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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. 6.

THURSDAY, MAY 10, 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.

ENGLAND has four Universities, France fifteen, and Germany twenty-two, while the single State of Ohio boasts of thirty-seven.

THE National Exposition at Tokio, Japan, has proved a great success; during the first fifteen days over sixty thousand visitors were admitted.

A PERSIAN rabbi named Misrachi is collecting money from the Hebrews of New York for the restoration of the tomb of Mordecai and Esther.

A LARGE memorial window for St. Paul's Cathedral, to commemorate the restoration of H. R. H. the Prince of Wales to health, some few years since, is in course of preparation.

A ROMAN CATHOLIC paper says that had the Church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000.

THE Empress Eugénie has just passed through Paris on her way to Milan for the unveiling of the subscription statue of Napoleon III. Her Majesty was greeted on her way through by Baron Haussmann. This is her second journey through France since the fall of the Empire.

IN thirty-seven years the Church of England has erected 2,581 Churches, and has expended on Church buildings \$200,000,000. This would indicate no small degree of life and energy, and may cause some who are anticipating her downfall to take a sober second thought.

THE Southern Presbyterians are revising their "Directory of Worship." Among the parts expunged by the revisers is the teaching that the *whole Sabbath day* is to be devoted to the different forms of worship, and that *work* conversation and recreation lawful on other days must be avoided. The revision also expunges fasting, and substitutes for it "humiliation."

A GERMAN cotemporary states that the Papal Hierarchy is greatly embarrassed on account of the lack of funds; and it urges the friends of that Church to furnish prompt assistance. The frequent complaints of a lack of liberality in contributions, which have come from the Vatican, make it evident that a despondent feeling prevails in all the countries in which the people are under the spiritual guidance of Rome.

PROBABLY no private library ever surpassed that of Richard Heber, brother of the Bishop. It was a miscellaneous collection in every department of literature, purchased with little regard to cost. He is believed to have possessed in all 110,000 volumes 30,000 of which he acquired at a single purchase. He had eight houses filled with books—two in London, two in the country, and one each at Paris, Brussels, Antwerp, and Ghent, besides smaller collections elsewhere. When sold, in 1834, they fetched \$285,000, a little more, it is said, than half what they cost.

AN esteemed correspondent writes: "I know a clergyman who boasts that he never sees or reads a Church paper." Be thankful, dear friend, that it is not your misfortune to "sit under his ministry!" A church might almost as well be sat down on by an elephant, as to have a pastor who does not keep himself posted as to the current life and work of the Church. The "old things" he may bring out of his treasury, but not the "new," for out of nothing nothing can be made. He certainly must lack the life and enthusiasm, which by the wise ordinance of God in the constitution of our nature are to a certain degree contagious. For our own part, we can't understand how one can consent to live so completely excluded from the active life around him.—*Church Times.*

THE Bishop of Honolulu held an Ordination Service at St. Andrew's on Sunday last, when Dr. B. O. Barker, the head master of Iolani College, Mr. Abel Clarke of Waialua, and Mr. F. W. Merrill, late of Wailuku, were ordained deacons. The last of the series of Advent sermons on the Incarnation of Christ was preached by the Bishop, followed by remarks appropriate to the occasion. Mr. Clarke occupies the position of master of the Government school at Waialua, and Mr. Merrill has just received a similar appointment at Kaneohe. The ranks of the Anglican clergy in this island will therefore be much strengthened. In the afternoon the Bishop confirmed a number of Hawaiian boys and young men.—*Honolulu Paper.*

THE new light-house at Eddystone will be visible in clear weather for 17½ miles. It is to be 133 feet above high water. It will be in full working order by March, 1882.

IN Paris the pneumatic tube system of letter telegrams operates fifty miles of piping from six central stations, and sends about 400,000 despatches per month at an average charge of less than ten cents.

THE *Christian Index*, of Atlanta, is printed from type made out of bullets, with which the ground about that city is strewn for miles. It says: "They are still aimed at human hearts, but not to injure, but to bless; to bring not death, but life."

HOLY TRINITY CHURCH at Stratford-on-Avon, the birth-place of Shakespeare, was entered by thieves recently; the alms box was forced open, but it was empty, the Church wardens having cleared it on the previous evening. Nothing was missed from the Church.

THE first Christian Church which the Chinese ever built for and by themselves was in Honolulu, one of the islands of the sea, which had itself been converted to Christianity, and where many Chinese had been employed as coolies. One of the latter subscribed \$500 for the erection of the Church.

THERE were three services at the Anglican Cathedral, St. Andrew's, Diocese of Honolulu, on Christmas day,—and early Communion and the usual matins, and evensong with a Communion after the former. The anthems sung had been specially composed by Mr. Wray Taylor to suit the occasion and the voices of the choristers, many of whom are Hawaiians, scholars at Iolani College. The sermon in the morning was by the Bishop of Honolulu, and that in the evening by the Rev. B. O. Barker, one of the deacons ordained on the previous Sunday. The church was beautifully decorated. The decoration of the screen was as usual, the work of native Hawaiian fingers, being designed by Her Majesty Queen Emma, who supplied the flowers and greenery. The altar font and body of the church were taken care of by the ladies of the English-speaking congregation.

A DISPLAY OF UNITY.

A contemporary, who is very anxious for a "display of unity," says: "It is not organic unity the Church of Christ needs; it is visible unity." But when it explains what it means by "visible unity" it is plain enough that it does not desire unity at all but a mere pretense of that which does not exist. We are informed that "A few weeks ago, forty-seven ministers in Toronto, of different denominations, made a general exchange of pulpits. That was a display of unity." A display, certainly; but that was all that it was. It was not the thing itself. Forty-seven ministers in Toronto, or forty-seven thousand in our own country, might make a general "exchange of pulpits" to-morrow, and Christianity would not be one whit the nearer unity on that account. Suppose that in any city or town there should be a general "exchange of pulpits. What would it amount to? Simply this: The Baptist preacher had preached in the Methodist church to the Methodist people, and the Methodist preacher in the Baptist church to the Baptists, and the Presbyterian to the Congregationalists. The next day, however, the Baptist is just as much a Baptist, and the Presbyterian just as much a Presbyterian, and the lines between them all just as real, and the rivalry just as sharp as ever. It is a "display of unity" and that is all.

It is the idlest talk in the world to say that an "exchange of pulpits" makes unity. The truth is, Christianity is divided, and not simply as to order, but as to faith as well. From a human standpoint, it seems hopelessly divided. Nothing is gained by shutting our eyes to the fact. A "display of unity" does not make unity, unfortunately. It is crying "peace, peace, where there is no peace." It is the solemn asseveration of a falsehood. But the *Independent* is very anxious for such a "display of unity." Let there be this general "exchange of pulpits," and "then if there be those who refuse to take part in such Christian fellowship, let it be seen who are the schismatics. Schism is a sin, according to the Scriptures, and that sin lies at the door of any body of so-called Christians that refuse," etc.

Of course, schism is a sin according to the Scriptures, but, from the Congregational standpoint, heresy is impossible and schism is impossible. There can be no such thing as heresy where there is no "one faith," nor can there be such a thing as schism if there be no "one body."—*Living Church.*

THE custom of eating figs on the sixth Sunday in Lent, which has long been common in Hertfordshire, Eng., was very generally observed this year. The name of Palm-Sunday has been superseded in that country, and Fig-Sunday has taken its place.

AT Crayford, in Kent, England, at forty feet beneath the surface, flint flakes in large numbers have been found. They were mingled with flint clippings, and it is thought to be one of the sites where primeval man manufactured his rude implements, where a rigorous climate was the rule, and extinct pleistocene mammals abounded.

FOREIGN MISSIONS.

BURMAH.

DIocese OF RANGOON.—VIII.

IN our last paper we related the establishment of the S. P. G. Missions in the Provinces under British protection. In 1860 Mr. Marks' attention was directed towards Independent Burmah, where a capricious monarch reigned in all the pomp and luxury of Oriental despotism. We give his own account of his first visit to the late King, and of his subsequent efforts:—

"At this time (1868) I received several letters from Captain Sladen, the British Political Agent at the Court of the King of Burmah, telling me of conversations which his Majesty had had with him on the subject of Christianity, and his (Capt. S.) belief that a Mission of our Church in Mandalay would effect much good. One of these letters I forwarded to the Bishop, who directed me to proceed to Mandalay with the twofold purpose of ministering to the English residents and endeavouring to pave the way for a Church Mission. Accordingly I left on the 28th of August, accompanied by six of my best first-class boys from Rangoon, and reached the capital city of Mandalay on the 8th of October, where we were most hospitably received by Captain Sladen, who had but recently returned from his expedition. On the following day the Kulla Woon came to tell me that the King had been very impatient about my coming; was very glad to hear of my arrival, and would appoint an early day for an audience. On Saturday I went out to see the city. It is large and well laid out, the streets wide and at right angles, but the houses mean and irregular. There are in Mandalay more than 20,000 yellow-robed Buddhist priests, &c. On Sunday we had English service at the Residency, and on Monday, October 11, I went to the palace (which seems to occupy about one-eighth of the city, and is itself fortified by a stockade all round) with Capt. Sladen and the Kulla Woon. On reaching the steps we all had to take off our shoes, and then walk a considerable distance to the apartment in the garden where the King was receiving. We entered the room, in which were very many of the Burmese high officials and ministers seated on the floor. We too seated, or rather, squatted ourselves down. In a few minutes the King came in attended by a little boy, one of his sons. The King is a tall, stout, thoroughly Burmese-looking man, about fifty-five years of age. He had on only one garment, the pulso or beautiful silk cloth covering from his waist to his feet. He reclined on a velvet carpet, near which the little prince placed the golden betel-box and water-cup, and then reverentially retired. As the King entered every Burman bowed his head to the ground and kept it there. His majesty, according to his usual custom, took up a pair of binocular glasses, and had a good stare at us. He then asked if I was the English hpoongyee? when did I arrive? how old was I? &c., &c. He then asked me what requests I had to make to him, assuring me that all were granted before I spoke. I said that I had four requests to make:—1. Permission to labour as a Missionary in Mandalay. 2. To build a church for Christian worship according to the use of the Church of England. 3. To get a piece of land for a cemetery. 4. To build, with his majesty's help, a Christian school for Burmese boys. With regard to the first, the King said very courteously that he welcomed me to the royal city: that he had impatiently awaited my arrival, &c., &c. I was to choose, with Captain Sladen's advice, a piece of land for a cemetery. That with regard to the church and school his majesty would *build them entirely at his own cost.* I told him that the Bishop of Calcutta had most liberally offered £100 toward the church. The King replied, 'It is unnecessary, I will do all myself.' He directed me to prepare the plans, adding that the school was to be built for 3,000 boys. The King said that it was his wish to place some of his own sons under our care, and he sent for nine of

