sunday School; Miss Edith S. Symonds, St. Paul's Sunday School; Mr. G. Herbert Lee, St. Paul's Sunday School; Miss Bessie Whitney, Trinity Sunday School; all of St. John.

SECOND-CLASS CERTIFICATES.—Mr. M. Chamberlain, St. Paul's Sunday School; Mr. Arthur J. Coster, Trinity Sunday School; Miss Lucy H. Underhill, St. Paul's Sunday School; all of St. John; Miss Sarah Walker, of Toronto; and the Misses Caroline Thompson, Annie Jarvis, and Alice Goodlove, of Ottawa.

All the first-class certificates were won by the St. John candidates, Miss Hartt being 37th among the whole number of graduates.

Considering the many advantages possessed by the teachers resident in England, and the ability and position of many of the candidates, the St. John teachers have done remarkably well, and have set a noble example to the rest of the Dominion. Nova Scotia, we regret to find, made no efforts to secure either a prize or a certificate, there not having been a single candidate from that Diocese.

We fear the position of S. S. Teacher has not been as highly prized in the past as its importance demands, and we hope that the success attained by the St. John Teachers will prove an incentive to the teachers all over the Dominion to qualify themselves for future examinations. We can only hope for an improvement in the present working of our Sunday Schools by raising the standard of our teachers. At present a very large proportion of them, we very much fear, have had little or no preparation for their responsible duties.

The Sunday School occupies a much more important position than it formerly did. Now it takes the place too often of that home training which some of us, at least, remember having received at our parents' knee. Religious instruction, we may have to tell some parents and children, was not always ignored at home—it is only, in fact, in recent days that it has been delegated to strangers, too often inexperienced. Parents in other days recognized their responsibility to God and to the children which He had given them, and so trained them up in the nurture and admonition of the Lord, and in the doctrines of His Church. Now, however, it is too often otherwise. Indeed, not only has the Sunday School taken the place of that instruction which parents formerly gave to their children at home, in the Scriptures and in the Church Catechism, but it also takes the place of the Church's Services. Children are not now taken regularly to Church to be familiarized with the services, and to grow up to love the Courts of the Lord's House, as they once were. The Sunday School has come to be considered as quite sufficient of itself without anything else in the shape of either instruction or worship, and so in many cases our rising generation are growing up to manhood and womanhood without the restraining influences of a religious home training, and without having been taught to love God's Sanctuary. With regard to this very serious phase of the subject, we cannot do better than quote the language of the recent Charge of the Bishop of Indiana. He says:

"A third and last discouragement to Church growth, I find in one of the prominent and most popular of the organizations of the Church itself. I would not speak lightly or hastily of Sunday Schools, and their possible advantage in Church work. But I have long been persuaded, and have at various times publicly so expressed myself, that, as too

often organized and conducted, they are a hindrance and not a help. What is a Sunday School? What is its object? What does it propose to do? A Sunday School of the modern pattern may not inaptly be defined an institution to save unfaithful parents and sponsors trouble, to take away from the one the duty and care of training their own children in religion, as God has ordained that they shall do; and from the other the responsibilities they assumed in behalf of such children, when they brought them to holy baptism. It was not in its first days a religious institution at all, unless in the most incidental way. It was started by its founder to secure to poor children the rudiments of education, for which no other opportunity was within their reach. In its present religious aspect, it usurps the functions both of the family and of the Church. It is indeed necessary, but it is necessary only because it is better than nothing, and the children of the Church practically have nothing, if they have not that. In the Mother Church, where Sunday Schools were begun, there was no room for them, and no need for them as religious organizations.

"Every parent, himself religious, took care to instruct his children in religion. Every pastor claimed them as part of his flock whom he was to feed according to Christ's command. They were catechised by him 'openly in the Church,' and trained in all Church doctrine and practice, as well as in Bible truth. Now, all this is changed, and he is counted almost a heretic who will dare to question the 'divine origin' of the Sunday School, or to dispute the authority of a superintendent and teachers often self-selected and self-perpetuated, and acting, not as aids of the pastor in his arduous work, appointed by him, and responsible to him as God's ordained teacher of His sheep and of His lambs, but in direct antagonism to him as religious teachers, and in open rebellion against his claim as priest and rector of the parish. But the one point I wish to emphasize is not this, but another, and a very practical one indeed it is, namely, the effect of modern Sunday Schools upon the Church attendance of children. They are not in the Church at stated public worship. Where, then, are they? Who knows? Do the parents even know? I am not going to argue the question at length. I intend only to excite to enquiry, to throw out suggestions, to awaken from parental and sponsorial indifference. But I ask, in all seriousness, are the children of the Church baptized in Christ better instructed in religion and more faithful to religious duty under our system of Sunday School instruction than they were when parents and sponsors carefully instructed them at home, when all the religious instruction they received was not confined to an hour once a week, and was in better hands than those of young, inexperienced, and sometimes incompetent teachers in the Sunday School.