the young princes, fine intelligent-looking lads of about ten years of age, and formally handed them over to me. He handed me a hundred gold pieces worth \$250 to buy books, &c., for the school. We were then conducted to another apartment, where a sumptuous breakfast was served to us in English style. My boys and I sat down to table, the Burman attendants wondering to see our lads freely using knives and forks instead of the orthodox fingers in eating. Suddenly my boys all slipped off their chairs on to the ground, and when I looked up to see the cause I found that one of the elder princes, a lad of about seventeen, had entered, having been deputed by his father to see that all was right."

Before Mr. Marks left Mandalay, he was allowed formally to set apart a burial-ground for members of the English Church. In July, 1869, the Rev. John Trew offered himself for the Burmese Mission and was accepted by the S. P. G., and in September the foundation-stone of Christ Church was laid in the Burmese capital. The school was opened and the King's sons attended "daily with all the pomp required by royal etiquette in Burmah. They came with about forty followers who bore their golden umbrellas (each prince having two held over him) gold water-cup, shoes, books. The rest of the pupils crouched down before them, but they were most obedient and diligent and not at all affected by the homage paid to their rank."

In 1871 encouraging accounts were received from the Rev. J. E. Marks, who wrote: "From the king, from the princes and ministers of State we have received every assistance. They have treated me with great kindness and consideration.....The Mission work has been carried on as usual by discussion, by the distributing of Bibles and other books and tracts and by our schools. By the kindness of the Burmah Bible and Tract Society I have been able to place a copy of the Holy Bible, in Burmese, in nearly every large monastery in Mandalay. The school has been our main work. Every year I stay in Burmah makes me more hopeful of the result of our school work. I do believe that from our schools must arise not only our most hopeful converts, but also our well-trained teachers, catechists and native clergy. The Burmah Bible and Tract Society, of which my good colleagues Trew and Warren are members, furnished me with a very large supply of books and tracts in Burmese. I have distributed them from time to time, but within the last week or so our compound has been thronged with people going to see the gold-covered and jewel-decked umbrella or Htee, which at enormous cost has been prepared here, and is now going down to Rangoon, where it is to crown the Shway Dagon Pagoda. The Htee has cost, I believe, about £25,000. As soon as it became known that I had tracts to distribute, I was literally besieged for them. All day long people came, and in such numbers that I was obliged to take measures to prevent accidents. Yesterday, Sunday, afternoon my supply began to show signs of exhaustion. A little tract called 'Justice and Mercy Reconciled,' an allegorical account of the way in which God saves us, has been in great demand, and I was reduced to a single copy. So I made all applicants (about 300) sit down under our covered ways, and read it aloud to them, speaking afterwards a few words on the subject, for there were many coming and going. I then gave the tract to a venerable old man, who had been an earnest listener. To-day I gave away my last tract, and hundreds of applicants have been sent away empty. I would not overrate the importance of this distribution. Still I cannot but thank God and take courage when I reflect that in Mandalay I am permitted, without check or hindrance, to distribute to thousands Christian tracts and books; and that I find thousands glad and anxious to receive them. May He who has promised His blessing to those who sow beside all waters, graciously own and prosper this work."

In October, 1872, Christ Church at Mandalay was completed. The font, which had been given by Queen Victoria, was placed on a slab of white marble specially ordered by the King, and on July 5th, 1873, it was consecrated by the Bishop of Calcutta, who had an audience with the King, and thanked him cordially for the munificent gift of church, schools and clergy-house.

From this time to the death of the King the good work progressed. It is true that when Mr. Marks refused to become the despot's tool for political purposes he was desired to leave the capital, but as this was a personal affair the Rev. J. A. Colbeck proceeded immediately to Mandalay and carried on the missionary work, while Mr. Marks returned to Rangoon to assist in St. John's College which had been founded in that city in 1875.

The consecration of a Bishop for Burmah, and the trials of the Mission on the accession of the new King, will form the subject of our next paper.

News from the Home Field.

DIOCESE OF FREDERICTON.

PASTORAL FROM THE BISHOP.

Fredericton, May 2nd, 1881.

My Dear Brethren—I think it desirable again to remind you, that May the 24th is the first of the Rogation days, on which it was agreed at the Lambeth Conference our Annual Intercession on behalf of Missionary Work should begin, that week being devoted to this good purpose. It is required by the S. P. G. that an Annual Collection should be made in every Parish aided by its help, towards its Foreign Missions. Either therefore at the time of Intercession, or if that be inconvenient, or for sufficient reasons deemed unsuitable, at a later period of the year, I beg that you will not fail to have such Collection made in your Churches; and even where no assistance is given by the S. P. G., I hope that all the Clergy will feel it a privilege to assist a Society which has so long and so generously aided the spiritual work of this Diocese. We can hardly expect that it will continue its valuable help, if we refuse the scanty offerings which, in return for its munificence, we put into its hands.

Copies of the "Intercession Service" may be obtained from our Board of Foreign Missions, through the Secretary, Rev. T. E. Dowling, Carleton, St. John.

The latest time for sending the Collection to England is the first week in December. The Treasurer of this fund is W. M. Jarvis, Esq., St. John.

I also wish to mention that the Consecration of the Bishop Coadjutor will, I trust, take place on the 10th of July. As many of the Clergy will wish to witness his Consecration, I am not only willing, but desirous that as many as possible should remain and take part in the service. It is not probable that such an opportunity will again occur during their ministry.

I remain, my dear Brethren,
Your faithful friend and brother,
JOHN FREDERICTON.

To the Reverend the Clergy
of the Diocese of Fredericton.

BURTON. It is pleasing to learn that at the last Easter Meeting held in this Parish it was resolved to pay off the deficiency due on the Rectory and Glebe, which was purchased from Rev. Richard Simonds, Rector of Dorchester, for the sum of fourteen hundred dollars. Kind friends have been most helpful in assisting to raise the required sum. Miss Wilson, a devoted Church member, who died some months ago, bequeathed one hundred dollars for this purpose. Mrs. W. Black, of Halifax, has given one hundred dollars. The D. C. S. has guaranteed the same sum, and the Ladies of the St. John's Church Sewing Society have, by means of sales, etc., been able to contribute several hundred dollars. It was also decided to insure the Church and Rectory. Such evident tokens of interest as shown by the energetic Church members of this Parish, is most gratifying and encouraging, more especially as the community is by no means a wealthy one.

ST. STEPHEN.—*Trinity Church.*—The late Mrs. Ninian Lindsay, a generous donor in her life time, bequeathed one thousand dollars to Trinity Church. We commend this good example to those with means in other places. What better use can there be for a portion of the means with which God has endowed many of our people than to set them apart for a perpetual endowment to assist in giving the religion of the Gospel to the inhabitants of the district?

DEANERY OF SHEDIAK.—The Deanery met in the Parish of Westmoreland. Present—The Rev. Rural Dean Simonds, Revs. Edwyn S. Pentreath, C. F. Wiggins, and Donald M. Bliss. Divine Service was said in St. Mark's Church, and a sermon preached by the Rural Dean, who was Rector of the Parish 34 years ago. The new Church is completed outside and is a very neat and tasteful building. It is the intention to complete the inside this summer, for which \$400.00 are required. Of this, \$100.00 are on hand and a great part of the balance has been subscribed. When finished, the Church will have cost \$1000.00, and it is a very cheap building at that price. At the meeting of the Chapter, the S. S. Association of the Deanery was ordered to be affiliated with the Church of England Institute in England. Rev. Edwyn S. W. Pentreath was elected President of the Association, and Rev. C. F. Wiggins Secretary and Treasurer. The subject of uniform lessons is still under consideration. The Rector of Dorchester was appointed Librarian of the Bray Association Library, "until otherwise ordered by the Deanery." The books will be removed to Dorchester. The following was adopted: "The members of the Deanery of Shediac desire to put on record their sense of the loss the Deanery has sustained in the death of the Rev. G. S. Jarvis, D.D., D.C.L., late Rector of Shediac, and for many years Rural Dean, a Theologian of rare attainments and a devoted Parish Priest." This was moved by the Rural Dean and seconded by the Rev. D. M. Bliss. The next meeting was appointed at Moncton. The question of the rules of the B. H. M. was also discussed.

DORCHESTER.—Rev. R. Simonds has expressed

his intention of resigning the Parish owing to the continued ill health of his family.

PERSONAL.—H. G. G. Ketchum, Esq., and Mrs. Ketchum arrived home on Tuesday from the Old Country, where they spent last winter. Mr. Ketchum, during his absence, had the pleasure of meeting Rev. Mr. Kingdon, the proposed Coadjutor Bishop, whom he describes as being a man of moderate views, an energetic worker, and one well suited for the Diocese. He says that all who know the reverend gentleman speak in the highest terms of his preaching ability and aptitude for Church work, and consider that a wiser choice could not well have been made.

DIOCESE OF NOVA SCOTIA.

DIOCESAN ROOM.

Collections, Subscriptions and Donations received for the week ending Saturday, May 14th.

W. AND O. FUND.

Collection in Trinity Church, Yarmouth, \$28.32; Collection in Christ Church, Amherst, \$8.16.

CLERGY SUPERANNUATION FUND.

Legacy of the late Mr. Wm. Hierlihy, Antigonishe, N. S., \$240.00

CHURCH ENDOWMENT FUND.

Legacy of the late Mr. Wm. Hierlihy, Antigonishe, N. S., \$240.00.

JOHN D. H. BROWNE, Clerical Secy.

B. H. M. DEFICIENCY.

Amount previously acknowledged,	\$359 20
In response to "Veritas," Liverpool,	2 00
Miss Jane Crowell, Yarmouth,	2 70
Rev. Canon Townshend, Amherst,	1 00
Hon. C. J. Townshend, do.	1 00
Cleric,	1 00
Total to date,	\$366 90

EDWIN GILPIN, D.D., Treasurer.

Amount required, \$4000.

BOARD OF FOREIGN MISSIONS.

Received (May 7) from Yarmouth, \$2, from Gertrude and Bessie, for Wawanosh Home.

WM. GOSSIP,

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

In accordance with the request on page 19 of the last report of B. H. and F. M., and with that of my Rector, I send you a summary of the monies collected in this Parish for different purposes in the Diocese of Algoma during 1880. We believe it will compare favourably with the record of any other parish in this Diocese. The sum total is \$125.00. I enclose the items. Yours very truly,

RICHMOND SHREVE,

Sec. Local Com.

FOR ALGOMA.

By Lent Offerings children of Upper S. School,	\$12 20
Savings two little girls,	4 00
Offering in Church,	38 30
Weekly Offerings in Upper S. S. since Lent,	24 07
Weekly Offerings in Lower S. School,	20 00
Little Girls' Bazaar,	14 00
Private Contributions,	12 00
	\$125 24

[The foregoing statement was received Jan. 6th, but has not been published until now. Any other statement of the kind it would be well to forward direct to the Editors of the CHURCH GUARDIAN.—W. GOSSIP.]

HALIFAX.—*St. Paul's.*—The Diocese of Nova Scotia is soon to lose another of its clergy. Rev. G. O. Troop, Curate of St. Paul's, has accepted a position in the Diocese of Huron, and about the 1st July will remove with his family to Ontario. Mr. Troop's loss will be severely felt by St. Paul's, where he has laboured with much success for the past four or five years. Mr. Troop is universally beloved by his brethren in Halifax, who will follow him with their prayers and best wishes for his success and happiness.

HALIFAX.—*St. Mark and St. John.*—The Induction of the Rev. H. J. Winterbourne as Rector of this newly organized Parish took place on Sunday, the 8th instant. The Lord Bishop officiated, and there were present the Archdeacon, the Rev. J. B. Uniacke, Rector of St. George's Parish, to which the new Parish had previously belonged, and the Rev. Wm. Ellis, of Sackville. The ceremony, which had awakened much interest, owing to the infrequency of such events in Halifax, was witnessed and joined in by a crowded and reverent congregation. The Bishop having declared the intention of the service, took occasion to speak in the very highest terms of Mr. Winterbourne who, he said, had most faithfully and successfully ministered to them for the previous two years; after which the newly elected Rector read aloud the declaration of assent to Canon of the Provincial Synod, signed by himself. The Bishop's Mandate having been read, the Archdeacon addressed the Rector-elect as follows: "In the name and on behalf of this Parish, and in obedience to the Mandate of the Lord Bishop of the Diocese, we do now induct you into the real, actual and corporal possession of the Incumbency of the said Parish, and of all the rights, privileges and emoluments thereto pertaining, and in token thereof, we give into your hands the keys of this church." Here one of the Wardens, Mr. J. Godfrey Smith, presented the keys to Mr. Winterbourne, who said, "I receive these keys of this House of God at your hand, as the pledges of my Induction and of your reception of me as your

appointed Minister. And I, on my part, do promise by God's help to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Bishop then presented the Rector with the Bible and Book of Common Prayer, saying "Receive these Books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the Church. And be thou in all things a pattern to the flock committed to thy care." Then followed the ordinary Evening Service, with special Psalms, Lessons and Collects; and afterwards his Lordship preached a very able sermon on the relative duties of minister and people. The whole service was most impressive, and the singing of both Psalms and Hymns was particularly good, and much commented on. Mr. Winterbourne is to be congratulated on having, by his faithful labours, made the separation of this new Parish from St. George's possible, and for having so thoroughly won the esteem and hearty support of his congregation. We wish for him and his people abundant prosperity.

HALIFAX.—We have overlooked noticing the Easter Meetings of the city Churches. We give them now. It is satisfactory to note that they all show a very decided improvement over last year.

St. Luke's.—The statement for the past year was read, showing the income to have been \$6,234.50, \$1,308.74 of which was for Missionary and Charitable purposes. The expenditure included payment of liabilities of last year, nearly \$1,200, and about \$400 deposited in bank on former loan, which will be paid off at end of this year. Vote of thanks were passed to the Bishop, the Archdeacon, Rev. J. D. H. Browne, and other clergy, also to the Wardens and Vestry, for their services during the past year. A vote of thanks was also passed to Mrs. Grigor, Captain Clarkson and other members of the choir. The weekly envelope system is to be continued. The following gentlemen were elected as Wardens and Vestrymen for the present year:—*Wardens*—E. H. Keating and Jas. Gossip. *Vestrymen*—E. P. Archbold, Capt. Clarkson, F. Wainwright, C. J. Wyld, Dr. Cowie, W. B. Reynolds, C. J. Spike, C. B. Bullock, W. H. Pallister, D. Robertson, W. N. Silver, B. B. Bond. *Vestry Clerk*—W. H. Wiswell.

St. Paul's.—The statement submitted shews an expenditure during the year of \$7,982.92. The receipts for the same period were \$9,330.29, shewing a surplus of \$1,347.37. It was decided to re-open Trinity Church, which has been closed for a few months, and for that purpose the services of Mr. Herbert Almon, son of Rev. Foster Almon, formerly of this city, have been secured in the capacity of second Curate of St. Paul's, but whose duties will be principally in connection with Trinity Church. Mr. Almon is now at Harvard University, Cambridge, and will be ordained at Trinity, when he will immediately enter on his duties. The following were elected Church Wardens and Vestrymen for the ensuing year:—*Wardens*—Robert Taylor and Robie Uniacke. *Vestry*—E. J. Lordly, J. E. Curran, W. Dunbar, Thomas Clay, C. C. Blackadar, Geoffrey Morrow, John C. Mahon, Augustus Allison, Wm. J. Clayton, I. H. Mathers, John H. Symons, Dr. T. R. Almon.

Christ Church, Dartmouth.—The Easter meeting was largely attended, and the report of the Vestry for the past year shewed the Church to be in good condition. The adoption of the envelope system was inaugurated last July, and since that time has been found to work admirably. The financial statement shews the receipts to have been \$2,495.63, and the expenses \$2,246.89, leaving a balance on hand of \$1,487.74. During the past year the debt upon the Church has been reduced \$200 by collections of the Mite Society. The following officers were elected for the present year:—*Wardens*—Lewis Parker, J. C. Mahon. *Vestrymen*—Jacob Stevens, J. W. Allison, J. R. Wallace, Wm. Foster, J. B. Elliott, H. Waiker, George Wells, B. Weston, A. C. Johnston, Dr. Milson, C. Oland and Joseph Findlay.

St. Mark's and St. John's.—At the annual meeting the new parish was organized. Mr. J. G. Smith was called to the chair; the deed under the hand and seal of the Bishop was read, constituting the Parish of St. Mark and St. John. The financial statement of last year showed a revenue of \$1214, and a balance on hand over expenses of \$110. This is about \$250 better than was anticipated at the commencement of the year. The following office-bearers were elected for the new Parish: *Church Wardens*—J. G. Smith and Geo. Connors. *Vestry*—Wm. Hedley, Geo. Hill, John Eckersly, Douglas Story, Thos. Power, Geo. Peverill, H. V. Clarke, A. Vizard, W. J. Veith, Wm. Taylor, John Overy, and Sydney Harrington. Douglas A. Story, was elected Vestry Clerk, and Mrs. Tidmarsh appointed organist. R. J. Wilson and J. E. Wilson were appointed Auditors, and John Spruce, Sexton.

DIOCESE OF ONTARIO.

RECENT CLERICAL APPOINTMENTS.—The Rev. Canon Jones will become Rector of Napanee, the Rev. J. J. Bogert, Rector of Napanee, succeeding him at St. Alban's, Ottawa, and the Rev. C. P. Emery, of Smith's Falls, has been appointed Rector of Kemptonville. Of Mr. Bogert, the Napanee *Stan-*

dard says:—"Not only his own congregation but the town at large will be sad to lose the ministrations and kindly deeds of Rev. Mr. Bogert."

OUR LONDON LETTER.

LONDON, May 2.