"And there is this other question—Does a large proportion of them attend upon the services of the Church, and grow up to be regular and devout worshippers in God's house of prayer? Are more of them brought to the bishop to be confirmed by him, as the direction to parents and sponsors in the office for infant baptism requires? Do fewer of them stray from the Church under the influence of other Sunday Schools, which they are strangely permitted to attend because they like them better than their own, and where they learn sometimes, not only that they were not in baptism made 'members of Christ, the children of God, and the inheritors of the kingdom of heaven,' but that they ought not to have been baptized at all? As I have said, I only wish to bring these things to the careful consideration of those whom God has made the natural religious teachers of their children, and the best, and to that of such as He has sent to be teachers and pastors in His Church, and whom He has charged as pastors, as He charged St. Peter, 'Feed My lambs.' I only add that, if Church and Sunday School both cannot have the attendance of our children, their attendance, with their parents, upon the services of God's House is by far the more important and necessary, and ought to be enjoined. The new way may be good, but the 'old is better.'

UPSTAIRS IN WESTMINSTER ABBEY.

We are so accustomed to the fact that little or nothing remains of most English abbeys except the Church that we say "abbey" when we mean "Church" in a great many cases. As a good deal remains of the conventual buildings of Westminster Abbey, there is nothing extraordinary in going upstairs or downstairs or in the Abbot's chamber. But such ups and downs within the Church itself strike the visitor as somewhat strange. He does not know, or has no means of knowing, that there are some places at least two stories above the ground floor, that above some of the chapels are hanging chantries, miniature Churches in themselves, and long drawn aisles full of strange monuments. None of these nooks are shown to the public. It would be impossible to show them to more than a very few visitors at a time. The stairs are not only narrow and dark, but fragile in some cases, and when you reach at length the upper floor you often find it a very irregular surface on the top of the groining, without any railing to prevent you from falling into the nave or choir below. Nor is it altogether worth the trouble involved in ascending, for people do not always care to get behind the scenes and be made acquainted with the seamy side of what they only know as the perfection of beauty and order. The most lovely buildings in the world have their uncomely parts, and Westminster Abbey is no exception to the rule. The strange thing about visiting the triforium is the difficulty of recognizing the antiquity, the historical association, the absolute value of every heap of dusty rubbish which has accumulated there in the course of centuries. Here, a bundle of pieces of broken boarding are the canopy of some great

king's tomb removed to make way for the burial of a greater. There, a heap of broken stones are fragments of the monuments and chantries destroyed as idolatrous in fanatical times. A confused collection in a corner of carved and gilded scraps of plaster and wood represents the pomp of heraldic ornament at the funeral of a duke or a general. Nothing is lost that has once found its way into the Church; and the storehouse has ample room for everything worth preserving, as well as for much that has ceased to interest the people of this generation.

The ascent is made by various flights of stairs. One of these opens on the east aisle of the cloister, close to the entrance of the Chapter-house. When the ancient Church of the Confessor was superseded by the more magnificent building of Henry III., the cloisters though they abutted on the new ground-plan of the western aisle of the south transept, were not removed, and the Poet's Corner is thus defrauded of its full proportions. The cloister is much lower than the aisle would have been in its place; and over it is the minium room, with its iron bound coffers. The triforium is another flight above, and the winding stair is steep, slippery and dark. When at length we stand on the red brick pavement and look around, we are surprised to observe the great size of the chamber which intervenes between the top of the vaulting below and the timbers of the roof above. Nothing gives a better idea of the vastness of the building than to see the greatness of its minor parts. The pavement, which only dates from the time of Wren, becomes more irregular as we turn into the triforium of the nave. It conceals the "pockets" of the vaulting, receptacles probably filled with fragrances of the statues and altars displaced at the Reformation. At the further end, in the south tower, over the Abbot's Chapel or baptistry, the floor was of wood. On its being removed, the remains of Torregiano's images in terra-cotta, for the decoration of the altar in Henry VII.'s Chapel, were found. They indicate rather than prove the magnificence of the whole structure; but are broken into such minute pieces that the united efforts of several antiquaries have so far failed to make up a single complete figure. Among them is the "torso" of a splendidly modelled statue of the dead Saviour, and beautiful are the feet of the angels of the canopy. This altar, which was engraved by Sanford as the monument of Edward VI., was destroyed in 1643 by one Sir Robert Harlow, who deserves to go down to posterity with Erostratus and Lloyd. Some portions, identified at Oxford among the Arundel marbles of Mr. Middleton, have been recently restored to their place, but it is to be feared that the terra-cotta fragments in the triforium are beyond repair. The chamber over the vaulting of the Abbot's Chapel, in which they were found, was that occupied, it is said, by Bradshaw, President of the High Court of Justice which condemned Charles I. The Deanery, with which by a separate staircase this part of the triforium communicates, was granted to Bradshaw, who died in it in 1659. Constant tradition avers that he actually died in this very room, a room which certainly was at some period used as a lodging, for it contains a fire place of Late Perpendicular work. Hence, along the triforium his restless spirit walks on the nights of the 30th January and the 22d November; and in truth a more ghostly-looking corner than this would be difficult to imagine. Little cherubs peep out here and there from behind the marble pancakes removed from the mantel below of Admiral Tyrrell. Close by are two wooden obelisks removed in 1775 from the entrance to the choir, where, according to Dart's view, they stood on the summit of tall classical gateposts. A label on one of them attributes the carving to Gibbons, but this ascription is more than doubtful.

In those parts of the triforium which are over the apsidal chapels some curious collections have been formed. A buttress of Henry VII.'s Chapel long concealed a window here, and in it have been found some panels of original glazing of the thirteenth century, being among the most ancient and complete examples of the kind left. They are very different from most of the modern glass.

(To be continued.)

THE "INVISIBLE" CHURCH.

The ordinary Protestant idea of the Christian Church is that it is, first of all, and in its most essential aspect, a community of souls not bound together by any outward organism, and therefore invisible to the eye of sense—a democracy of spirits capable of being recognized only by the all-seeing One. The organization of any portion of these into a community, having a place in time and space, is a secondary idea, and results in a "denomination," which may exist or cease to exist without any effect upon the integrity of the "invisible" Church.

The nineteenth article of that formulary known as the "Thirty-Nine Articles," speaks of the "visible" Church of Christ; but it does not thereby lead us to infer that the invisible Church is other than that portion of the visible Church which has passed out of our sight "through the grave and gate of death." If it be objected that the article seems to infer the idea of particular bodies, less than a Catholic organism, the objection is admitted; but it is contended that the small organizations or "congregations" are not "denominations" in the modern sense of the word. The language of the article, in

its second clause, where it speaks of "the Church of Jerusalem, the Church of Alexandria, and Antioch," "also the Church of Rome," shows that the only divisions contemplated by the article are such as exercise their functions under national or patriarchal limits, within the pale of the One, Holy, Catholic, and Apostolic Church.

But suppose we concede the "invisible" theory as describing the state of things at the outstart of Christianity. Let us contemplate it as a purely spiritual order, without power or outward expression, realizing, though in a different sense from that which our Lord designed to convey by the words, that "the kingdom of God cometh not with observation."

Nevertheless it was inevitable that this invisible entity should eventually manifest itself in a visible form: a proposition which no one will be disposed to gainsay. Moreover, this development into historic objectivity must have been conducted under the influence of the same mighty Agent by Whom the spiritual life of individual members of Christ was begun, by the Holy Ghost. A Lutheran theologian (Van Oosterzee) says: "Prepared for by the theocracy of the Old Covenant, and more especially by the coming and work of Christ, it (the Church) dates from the first Christian Pentecost, and is in the full sense of the word a creation of the Holy Ghost."