The Earl of Beaconsfield is no more. It seems almost impossible to realize the fact that he who influenced and permeated public affairs to such an extent, that "Beaconsfield" or "Disraeli" was associated with everything, or nearly so, is no longer with us. His death has created a void which it seems impossible to fill. No doubt you have had full accounts of the funeral obsequies, so that I will not enlarge upon them here. There was a great wish in the country to give the deceased statesman a public funeral, and Mr. Gladstone nobly offered, as soon as he heard of the sad event, to grant such at the public expense. But there were insuperable difficulties against such taking place. There was the noble Lord's will directing "that I may be buried in the same vault in the churchyard of Hughenden in which the remains of my late dear wife, Mary Ann Disraeli, created in her own right Viscountess Beaconsfield, were placed, and that my funeral may be conducted with the same simplicity as hers was." And also by the terms of a bequest, in which a Mrs. Williams left him some £40,000, he was to be buried in the same vault side by side with the benefactress. But nothing could have been so glorious and great in its plain simplicity as the funeral was. That "glorious sympathy with suns that set" was strikingly exemplified in the little graveyard of Hughenden, where there were gathered representatives of the rank and intellect of England, and Ambassadors and Ministers of Foreign Powers, all joining with the humblest peasants in the land in paying the last sad tribute to the memory of one who, as it were, but yesterday was the leading spirit in the political and literary life of the country, and who, in his departure, has left a desolate blank. There have been burials of statesmen and men of light and learning which have excited general commotion, and upon whom it might be said, without a wide figure of speech, the eyes of the nation have been turned; but few have possessed more unique interest both for the character of the assemblage and from the simplicity of the ceremony, contrasting so much as it did with the love of large display which was said to be a conspicuous feature in the character of him, who, while he lived, was the central figure of many political conflicts, and whose memory, now that he is gone, all will delight to honour. Many, gathered in that churchyard, which will in future be a place of pilgrimage to thousands, must have had their thoughts turned to that beautiful description which Addison gives of Westminster Abbey, where, so touchingly and with so much truth, he refers to the way in which the leaders of opposing parties, who had striven against each other for place and power, now lie side by side; for though the late Lord Beaconsfield has not been buried in the great national place of sepulture, where his chief contemporaries are interred or may be placed, there were present at his grave some whom he often met in bitterest conflict; and this great truth was illustrated—that death, which levels all, softens also the animosities of the living and restores even an enemy to his rightful place in our esteem. The death of the Earl of Beaconsfield leaves Mr. Gladstone the only person living who has been Prime Minister in this country. The sad event also removes one bulwark that stood between the Church and Disestablishment. Whilst the late noble Lord was alive there was not much fear of the enemies of the Church accomplishing their designs. Now one may in truth say that Disestablishment is "within measurable distance" of being brought about. Churchmen will always associate the Public Worship Act with the name of Disraeli, with feelings not unruined nor love undimmed, but he was a friend of the Church and meant her well. I fear the day will come when she will miss his mighty influence and loyal support.

The loss to the Church by the death of Lord Beaconsfield is to a certain extent counterbalanced by the demise of Mr. Edward Miall, the Apostle of Disestablishment, who expired on the evening of the 29th of April, after a short illness. The deceased gentleman founded and edited for some 40 years the paper, *Nonconformist*, a periodical mainly used for the purpose of obtaining the disestablishment of the Church. He had written many works bearing on the same subject, and when in Parliament for Bradford he twice proposed motions in favour of his pet scheme. On the last occasion of doing so he was opposed by Mr. Gladstone.

We have been plagued with the Bradlaugh nuisance again. As your readers will no doubt remember, Mr. Bradlaugh was unseated for Northampton as a consequent natural result of the Judge's decision respecting his illegal affirmation. At a fresh contest he was re-elected, and presented himself at the table of the House to take the oath. To understand and appreciate the enormity of the impudence of this step, it should be remembered that on his previous election he had appeared at the same table and claimed the right to affirm instead of taking the oath, because an oath was not binding upon him. And two special committees of the House which were appointed to consider the question had reported that he could not consistently be allowed to take the oath, but that he might be permitted to affirm subject to any pains and penalties he might incur by so doing. So the position was this: The House had decided he could not take the oath, and the Law Courts had ruled he could not affirm; and there was the further hindrance to his taking the

oath in the fact that he had himself declared it was not binding upon him. In the face of all this the Apostle of Negation and Iconoclastic principles had the hardihood to present himself at the table of the House to take the oath, and what is worse, Government had the temerity to support him in so doing. But to the credit of the House, be it said, they would not provide a majority to support so sacrilegious a proceeding, and the Government were defeated by a majority of over 50. Notwithstanding that a four line whip was issued, some two or three hundred Liberal members kept away from the House altogether. The Government now propose to bring in a measure altering the law so that an Infidel may affirm. Although to my mind this is bad enough, still it is not so bad as allowing a loud-mouthed champion of infidelity to take an oath on the Holy Scriptures and in the name of Him whom he is constantly blaspheming. So I apprehend the latter measure will pass. That will be an important departure in British politics and it is thus I have dwelt at length on the matter.

Her Majesty the Queen is noted for her strong sympathies. It appears she has shewn this virtue to a remarkable degree during the illness of the late Earl of Beaconsfield. After the late Earl's death, when it was rumoured that Her Majesty intended paying a visit to the grave before its being finally closed, many accepted the rumours as idle gossip. But to-day (the 2nd May) we have a full account in the papers of Her Majesty having visited Hughenden Church on Saturday to have a farewell look at the burial-place of her favourite Minister. She was accompanied by the Princess Beatrice, and drove the whole of the way in an open carriage from and to Windsor Castle. The affair was kept quite a secret, and no one except the parties engaged in the journey, &c., was aware of the visit till all was over. Her Majesty and the Princess each placed a wreath of flowers in porcelain on the coffin.

Family Department.

LYRA MISSIONARIA — II.

ANTESIGNANI.

[Written for the Church Guardian.]

The trumpet sounds: the legion lines
Stream with their Eagles to the port:
Before those glittering signs
One champion band leaps from the sheltering fort!

Their hickering brands the first to shew:
Through targe and iron helm to crash;
At every panting blow,
Life's reeking torrent answers from the gash!

Yet 'twixt the standards and the foe,
They fall, as fall the straggling trees
When deadly tempests blow
On to the marshalled groves that swell the breeze.

And though they stem the bloody tide,
Long e'er the standards reach the fight,
They shall not see them glide
Calm to the evening camp in Victory's light!

Still must it be, where hosts have held
At the swords point their conquering way,
Far in their front, are felled
The unrecked heroes of the desperate day!

Or patriot oath, or victim wraith,
Or Nazarene vows, some spirits high
Sets in the blast of death.
Their lot is separation, and to die!

Fatherless, friendless, where no hand
Can shield or save their onward speed,
A superhuman band,
The victors who before the battle bleed!

Nor vainly, tho' alone they faced
The flame of hate, the shriek of scorn
Upon the trampled waste,
Now placid in the beam of Truth new-born!

Nor vainly still, in distant post
Of peril, foremost meet the fray—
The standards of the host
Soon! soon shall follow on their hard-won way!

Torn from the crowd, mid haunts of crime,
In forest, on wild shore to stand,
Brothers! in God's good time,
Fail tho' ye may, His light shall fill the land.

W. E. W.

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

No. I.

Compiled by the Curate of Yarmouth.

Dr. Johnson relates in his "Lives of the Poets" that he visited Collins, a genius of no mean name, in his latter days, when he was broken down by physical weakness and mental anxiety. He had withdrawn from study, and he travelled with no other book than a small one, such as children might carry to school. When his friend took it in his hand, out of curiosity to see what companion a man of letters had chosen,—“I have but one book,” said Collins, “but that is the best.” It was the New Testament.

In Western Pennsylvania there is said to be a Bible which has been in different sections of the same family for many years. A long time ago, in France, when by means of the Inquisition it was sought to put an end to the reading of the Bible by the com-

mon people, this copy was successfully concealed and kept by being tacked to the bottom of a common wooden stool in a poor man's house—even though on one occasion the officer, wearied with his vain search for the hidden treasure, sat on that very stool to rest himself.

In the State of Ohio there is now carefully preserved another Bible which was saved from seizure under similar circumstances by being baked in a loaf of bread.

We are all more or less familiar with the history of the brilliant French writer, Voltaire, an avowed opponent of Christianity. With an overweening idea of his own intellectual power, he bought a printing press, and employed it for issuing tracts against the religion of Jesus, boasting that before he died he would overthrow all belief in the truth of the Bible. After the infidel's death that printing press was bought, and, simple though its construction was, it was used for printing many copies of that Sacred Book it was intended to destroy.

Did we know no more than such simple stories as these concerning this Book, even they would, I think, excite in our minds at least a passing curiosity to know more.

Literary men have considered it as of sufficient interest to record that Dr. Allibone was engaged for more than 16 years on his great work called the "Dictionary of Authors." Gilhoun, eloquent and great as a writer, was occupied for 20 years on the history of "The Decline and Fall of the Roman Empire." Dr. Adam Clarke spent 26 years in writing his commentary. Bancroft gave 35 laborious years to his history; while Webster gave his huge Dictionary 36. If these be points of interest, then we are at once aroused when we know that from the time that the foundation of this grand structure was laid, more than 1500 years elapsed before the last inspired architect stood upon the finished work and pronounced that all was done.

It is not only the captivating language and deep plot of the story that give its interest to the unfinished state of "The Mystery of Edwin Drood"; but because, ere it was completed, Charles Dickens's hand was still in death, and a nation wept around his grave. But here, before this vast revelation of mysteries was finished, one writer after another, to the number of perhaps 40, had laid them down to die, before St. John took up his pen to write that simple, and yet deep story of *Incarnate Love*—the last written of the Books of the New Testament and the Bible—which commences, "In the beginning was the word, and the word was with God, and the word was God."