But what was the law or method which the Spirit guided his creative energies by, when He thus gave external form to the invisible Church? Was that law of a nature to produce in the earliest age such a condition of things, with respect to outward organizations, as is presented by modern Protestant Christianity? Were there as many denominations? Was the idea of unity regarded as sufficiently illustrated by professed agreement respecting a few things and sectarian controversy and division respecting many other things? Did Antioch contain two or three kinds of Presbyterians, five or six kinds of Baptists, four or five kinds of Methodists, one kind of Swedenborgians, and four kinds of Reformed Episcopalians?

We would that it might be deeply impressed upon the mind and conscience of Christian people in this age of division and consequent unbelief, that the law of the Spirit's Pentecostal power was unto organic unity. The Church of the Holy Ghost was visibly one. "When the day of Pentecost was fully come, they were all with one accord in one place." "The same day there were added unto them about three thousand souls." "And the Lord added to The Church daily such as should be saved."

That was not denominationalism, certainly! On the contrary, the invisibility which we just now conceded, for the sake of argument, seems to have passed out of existence, and the spiritual organism is identical with the Church of the Holy Ghost, visible, capable of numerical measurement, having a creed and communion ("the Apostles' doctrine and fellowship"), sacraments (baptism and the "breaking of bread"), a form of worship ("the prayers"), and a place to meet in ("continuing daily with one accord in the temple").

Visible unity, then, was the character stamped upon the Church of the Holy Ghost. The "invisible" theory is untrue. Denominationalism is a blunder and a sin, contrary to the mind of the Spirit, to the rational mind of man, to the teaching of the Scriptures, and to the better instincts of the Christian conscience when it is permitted to speak its real convictions.

The visible unity of Christ's disciples is the most spiritual conception of the Church. Denominationalism is carnality. It is a surrender to the lower motives, the divisive and disintegrating forces, which assert themselves when "the fruits of the Spirit" begin to disappear from the Church. St. Paul could not speak to the Christians of Corinth "as unto spiritual," and why? "For ye are yet carnal." That was St. Paul's indictment, and he follows it up by specific testimony. "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollus; are ye not carnal?" "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (Greek, *schisms*) among you, but that ye be perfectly joined together in the same mind and in the same judgment."

The "invisible" theory is a novelty. It was the logical outcome of the mistake of those who undertook to organize Protestants according to a method thoroughly contradictory of that which the Holy Ghost employed on the day of Pentecost. The Scriptures uniformly speak of the Church. To be Scriptural and yet denominational, it was necessary to put a new meaning into the words. "The Church" must be made to indicate the invisible unity of all those who in different Churches are one in Christ. Never before were those who were one in Christ petitioned off into different Churches. It was a sad error. There is but one remedy—the return of all Christians to the visible unity of the Church of the Holy Ghost as established at Pentecost and continued to the present time by perfect and unbroken continuity of historic existence. God speed the day!

"Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word, that they all may be one; as Thou Father, art in me, and I in Him, that they also may be one in us, that the world may believe that Thou hast sent me."—Living Church.

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.

NUMERARI: NUMERARI.

(To the Editors of the Church Guardian.)