"Of making many Books," says the wise man, "there is no end." We know, however, that of the "many" so written, comparatively few are from their own original language translated into any other, and a still smaller number survive the centuries to be read by posterity with as great a zest as by the earliest readers. But here we have a Book made up of what were at first detached portions, written in different parts of the earth far distant from each other—amid desert wanderings, in the luxury of a palace, in the familiar homes of Jerusalem, under the very shadow of the Temple of Jehovah, and in mournful exile on the banks of the River Chebar, and, in later days, on missionary journeys; from the prisons of Rome; and, perhaps, in banishment "in the Isle that is called Patmos." This Book, in its different portions has been read and studied, and pondered over by an ever widening circle of readers for considerably more than 3,000 years;—it has been translated from its original tongues into at least 210 languages and dialects—(Sample & Newton)—and during the year 1874 one single Society distributed no less than 2,619,427 Bibles, or portions of the Bible.

It is believed that there are altogether about 70 Bible Societies in the world. The issues of 7 of these may be summarized as follows:—

B. & F. Bible Society,	73,750,538
American Bible Society,	31,893,332
National Bible Society, Scotland,	4,563,069
Prussian Bible Society, Berlin,	4,083,413
Hibernian Bible Society,	3,962,581
Württemberg Bible Society,	1,279,966
Netherlands Bible Society,	1,258,643
Total,	120,792,142

In, say the last 70 years. To most minds, columns of figures belong to a class of reading usually known as "dry," but these cannot but be of interest to all.

But if we are seeking for reasons why everything connected with our Bibles should be of interest to us, we can rise higher than mere statistics even such as these. There is a touching pathos in the story of the courtier of the Northumbrian King, who, in council with his master and fellow-nobles in Early British history, when it was being discussed whether or no Paulinus the Missionary should be allowed to preach, was bold enough and thoughtfulness enough to say, "Man's life is like a little sparrow, which, whilst your Majesty is feasting by the fire in your apartment with your royal retinue, flies in at one window, and out of another. Indeed, we see it that short time it remaineth in the house, and then it is well sheltered from wind and weather; but presently it passeth from cold to cold, and whence it comes and whither it goes, we are altogether ignorant."

"Thus we can give some account of our soul during its abode in the body, while housed and harboured therein; but where it was before, and how it fareth after, is to us altogether unknown. If, therefore, the preaching of Paulinus will certainly inform

us herein, he deserveth, in my opinion, to be entertained."—(Bede Ec. His. ii. 13.)

And a blessing, indeed, above all price is that Book which has given to us the Divine Revelation respecting the destiny of man, and the realm into which he enters when the hand of Death, as the messenger of God, dismisses the soul from the body. Of that Book, in its integrity, we can do no less than echo the words of Bishop Horne, himself a great and learned student of it. "It has God for its Author, truth, without any admixture of error, for its matter, and the salvation of man for its end and aim;" or we may recite the words of our own Sixth Article, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it ought to be believed, or be thought requisite or necessary to salvation."

The names which, in all ages, have been applied to this Book, or portions of it, are themselves proofs of the high respect with which it has always been regarded. Among the Jews, to whom we know were first "committed the oracles of God," separate names were given to the several collections of Books as grouped by themselves, which we cannot here notice further than to say that these divisions were referred to by our Lord and His Apostles, as, e. g., when they spoke of the "Law and the Prophets," or Moses and the Prophets, or St. Peter's reference to "The Book of Psalms," but in so far as the Jews wanted one word for the whole of what we call the Old Testament, they used the term *Mikra* (what is read or recited), and, though in a restricted sense, the word "*Kethubim*," or "*Writings*," which last readily reminds us of our Lord's mode of quoting the Scripture, as, indeed, was customary, with the *præfate*, "*It is written*." It may be interesting to note here in passing that the sacred book of the Mohometans is called the *Koran* (*Korawan*), the meaning of which is the same—the "*Writings*."

Among the early Fathers of the Christian Church it was very common to speak of the "*Sacred Books*," until in the Western Churches the name of *Biblia Sacra* became the ordinary title. The word *Bible*, as now used by us, was not known to our Saxon forefathers; they used "*Ge-writ*," or the "*Writing*." "*Bible*," Bishop Ellicott says, came into use through the Norman conquest and the prevalence of French. Chaucer uses it in his earlier poems (*House of Fame*, book iii., l. 244), "Men might make of them a bible 20 foot thick;" where the word is evidently applied to any book; but in the prologue to the *Canterbury Tales* (l. 437), his latest work, it stands as "*The Bible*," with its new, distinctive honors—"The study of this doctor of physic was but little on the Bible."

For the great division which we have long been accustomed to make of Old and New Testaments, I can but refer you to St. Paul's words in his 2nd Epistle to the Corinthians, iii. 6-14.

Speaking generally, we may say that the Old Testament was written in Hebrew, and the New in Greek; but were we exact, we would point out that certain small portions of some of the later books of the Old Testament were written in the Chaldee language, because the Jews, while in captivity in Babylon, had become more familiar with that tongue than with Hebrew. If I do not weary you with too close attention to details, I would particularize—Ezra from 8th verse of 4th chap. to 18th verse of 6th chap., and chap. vii., verses 12-26, inclusive, were written in Chaldee, probably because it was desired to record the *original words* which those portions contain. The prophet Daniel was, we remember himself one of the "children of the captivity," we will not, therefore, be greatly surprised to learn that 200 verses of this prophecy are written in *Chaldee*, viz., from 4th verse of chap. 2, to the end of chap. 7. "But his remaining prophecies," says Bishop Newton, "are written in Hebrew, because they treat altogether of affairs subsequent to the times of the Chaldeans, and relate not at all to them, but principally to the Church and people of God." One other single verse there is in the Chaldee language, the 11th of the 10th chap. or Jeremiah, and the reason is thus plainly given by the learned Dr. Lowth—"As if the prophet designed to put these words in the mouths of the Jews, wherewith they might make a public profession of their faith in the true God, and be able to answer the heathens that would entice them to idolatry. In all, these Chaldee verses number 268."

Since the time of the return of Judah from the Babylonian Captivity (about 535 B.C.), there have been two copies of the Pentateuch or 5 Books of Moses, the one, that of the Jews, and the other, in the possession of the Samaritans. When we remember that these two peoples were for centuries bitterly hostile to each other so that "the Jews had no dealings with the Samaritans," we would readily suppose that a comparison of the two could not but tend to a confirmation of the truth, since the versions might act as mutual checks, each upon the other. There has been, even among scholars of high repute, considerable variety of sentiment upon this point; but Gesenius has, by a masterly dissertation, pointed out that, as a whole, the Samaritan Pentateuch cannot, because of its errors, be used as a means of correcting the Hebrew text. Were the case otherwise, a brief glance at the origin and history of the Samaritans and the interesting causes of the enmity existing between them and the Jews would have been in order; but under these circumstances it would be beyond our purpose.

(To be continued.)

OUR LORD'S ASCENSION.

How glorious to the Christian is the fact of Christ's Resurrection—the hope of his own Resurrection and Eternal Life. Says the Apostle, and the Festival of Easter has revived the blessed news, "Now is Christ risen from the dead and become the first fruits of them that slept." And again "As in Adam all die, even so in Christ shall all be made alive." Having this hope, we are taught by another Apostle to "purify ourselves even as Christ is pure." Having been buried in His grave (by baptism into His death) "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And yet, knowing our sinful disposition, and feeling our weakness, how can we overcome sin; how can we grow strong? The blessed promise of Christ is beginning to be fulfilled. "It is expedient for you that I go away. If I go not away the Comforter will not come unto you." Says the Apostle, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." Truly then, the Ascension which seemed so terrible a loss brings great comfort to the soul. "It is needful for you that I go away," the Saviour had said. Yes, needful for the outpouring of His Holy Spirit, that in His strength we might overcome sin, needful, so that we might have an Advocate with the Father—ever living to make intercession for us. What a precious truth to know that the Son of Man has taken His Glorified Body into the Eternal Heavens, assuring us that we, too, in Him, and by the power of His Holy Spirit, shall become Immortal, and hereafter forever dwell with God above. "Seeing, then, that we have a Great High Priest that is passed into the Heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

Though we come short in everything and find, after all our efforts, that we have seemed to gain nothing in conformity to Christ's image, yet we are to press forward still, in the eager desire and determination in everything to be true followers of Him.

THE EDITOR'S BOX.

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

13. Will you or any one of your numerous readers kindly inform me how far the golden vessels of the Temple can be traced after the destruction of Jerusalem by the Romans? I have seen it stated that they are now at the bottom of the sea, having been lost by shipwreck with other treasure while being taken from Rome by the Goths. Is there any truth in this?
 QUERIST.

Ans. After the destruction of Jerusalem, A. D. 70, the Emperor Titus had the golden candlestick and the golden table of shew-bread, the silver trumpets and the book of the law taken out of the temple and carried to Rome, and Vespasian placed them in a temple consecrated to Peace. Our library does not furnish any further information as to their history. Perhaps some of our readers could throw some light upon it.

14. What is the most accurate explanation of "spoken by Jeremy" in St. Matt. xxvii. 9?
 QUERIST.

Ans. It appears to us that undoubted reference is here made to Zechariah ix. 12, 13. Some, however, suppose that there is an allusion to the potter's field in Jer. xviii. 2, 3, and in the reference to the valley of the son of Hinnom in connection with the "potter's earthen bottle" in Jer. xix. 2, Chrysostom and Eusebius, supported by Bishop Wordsworth, suppose that in the first instance it was delivered by Jeremiah. We incline to the opinion that the solution accepted by Keil and many others is the correct one, viz., that it was the error of a very old copyist, who substituted Jeremiah for Zechariah. He lived probably before the earliest of the critical helps which have come down to us. Errors of a similar nature have crept into the text at later periods. The contraction *Zriou* may have been altered to *Iron*, and then *Jeremion*. It is right, however, to say that some authorities give a probable solution by holding that the pure text was *dia ton propheton*, and that no prophet was mentioned. The Peschito, Syriac and Italic translators have not *Jeremion* in their copies, and Augustine testifies that some of the *Codices* have the word prophet only.

15. Is there not an error in Chronology in the article upon "The Harvest Moon" in the GUARDIAN of April 14th, when the writer states that 430 years before Israel's departure out of Egypt Joseph's family came into Egypt?
 Respectfully yours, &c.,

A READER OF THE GUARDIAN.

Ans. If our inquirer will turn to 12th Exodus, 40, 41, it will be seen that the writer of the article did not incorrectly state the facts, although a little explanation may be needed. Four hundred and thirty years before the Exodus Abraham arrived in the land of Canaan, and 215 years afterwards Jacob went down into Egypt. The 430 years are counted from Abraham's (the head of Joseph's family) going into Canaan, and the Scriptures so express it.

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May 2, 1881. Carleton, St. John.

KING'S COLLEGE, WINDSOR.

The Appeal which we print below ought certainly to commend itself to all who desire the welfare of this venerable institution of learning. Especially should it influence those who believe that Religion cannot, with safety to society, be divorced from what is ordinarily known as secular education. Our present School System received the hearty support of many who never contemplated the utter severance of that union by the withdrawal of all Government aid from the Denominational Colleges; and who, had they anticipated so ill-judged an action, would have been amongst the strongest and ablest opponents of the measure. We know that some outside the Church think otherwise, and even now "Church and State," like the once famous cry, "No Popery," is flung at Churchmen, who, according to a certain standard, are in this way seeking to impose upon the country an unpopular and oppressive system. Fortunately, the more general diffusion of knowledge, and the improved civilization of these days, have made it no longer possible to fasten an imputation upon the Church of England, or to excite the prejudices of those who may otherwise differ from her, by a charge which cannot for a moment be sustained. The testimony of history will bear us out in the assertion that Churchmen have been among the most liberal-minded and public-spirited when dealing with public questions affecting the interests of these Provinces. In the neighbouring Republic, where the Free Common School System has been without the blessings attendant upon a recognition of the Government and over-ruling Providence of God, a change of sentiment is distinctly asserting itself; and if not a public recognition, at least much private sympathy has been aroused and is growing rapidly in favour of the Denominational Colleges. And how can it be otherwise? Christians are viewing with alarm the fruits of a system which educates the youth of a country into the belief that God is not needed six days in the week—that Business is one thing and Religion quite another—and that Sunday alone, and the Services of the Sanctuary on that one day, satisfy every demand of decency and necessity. The Christian men and women of that land have become more and more deeply impressed with the truth that such a system must in due time exercise so great an influence upon the rising generation that Religion and Church-going will be looked upon simply as a Sunday diversion, if, indeed, the result be not to turn hearts and heads away from God altogether. The aim of the Church is—and it is, or should be, that of every denomination and of every Christian—to inseparably connect Christianity with the every-day life of the boy and girl in the School, the youth in the College, and the man in his work-

shop, his office, or his study. And because of the absence of Religious instruction in our Schools we have a state of things becoming common which, at one time, could not have been possible, and which ought not now to be tolerated. We hear regrets expressed at the low condition of business and political morality; at the lack of strict integrity in man's dealings with his fellow man; at the difficulty to find honesty and reliability among the rising youth;—and yet, notwithstanding these too well-known facts, our political leaders are blindly rushing us on to what, we fear, will prove a most dangerous forgetfulness and ignoring of God's laws. We trust and pray that the time is coming when a return will be made to the good old ways now looked upon by so many as old-fashioned; meanwhile, let us not give up the only means by which we have been enabled to counteract, in some measure, the evil tendencies of our present educational system.

But now, dropping general terms, let us say a few words to those more immediately concerned. The Appeal is made to the Church people of Nova Scotia and New Brunswick, and by them, we hope, this subject will be recognized as of vital importance. No matter what their action may have been or what their feelings now may be with regard to the Common Schools, here is our College (for it is *ours*) in great perplexity, and the question is, Will Churchmen come to the rescue and sustain it in its present efficiency, and that to an increased extent, or will they let it be lost to the Church and to the great work which is before it? If the other Colleges have whereof to glory, King's much more so. In her age, in the number and distinguished career of her graduates, and in faithfulness to her chartered duties, King's College stands pre-eminently superior to them all. The catalogue of our distinguished fellow-countrymen whom our sovereign and country have delighted to honour embraces in almost every instance the names of those who first within the venerable halls of "Old King's" received that training which afterwards developed those manly and noble qualities that won for them and for their birth-place glory and renown. It has been no sickly sentimentalism or effeminate softness, but a robust and practical education which their Alma Mater conferred upon them, and the degrees of King's College have been conspicuous for having been associated with men ever loyal and true to their Country and to their Religion. Shall, then, this Institution, upon which so much of the Church's money has been expended, and from which such good results have flowed, ask for support to the extent of \$1500 per annum that it may be enabled to continue its good work, and ask in vain? Surely not. Churchmen of both Dioceses ought to feel proud in being able, and in having the opportunity, to render some assistance to so worthy an object; and in doing so they will not only be doing honour to themselves and to their Church, but also be advancing the cause of Education and Religion.

But our correspondent "X. V.," in last week's paper, has made plain that King's College in the past has not altogether won the confidence and sympathy of Churchmen. This is partly true; and as our correspondent represents a large class of those who are anxious to be well-wishers and supporters of the College, we shall make this the occasion for presenting their views, for which we bespeak the serious attention of those interested in the government of the Institution. Says our correspondent: "King's College is a close corporation on old conservative lines, and the Church takes but little interest in it;" and again: "Every Diocesan Agency should be reported to the Synod." We reprint these extracts in order to say how sensible we are from personal observation that the first is far from doing the College justice; while upon the last we would lay the entire blame of all the misconception entertained concerning the Institution. So far from King's College being an old conservative Institution, in the sense that it is not modern in its working and in its aims and aspirations, or in its efficiency, it has more than kept pace in these particulars with the other Collegiate Institutions of the Lower Provinces. It has in recent years increased the number of its Professors; modernized its Curriculum; enlarged the scope of its teaching; added new apparatus, at large expense, for scientific studies; improved the College building; built a new and expensive stone Library and Chapel; and filled its chairs with men in the prime and vigour of manhood, who have won distinction in their undergraduate and post-graduate Courses. We venture to say that, in its appointments and in the ability and activity of its President and Pro-

fessors, it will compare most favourably with any similar Institution of its size on this Continent.

And now, having said all this, which we know to be true, we wish to place upon record our agreement with "X. V.'s" views, that the College and its work should be regularly reported to the Synod, so that it may receive that attention at the hands of the Church's Representatives which its great importance entitles it. Why it has not been so brought before the Church we cannot understand; and because it has not, it is little known or thought of, and its value little appreciated by the Church-people of the Province. Nay, more than this. Its affairs not being properly understood, all kinds of notions are entertained regarding its Endowments and Income, the general opinion being that it is immensely rich, and that much of its Income is being diverted into other channels. Of course there is not the shadow of truth in all this, but so long as no authorized statement is made public respecting it, we cannot wonder if such idle rumours come to be considered as representing the true state of affairs. This is to be regretted the more because we know that the men who fill its chairs are anxious to "place it in sympathy with Church work and with the Clergy;" and that they entertain and fully appreciate the views contained in our correspondent's concluding words: "Before anything else, the rising generation is *Canadian*; there is a National thought and spirit that is distinctly not English, though not un-English;" and they would wish to foster and direct so patriotic a temper and disposition.

To all who are interested in the Preservation and Efficiency of King's College, Windsor:

The scheme proposed by the Government, for the benefit of the existing Colleges, and adopted by the House of Assembly, having been defeated by a majority of one in the Council, these Institutions are left entirely to their own resources from the 31st of January last; and King's College has thus been deprived of so large a portion of its income, that the Governors will be compelled to dismiss, at the least, one of the present efficient staff of Professors, unless immediate contributions are forthcoming to meet the expenses of the current year. The College was never in a better state than it is at present, and a reduction of our staff would be most detrimental, but owing to our system of nominations, which should secure the support of all friends of a complete system of free education, the increase in the number of students does not increase our funds since a very small fraction pay tuition fees. The Governors have deferred giving notice of dismissal to any Professor, in the hope that, before the next monthly meeting, a response may be made to this appeal, sufficient to warrant the continuance of their present obligations for another year. Considering the history of the College, now nearly 100 years old, and the illustrious names adorning its records, they are confident that more than enough men are to be found in the Maritime Provinces, sufficiently interested in its welfare, to ensure a contribution of the amount required (say \$1500) for this purpose.

If we are enabled to meet our engagements for the year, I trust before the next Session of the Legislature there will be a sufficient manifestation of public feeling to convince even the Legislative Council that the members of the Assembly truly represented their constituents, and that the College Grants must be renewed, so that our difficulties will be removed. When the scheme of 1876 was proposed by the late Government, I refused to recognize it as a final settlement of the question of Grants to Colleges, and I have no less faith now than I had at that time in the religious sentiments of the people of this Province, whom I believe, notwithstanding our manifold divisions, to be generally agreed in the recognition of religion as an essential element of education, and in their readiness to secure for the whole population (by the distribution amongst the several denominations of the paltry sum of \$8400 out of an educational grant of \$200,000) advantages such as could not be provided in a Provincial University, except at a much greater cost to the Province, while each of the denominations (in the aggregate representing the whole people) would still have to provide for the education of its own ministers.