SIRS.—When in the Temple Church, London, a few weeks ago, my attention was called to the *Te Deum* which is painted around its walls. On enquiring of the vergers, I was informed that, though the lettering was modern, it was copied, or painted over the ancient text, the 21st verse reading, "fac . . . tuis in gloria numerari." Reading subsequently in the Diction Library, Liverpool, "The Book of Hymns of the Ancient Church of Ireland," edited by Dr. Todd, the following words occur in an ancient *Te Deum*: "Eternam fac cum sanctis tuis gloriam numerari, &c., while in a note the learned editor says: "The common text, as given in the Roman Breviary, and translated in the English Prayer Book, is—'Eterna fac cum sanctis tuis in gloria numerari.' 'Make them to be numbered with Thy saints in glory everlasting.' But B. (Muratori's Edition of the *Antiphonary of Bangor*) and all copies of the *Te Deum* which I have seen in any MS. older than the 16th century, have 'Eterna fac cum sanctis tuis (Muratori omits 'tuis') gloria numerari,' or 'in (or cum) gloria numerari,' which the old English Versions published by Mr. Maskell render, 'Make hem to be rewarded with thi scyntis: in blisse, with everlasting glorie.' (*Monum. Rit.* ii. 14.) or, 'Make hem to be rewarded with thi scyntis in endels blisse.' (*Ibid.* 230, 232) and every one acquainted with the black letter writing of the 15th century will at once see how easily *numerari* may be mistaken for *munerari*. That *munerari* is the true reading can scarcely, I think, admit of a doubt, but *eternam* and *gloriam* are certainly corrupt, and scarcely make sense. We ought, evidently, to read *eterna* and *gloria*, as in Muratori. It is also clear that the English Prayer Book and older versions have misinterpreted this passage by the insertion of the word 'them'—'make them,' &c.—for the construction plainly is: 'Quos redemisti fac munerari,' and the verse 'Whom Thou hast redeemed' ought therefore to be connected with that which follows, not with that which precedes: 'We therefore pray Thee help Thy servants; make Thou to be rewarded with Thy saints, in glory everlasting, those whom Thou hast redeemed with Thy precious Blood,' Daniel says: 'Procul dubio in hac voce (*munerari*) tenes scripturam antiquissimam et genuinam. *Numerari* primum occurrit in Brev. Italis. v. c. in Franc. annu. 1495,' (*i. e.* a Franciscan Breviary, printed at Venice in that year,) and I g. by these letters he refers to the *Heures a l'usage de Lengres*, printed at Troyes without a date, 'Sectio decimo sexto ecclesia Romana in ejus modi libris interdum *italizans* recentiore scripturam in textum recepit, —loc. cit.'"

It is evident, therefore, from the above quotation, that we have adopted a wrong reading in our translation of the venerable Hymn of Praise.

BENJAMIN T. H. MAYCOCK.

Severn Parish, Md., U.S.A., August 5, 1881.

IS CHRIST DIVIDED?

(To the Editors of the Church Guardian.)

SIRS.—The suggestion that neighboring religious bodies should be treated with respect and affection has elicited a different response from that which was expected. Extreme sentiments of intolerance and denial of their position as Churches have followed. The Baptists have received more the brunt of attack than others—the caricature of Baptist opinions by "Querero" in the GUARDIAN of 30th June—being the latest outcome; a caricature your correspondent will regret, on better consideration. As well might one quote the rabid and intolerant views of a noted advocate of Apostolic succession—the celebrated Dodwell, and take them as representing "Querero's" principles. Dodwell says:—"None but the Bishop can unite us to the Father and the Son; whence it will further follow that whoever are dis-united from the visible communion of the Church on earth, and particularly from the visible communion of the Bishop, must consequently be dis-united from the whole visible Catholic Church on earth; and not only so, but from the invisible communion of the holy Angels and saints in heaven, and, which is more, from Christ and God himself. * * * It is one of the most dreadful aggravations of the condition of the damned that they are banished from the presence of the Lord and from the glory of His power. The same is their condition who are dis-united from Christ by being dis-united from His visible representative."

I would say to "Querero," the canon of Scripture is not under discussion. He knows well that history is called in to support distinctly opposite propositions in respect to the canon of the Scriptures, and sad would it be if so broken and tattered a reed as history were all we relied on in this regard. "I see plainly," said the incomparable Chilling-

worth, "and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age." In this "confusion worse confounded" of fable tradition and contradiction, how can we find solid ground?

Do we not know that Church history is dragged in to attempt to prove the worst dogmas of the Romish Church, and used also by each subdivision of Christendom in support of its peculiar and distinctive doctrines? "Querero's" proposition, then, that history must be admitted to sustain his views of what constitutes, exclusively, "the Church," because we use it as far as we may find it helpful in reference to the canon of Scripture, is not admissible. Yet it may be conceded that when history is even as approximately agreed upon the question, which is "THE Church" as it is upon the Scriptures, then, and not till then, the pertinence of your correspondent's closing question may be acknowledged.

In the meantime, we would do well to heed the kindly words of our late visitor from the diocese of Albany—though we may not all agree with him in some points of his able sermon. "The effort to find out points of agreement rather than to dwell on points of difference, to construct with patience from such foundations as we have in common, rather than to tear down with violence the denials, is the Christianlike and the Apostolic way." To the same effect is the very recent action of the Bishop of Liverpool, (England), who has addressed a letter of friendly congratulation to the President of the Wesleyan Conference, and opened his house to some of the leading members of the Conference.