I plead for immediate action on the part of every one who is willing to assist in averting the impending danger, for if the work of the College is interrupted, and its character impaired by the reduction of the Professorial staff, it will not be easy to restore it to its present condition even if sufficient funds should be hereafter provided. The names of contributors will be thankfully received in Halifax by B. G. Gray, Treasurer; C. Carman, Secretary, by myself, and by all the Clergy of this Diocese, who are especially requested to support this Appeal, and to send to Halifax, accounts of contributions received by them.

H. NOVA SCOTIA.

THE LAYING ON OF HANDS.

No. V.

In support of the Church's position with respect to this Apostolic Rite we have shown that beside the testimony of the Early Fathers of the Church to its Divine Institution, and its Spiritual value, we have the clear and explicit language of the Continental Reformers, Luther, Calvin, Beza and others, that it is a Scriptural Rite not to be despised, but to be had in honour by all Christians. Testimony which should silence opposition that for fifteen hundred years this doctrine of the Laying On of Hands as one of the "principles of the doctrine of Christ," taught and practiced by the Apostles, was taught and practiced by the whole Christian Church throughout the world. Since the Reformation some societies of Christians have neglected it, but it is taught and practiced in nine-tenths of the Christian world at the present time. Beside the names which we have already mentioned as supporting the practice and testifying to its Apostolic origin, such as the founder of Presbyterianism—John Calvin, Martin Luther, the founder of the Lutheran denomination, and others, we have a great mass of evidence to the same effect from the leaders of the various Dissenting Bodies in England and America, which we shall now present, that our readers may see to what extent the modern Christian Societies, so far as this Rite is concerned, have departed from the teaching and practice of their founders and leaders. The Confession of Faith adopted by the Baptist Association, which met in Philadelphia September 25, A. D. 1742, makes the following declaration: "We believe that laying on of hands, (with prayer) upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto, by all such persons that are permitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for the further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof, to confirm, strengthen and comfort them in Christ Jesus."

A Committee of the General Assembly of the Presbyterian Church in 1813 thus speaks of this ordinance in a report made to that body: "It appears that in the Primitive Church a rite called Confirmation was administered by the imposition of the hand of the minister, or Bishop, or elder, together with prayer, on baptized children, at a certain age. Both Calvin in his Institutes and Owen in his Commentary on the Hebrews acknowledged that this practice existed at a very early period in the Church." And again; "This rite of Confirmation thus administered to baptized children, when arrived at competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's Supper, shows clearly that the Primitive Church in her purest days exercised the authority of a mother over her baptized children." Dr. Benjamin Colman, a Congregational minister of much learning and distinction in Boston, who died about the middle of the last century, in one of his published sermons, used these words: "The confession of the name of Christ is, after all, very lame, and will be so till the discipline which Christ ordained be restored, and the rite of Confirmation be recovered to its full use and solemnity." In the Confession of Faith of the "Seventh-Day Baptists," adopted at a General Conference in 1833, the following is the Fifteenth Section: "Concerning imposition of hands, we believe it was the practice of the Apostles and the Primitive Church to lay hands upon the newly-baptized believers, and it should be perpetuated in the Church. We therefore practice it." The Six-Principle Baptists, which was once a large and important body, take their name and distinguishing principles from Hebrews vi. 1, 2, and adhere most tenaciously to Confirmation with the other five principles there laid down by the Apostle. They refused to hold fellowship with Churches which did not practice the Laying On of Hands, which they declared a Christian ordinance of great value. Confirmation was also recognized as an "ordinance of Christ" by the English and Welsh Baptists, and practiced in many of their Churches for more than one hundred years after their first formation. According to Crosby's History of the English Baptists, it was only after many years of constant and bitter struggle that those who opposed its practice succeeded in their efforts in having it done away. In the declaration put forth by the Arminian Baptists in 1660, they say: "It is the duty of all such who are believers baptized to draw nigh unto God

in submission to that principle of Christ's doctrine, to wit, prayer and Laying On of Hands, that they may receive the promise of the Holy Spirit." That John Wesley held the Church's views on this, as on other subjects, there can be no doubt. In one of his later sermons he said: "I hold all the doctrines of the Church of England. I love her Liturgy; I approve her plan of discipline." In his notes on the New Testament, under Hebrews vi. 1, he says: "And when they believed they were baptized with the baptism (not of the Jews or John, but) of Christ. The next thing was to lay hands upon them that they might receive the Holy Ghost, after which they were fully instructed touching the resurrection and the general judgment." The practice of the first Methodists was in conformity with these views; they went to Church for Baptism and the Lord's Supper, and for Confirmation also. Adam Clarke, known to have been a man of great piety, and one of the most learned Divines ever numbered among the Methodists, testifies to his adhesion to these views. He says: "I was born, so to speak, in the Church; baptized in it; Confirmed in it by that most apostolic man, Dr. Bagot, Bishop of Bristol; have all my life held uninterrupted communion with it; conscientiously believe its doctrines, and have spoken and written in defence of it." And writing to a lady friend, who asks his advice respecting the rite, he says: "Tell these things to your dear daughters and sons, and tell them another thing of which few would think—namely, that not having had the opportunity of being Confirmed when I had arrived at that age at which I had an ecclesiastical right to receive it, I was determined not to be without it, and therefore went and received Confirmation even since I became a Methodist preacher."

(To be Continued.)

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

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1823.—(Continued.)

In our last notice we gave some information derived from the report of the Rev. Dr. Inglis, and we now refer to the report of the Rev. Robert Willis, Ecclesiastical Commissary for New Brunswick. At Hampton, Rev. James Cookson, to whom a former allusion was made, was Missionary. "The church is a commodious and handsome building." Mr. Willis observed that his former suggestions had been complied with and a chancel carpet had been provided, and a "decent cloth" for the Communion Table. 500 acres of land for a glebe, and 400 for a school, belonged to this parish. Resolutions were made to build a "Glebe House." At Norton, the church was "neat and new," but not so well finished as at Hampton. The average congregation at Hampton was fully 300; at Norton, under 200. On visiting Sussex Vale, Mr. Willis found that "the people are in circumstances to do something for their clergyman, but they seemed to have forgotten, if ever they had been acquainted with it, that something was expected from them for the Missionary." A public meeting was called, and the result was a determination to build a Glebe House. A paper was prepared, and the Hon. George Leonard headed the list with a handsome sum, in addition to 50 acres which he had formerly given. The congregation was good, but not so numerous as at Hampton, which seems to have impressed Mr. Willis very favourably. At Sussex was the "College for civilizing Indians." The Indians were taught in the same room as the parish scholars, but in separate classes, and numbered 14. The expenses of educating these Indians were defrayed by the "New England Company," of London. The plan was to apprentice them to families as servants, on condition that they were sent to the "College" for instruction at stated times.

Mr. Willis afterwards visited St. Andrew's, served by Rev. Jerome Alley. A large proportion of the inhabitants were Scotch Presbyterians. The church corporation held considerable land in the centre of the town, "improperly leased at a small annual rent for an immense number of years." There was, however, an excellent and profitable glebe, and a tolerably good Glebe House. At St. Stephen's, Rev. Mr. Clarke, the Missionary, was 84 years of age. He was "uncommonly active," and the church was nearly new and in excellent repair. Mr. Clarke resided in his own house, but there was a good glebe. The Rev. Samuel Thomson officiated at St. George's, and £30 a year was promised for his support. "St.

George is," says the Missionary, "something like an English village, the houses being near to each other; but it is not populous." Mr. Willis was absent three Sundays, and rode on his own horse 600 miles. In subsequent letters he reported £308 10s raised for a church in Richibucto. He records the mournful intelligence of the death of Major-General Smyth, Lieut.-Governor of New Brunswick, and the Rev. James Milner, Missionary of Fredericton, who both died in that place on the same day, March 27th, 1823. His Excellency had shortly before his death arranged that all grants of glebe and school lands were to be made without fees or charges.

At St. John, Trinity Church was overcrowded, and it was resolved to build a Chapel of Ease, on land given by President Chipman. The Chapel, (commonly known as the "Stone Church,") was to be of stone, 84 x 62, costing more than £4,000. Trinity Church was still in debt for the late alterations. Several heavy bills were still unpaid for the Chapel at Carleton. Rev. F. Coster and Rev. A. Wood effected an exchange this year, Mr. Wood going to Grand Lake and Mr. Coster to Carleton. Mr. Coster arranged a collection every six weeks at the church door in order to procure a service of Communion plate." The Rev. George Rest succeeded Mr. Milner at Fredericton. The Rev. Samuel Bacon, Missionary at Miramichi, states that on Sept. 23rd, 1823, he laid the first stone of a church, and delivered a discourse on the advantages of Church Communion. "It is a handsome Gothic building, situated on an eminence, on the upper part of Chatham."

The Rev. Gilbert Wiggins, of Westfield, reports the Church at Greenwich finished at a cost of £700. Rev. G. Diblee, of Woodstock, had ten Madras schools under his inspection averaging forty scholars in each.

(To be continued.)

LETTER FROM CHICAGO.

(From our own Correspondent.)

APRIL 25TH, 1881.