I crave permission to add a word in reference to "Layman's" last letter. I object to his eliminating the force of the Archbishop of Canterbury's words, which were, that the differences of the several Christian denominations "SANK INTO INEXISTENCE under the circumstances he was considering. I did not intimate that the ecclesiastical head of the English Church preferred the Church polity of the Presbyterians, but it is evident he saw in that Church a factor of importance in the work of proclaiming Christ, and deemed its work worthy of recognition, and its ministry possessed of authority to evangelize the world—the exact point of view in which the present writer desires to hold other Christian denominations. In comparison with this liberal and Christian judgment of the highest prelate in England—a view emphasized by recent encomiums by the same bishop upon the memory of the beloved Stanley (foremost of liberal and largeminded Churchmen), how wide is the contrast with those who fling opprobrious epithets at non-episcopal Churches, who describe them as in schism—deny the authority and validity of their acts and orders, and relegate them to the uncovenanted mercies of God!

"Layman" thinks that if Saint Paul were here to-day, and one said, I am a Baptist, and another, I am a Methodist, the Apostle would rebuke them as carnal. It is possible for any one of us to know the Apostle's mind as well as another, and my thought of the matter is, that if he were with us to-day, and heard one say, I am an Episcopalian in the sense of claiming that all others were schismatics with no authority to minister in Christ's name, a stern rebuke would not be withheld by the Apostle whose words—Philippians i., 18—prove him to have been a liberal Churchman.

It doubtless is "Layman's" sincerity of conviction that makes him assume as granted the very point which is in controversy, namely, that there is no authority outside of Apostolic Succession; but he must concede, that in holding the converse of that opinion, others are as sincere and as firmly entrenched in their convictions as he can possibly be. With the great preponderance of Protestant Christendom opposed to the idea of exclusive authority residing in Episcopacy, with scholars of unequalled ability against it, with our own Church by formulary in the past, admitting the opposite view—with all this body of opposite thought, I suggest that "Layman's" assumption is, to say the least, but beating the air.

As to Unity; if, as claimed by "Layman," the Romish and Greek Churches, with their deadly errors and perversions of the truth, possess to the full that authority and true ministry which he denies the existence of in non-Episcopal Churches, the unity he claims for the Apostolic Succession Church is a mockery and a myth, for its different branches are confessedly wider apart than the Church of England and the Presbyterians (or Baptists), and, moreover, these Apostolic Succession Churches curse, and "devoutly each other, and hate each other, and refuse communion with each other. Yet in "Layman's" view, these are one Church, with different branches, some of which are in error—still he thinks they have unity! No allusion is made by your correspondent to the recently Reformed Episcopal Church—a standing evidence of the absence of union, though possessing the (alleged) only true Succession.

Will not "Layman," admit and lament, with this writer, that there is a sad lack of visible unity amongst us; and cannot we all join, and cannot all earnest men be moved, to labor for agreement in essentials, for peace, and love, and fellowship with all who love our common Lord.

W. H. ROTHESAY.

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It is perfectly pure and powerful. Try a box: Sold everywhere at 25 cents. Manufactured by G. GATES, SON & CO., Middleton, Annapolis Co., N. S. For sale everywhere.

The Week.

HOME NEWS.

Mr. Abbott has been re-elected in Argenteuil for the Dominion House of Commons.

It is understood that Sir John Macdonald is about to be created a Knight of the Grand Cross of St. Michael and St. George.

Hon. Edward Blake arrived in Halifax on Wednesday evening. On tomorrow, Friday evening, he will address a public meeting in the old Skating Rink, South Park Street.

The operation of widening and straightening Parrsboro harbor is being rapidly accomplished this summer, under management of Mr. Wells Cole. \$5000 is the grant for the continuation of this work the present season.

Victoria, B. C., Aug. 19.—Fire at Yale was got under control at 8 o'clock last night. The ruin is most complete, and the loss variously estimated at from \$300,000 to \$400,000. All the best buildings, except the church, the Hudson Bay Company's store, and the buildings and warehouse of the Railway, are gone. Only one hotel is left standing.

Toronto, Ont., August 22.—When the season opened professional oarsmen were full of fire and fury, and a busy season was expected; but from the present aspect of things it would appear there are only to be two events of any importance, namely the Citizens Regatta on the Bay here September 7th, and the Hanlan-Ross race. Up to Saturday night Mr. P. B. Ball, the honorary secretary of the Regatta, had received entries for the single scull race from Hanlan, Ross, Trickett, Courtney, Gaudaur, Riley, Nagle, Conley, Hamm, Warren Smith, Weisengerber, and Plaisted. In the double scull race he had received entries from Hanlan and mate, Kennedy and mate, Plaisted and mate, Trickett and mate, Hamm and Conley, with more promised, and for the four-oared race entries from Halifax, Buffalo and Boston.

Ottawa, Aug. 20.—The Marine and Fisheries Department has received a despatch from Dr. Fortin, from House Harbor, Magdalen Island, announcing that he went to Bird Rock, Gulf of St. Lawrence, on Thursday last, and that he found that Chasson, the keeper of the light, his son and a man from Bryon Island had been killed by an explosion of gunpowder in a barrel lying in the gun house, which had been all shattered. The gun was fired regularly until the 17th inst., when the vent gave way. Dr. Wakeman, Commander of La Canadienne, put a gun from that vessel on the Rock to replace the old one. Telesphore Turbid, the first assistant of Chasson, has been put in charge of the light, and has two good assistants with him. The remains of the persons who were killed by the accident were buried yesterday at House Harbor, Magdalen Islands.

The balance of the deposits in the Post Office Savings Bank on June 30, was \$6,208,226, and deposits during July were \$402,389. The repayments during the month amounted to \$172,633.

Three vessels are to be launched at Maitland next month: an 1100 ton barque built by Mr. Osmand O'Brien; an 800 ton barque built by Dr. Brown, and a 1300 ton ship built by Mr. Charles Cox. Messrs. McLellan and Blaikie, Great Village, are to launch next month also a barque of 1000 tons. The latter firm intend to lay the keel of an 1800 ton ship in November. Mr. Alfred Putnam, at Maitland, is about to lay the keel of a ship of 1400 tons. It is said that Capt. Ellis, who has had command of the big ship "W. D. Lawrence," will shortly build a sister ship at Maitland. Mr. P. B. Crichton, of Kingsport, has taken a contract to build a 2100 ton ship for Messrs. C. R. Burgess, of Cornwallis, N. S., and others,—the vessel to class 14 years, and to be launched in June or July, 1882. At the same place Vaughan & Lower have laid the keel of an 1800 ton ship for Mr. R. M. Rand and others. At Hantsport, Messrs. E. Churchill & Sons have launched the "Shetland,"—a barque of 1530 tons,—the largest barque in Nova Scotia. They intend to lay the keel of a steamer for the Basin of Minas. She will be about 350 tons net; about 130 feet length of keel. When this steamer is got off in April next, Messrs. Churchill will commence an 1800 ton ship. Messrs. Sheffield & Wickwire, of Canning, have laid the keel of a 1300 ton ship at Scot's Bay. The Mania for large vessels has been induced by the large earnings re-

cently obtained in long voyage business—to the East and to California.—St. John Globe.

NEWS FROM ABROAD.

Geneva, Aug. 20.—A Dutch gentleman and two ladies of his family were killed by a land-slip on the road to Tete Noire, Switzerland.

London, Aug. 19.—The News says the Home Rule members intend to raise a debate on the imprisonment of Michael Davitt, when the vote for convict prisons is taken.

Mr. Puleston, a member of Parliament, gave a dinner at the Conservative Club, Wednesday, in honor of Hon. Wm. M. Ewart. Several Americans were present.

London, Aug. 22.—The King and Queen of Denmark arrived at Cronstadt. They were met by the Czar, Czarina and Grand Duke, and proceeded to Peterhof with them.

London, Aug. 22.—The Viceroy of India telegraphs that news has been received from Candahar that strong reinforcements are on the road from Cabul to join the Ameer's troops at Kheilat.

Paris, Aug. 22.—Private advices state that the explorer, Stanley, is lying dangerously ill, half way between Stanley Pool and the mouth of the Congo. He has so little faith in his own recovery that he has made his will.

London, Aug. 22.—The News says: "The immediate consequence of the rupture of the treaty negotiations with France will be the efforts of the Foreign Office to enter into closer commercial relations with Italy, Spain and Portugal."

London, Aug. 21.—The "Standard's" despatch from Limerick says: "The military authorities have been ordered to prepare a flying detachment to proceed to different parts of Limerick County at a moment's notice, as disturbances are anticipated."

New York, Aug. 22.—It is stated that the Irish Dynamite Council yesterday adopted a proclamation, recommending the destruction of all vessels in American or other ports which carry the English flag, and warning all ocean travellers to avoid English ships after September 1st. A convention is to be held at Jones Wood next Monday, of all the Irish revolutionary brotherhood to ratify the proclamation.

St. Petersburg, Aug. 19.—A new treaty between Russia and China will be ratified to-day. The territorial boundaries are all agreed upon and Russia receives an indemnity of 9,000,000 roubles in specie. The Russians are to be entitled to trade freely on both slopes of Thian Shan as far as the great wall and a tariff is to be established. Other important concessions are to be granted to the Russians.

Paris, Aug. 22.—In the first division of Belleville out of 8,904 votes cast Gambetta obtained 4,515, and Lacroix 3,535. In the second division Gambetta received 4,865 out of 10,046 and Tonyrevilleon 3,516. Gambetta's absolute majority required for election was one vote. Up to the present time 53 results are known of which 46 are Republicans, one Conservative and 6 second ballots necessary.

Washington, Aug. 22.—Official bulletin, 8 30 a. m.—The President has not vomited since yesterday p. m., and this morning twice asked for and received a small quantity of fluid nourishment by the mouth. He slept more quietly during the night, and this morning his general condition is more encouraging than when last bulletin was issued. Pulse 104; temperature 98.4; respiration 18.

New York, Aug. 22.—People on the streets this morning wore gloomy countenances as they read in morning papers accounts of the President's condition. There is increased anxiety observable in the crowds who gather around the bulletin boards, and various expressions of sorrow and regret are heard in subdued tones on all sides. As no decisive improvement of the President is announced, the anxiety of the public continues.

Chicago, Aug. 18.—Hartmann, the Nihilist, has been here since Friday under an assumed name, and left last night for Detroit. As he was leaving he was interviewed. He said he travelled under an assumed name to avoid Russian spies who are dogging him; that he did not come to revolutionize this country, but to investigate certain points; that he intends to remain some months, but that so far he is not favorably impressed with the Government here, which is too small a pattern and of too common an order for a model.

New York, August 21.—At the instance of a detective from this city, who has been following up, for the past week, a clue as to the whereabouts of A. T. Stewart's body, the workmen yesterday began excavations in Cypress Hill Cemetery.

Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor, which had so grievously afflicted him that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst, took away the appetite for liquor, made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups. I know of a number of others that have been cured of drinking by it."—From a leading K. K. Official, Chicago, Ill.—Times.

THE COMMON EXPRESSIONS, "I feel so dragged," "My food don't digest," "I don't feel like anything," which we so often hear during the Spring and early summer months, are conclusive evidence that the majority of people require at that season especially a KIDNEY medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "bring up" the debilitated constitution.

HANINGTON'S QUININE WINE AND IRON, taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system.

Mr. George Sewell, of Memramook, N. E., writing from Moncton, N. B., under date of May 17th, 1878, says:—

DEAR SIR:—In January last I came to Moncton from Memramook to consult a physician, as I was in the last stages of Consumption. When I arrived here I had an ounce to go to my bed, and was so low I never expected to leave it. A physician was called, who pronounced my case hopeless, that I might live a week or two, but not certainly more. As a last resort he recommended "Robinson's Cod Liver Oil with Lacto-Phosphate of Lime." I purchased a bottle, and after taking the first dose commenced to improve. It seems, after taking a dose, as if I had eaten a good, hearty meal. I have continued taking it ever since, and am rapidly improving. I am confident that had it not been for your Oil, I would have been in my GRAVE long ago. You are at liberty to use this in any way you wish, as I am anxious to let others who are afflicted in the same way know, in the hope that they too may receive the same benefit.

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Some very nice editions of the Revised Translation of the New Testament, at 25 cents each, bound in cloth; and large print at 60 cents. \$1.10 and \$2.10; and in Monaco, gilt edge, at 60 and 90 cents. - have been received at the Depository, 103 Granville Street, and are open for inspection and sale.

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