Only a little more than a week ago we were still apparently in the month of March instead of the middle of April, cold days and frosty nights were the rule; but since then how great the change! It is a common saying that we have no Spring in Chicago; unlike our Nova Scotia climate at this season of the year, we seem to almost leap from winter into summer. Last winter was, as every one knows in this Western Country, the most severe for very many; for five months there were only three nights without frost, and for more than three months the thermometer was at zero, or below, most of the time. As fuel went up, and the cold increased, our spirits went down in proportion, till all began to ask when will it end? Now, however, fine weather has come in earnest. On Monday, 25th inst., the thermometer was up in the seventies; a severe thunder storm burst over the city, and did more to clean the streets than all the Mayor and Council had been trying to do for some time. Chicago, I believe, never looked quite so dirty before in April, although it has become one of the smokiest cities on the continent, rivalling Pittsburg in that respect; but the long frost had hardened the snow into banks of black ice along all the thoroughfares, and what little sun we had the tall buildings effectually kept from having much effect. Various methods have been tried to get this ice away; steam pipes were used, but were found too troublesome a process; it is gradually being carted off, but we do not expect to see the last of it until the 1st of May. Every now and then some unfortunate teamster with too heavy a load finds his cart mired and stops the traffic behind him for half a mile or so, while a crowd collects and looks on, many, no doubt, thanking their stars that they are not in such a straight. The problem of street drainage is here severely tested. The city lies so flat, not an eminence anywhere, that it is facetiously called the *Pancake City*; not a very euphonious title, or quite so elegant as the Garden City, which those who consider themselves old residents are fond of calling it. A more appropriate title, I think, would be "The Workshop of the West." The rapidity with which the city is still growing, and the difficulty of obtaining dwelling houses, has caused a great increase in rents, which have advanced 10 to 20 per cent. from those of last year, with scarcely an exception. New commercial enterprises and industries of various kinds are starting up almost daily, and I have several times thought when I have read in our home papers how long it takes to start a Sugar Refinery or a Cotton Factory that you might take a lesson from this city if you want to know how to set the ball rolling. As an instance of how we do it out here, the Public Library building has been found to be quite too small and inconvenient, and throughout the winter various schemes have been thought of for a new building that would be worthy of a city like Chicago. This at length took the form of a Memorial Library Building and Art Museum, in memory of the great fire and the world's liberality on that occasion. A month since a public meeting was held in Music Hall, which was a success in every respect, and the

enterprise may now be considered as a sure thing. Many of the best speakers and most eminent business men of the city were present; our Bishop was among the number, and was received with hearty applause by the large audience. There were also present ministers of all the principal denominations, and the speeches were all so good it would be difficult to tell which was best, but the Hon. Thomas Hoynes was one of the best. Mr. Hoynes, after speaking of the material aid and help which came so nobly forward after the great fire, said: "Then went forth the appeal on behalf of our intellectual needs; then it was that 'Tom Brown of Oxford' or Thomas Hughes of London thrilled the hearts and wet with tears the eyes of our people in that dread winter of the burning ruins of our city, by an appeal to all authors and publishers, to happy owners of full libraries in Great Britain, to send contributions of their literary work, as a token of kinship and a mark of sympathy, for the formation of a free public library in Chicago. The appeal was promptly answered; thousands of volumes were collected and came peering in at the Crystal Palace, in London, before we began to move in Chicago." After speaking of contributions from the great statesmen and authors, also from the Government, and a volume from the Queen ("Life of the Prince Consort"), with her autograph, he said: "About two thousand volumes were received in the first months of the year 1872, all inscribed on the fly leaf next the title of the book that they were sent as a mark of sympathy to Chicago for the Free Library." This Library and Art Building will probably be erected on the Lake front, and a thorough canvas of the city is to be undertaken, so that all may have an opportunity to contribute to what is intended shall be the pride and ornament of Chicago, and a lasting memorial of her gratitude to the nations of the civilized world for their generous sympathy in the time of her greatest distress.

Easter Sunday was a bright, fine day, and in some instances, crowds collected in front of the Churches, before the doors were opened. Many at home have no idea of the extent to which floral decorations are carried in some of the large cities; many send memorial tokens in memory of deceased friends, and very beautiful they are, in all imaginable designs. Pillars, columns, anchors, crowns, crosses, etc., fill the chancel and other parts of the Church; in some of the windows are banks of flowers and hanging baskets; pulpit and reading desk are parcelled in white, and wreathed with smilax. In the afternoon, several of our Churches had their Sunday School Festivals. At Grace Church, fully a thousand children were assembled. At Trinity, they numbered 600; and many others were as large, one or two having gained as much as 40 per cent. within the last year. There has also been an increase in almost every city Church in the number of those Confirmed as compared with previous years. Some would say this ought of course to be the case in a rapidly growing city, but it is a fact, that in some of the prominent denominations the growth is hardly perceptible. There is a rumor in the air that Mr. Courtney, the talented Rector of St. James', is to leave Chicago on account of the climate affecting his health. It is to be hoped that this is not true, for although he has been here only a year, he has accomplished much good, winning his way into the favor of all by his sturdy, good sense, and plain speaking. He delivered a course of lectures through Lent, at Farwell Hall, on Sunday afternoons, on the Ten Commandments, which were most interesting, and had evidently been prepared with great thought. That they were acceptable, may be gathered from the fact that the attendance increased as they went on, until the large hall, seating 2,000 people, was full to overflowing every Sunday with an interested audience. Being in the centre of a city, not too mindful of Sunday observances, who can tell how much good those clear and telling words may have done to many who rarely or never enter a Church door, but to whom the word fitly spoken may have not been in vain. Having trespassed enough on your space,

I am, yours fraternally,

S.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

VI.

To-day we begin with the Sixth Article of the Creed—"He ascended into Heaven, and sitteth on the right hand of God the Father Almighty."

The fact of the Ascension is stated by St. Mark and St. Luke. Of these St. Luke alone in the Acts gives any particulars of the event.

Forty days passed between His Resurrection and Ascension. You must have noticed how very different our Blessed Lord's way of being with His disciples after His resurrection, was from His life with them before His death. During His Ministry He was most of the time with them; and that in the ordinary way of a human life. But after the resurrection, He was mostly *not* with them; He came to them only occasionally. (We read in the New Testament of but ten appearances.) And when He did come, it was (at least sometimes) suddenly, as an apparition, appearing before them "when the doors were shut," and then "vanishing" from their sight. He had entered another world-order. He was with His spiritual body living the supernatural resurrection life; but still from time to time appearing "within the sphere of this our

present life, bringing Himself within the range of the senses of mortal men." But at last there came a day when He "was parted from them" for the last time, disappearing, until the last day, altogether and finally from the range of our outward sense; never since seen by the natural eye on earth, or as the Creed expresses it, "He ascended into Heaven."

Why did He ascend? For various reasons. On some of them I will touch. First, to continue a most important part of His work as Priest. Look at Leviticus xvi. The High Priest there is a type of Christ. Verse 4 shows us the High Priest not in the splendid vestments of his own office, but in the dress of the lower priests. A type of the Humiliation of the Incarnation. The High Priest offered first for his own sins. This Christ needed not to do. (Heb. vii. 27). Remember that to "offer a sacrifice" means at least two things, viz.: 1. To slay the victim. 2. To offer before God the slain victim. The first of these the High Priest did without the veil in the presence of the people. Then with the blood of the victim and with incense (the symbol in Holy Scripture of intercessory prayer) he went behind the veil, out of sight of the people, bearing their names upon his heart. But in a few minutes he came back again; it was all over for that year. And next year, and year after year, the same sacrifices would be repeated, thereby proving their own imperfections. Heb. ix. 25, 26, and x. 1-4. But at last there came a Priest made "after the power of an endless life"—an High Priest for ever after the order, not of Levi, but of Melchisedec. He is "Himself the Victim and Himself the Priest."

On Calvary, without the veil, in the sight of the people, the Victim is slain once for all. Then on Ascension Day He passes into the Holy of Holies, behind the veil, out of sight of the people, there to "appear" for us with the incense of His Intercession—with the Atoning Blood—with our names upon His Heart. He is "a Priest upon His Throne." Zech. vi. 13. There He now is interceding, exercising the functions of His everlasting Priesthood. He is a Priest; so He offers and presents the once slain sacrifice. He is a Prophet—the Great Teacher of His Church. He is a King—the Ruler of His people.

But our Lord ascended into Heaven for other reasons. "I go to prepare a place for you." These are very mysterious words; we can understand our being prepared for Heaven, but what about the place being prepared for us? There are depths of love in the purposes of God that we cannot fathom, but can only hope and wait for. Again, clearly understand that our sole hope of entering Heaven is grounded on our being part of Him—members of His Body. I by myself, you by yourself, cannot, never could, enter Heaven. If we are members of Christ we cannot but enter Heaven. Where the Head is, there must the members be; "Where I am, there shall ye be also." He has made us His members, but unrepented sin, can cut us off from His Body, and so deprive us of Heaven. Again—He went that we might have One before the Throne Who can wholly sympathize with us, so that we may come boldly to the Throne of Grace and obtain mercy (for the past) and grace (for the future) to help in times of need.

Think of these great things. You have felt temptation, every one of you. He has felt it too, and thoroughly sympathizes with you. Then what an unspeakably great gift a life forever in Heaven is. If you went home to-night and heard that some one had given you a great fortune, you would think much of it. But God promises you that happy, blessed life in Heaven. And there are souls that have lost Heaven because they would not give up the pleasures of sin, and were too lazy to serve God and use the grace He gave them!

(To be continued.)

CORRIGENDA IN NOTES.—No. IV.

In 1st column of Notes, for "what sort of books should form the N. T." read "what set, &c." In 2nd column, for "earth was producing the fowls and the cattle" read "sea was producing the fowls and earth the cattle." Same column, for "Name of Peace" read "Name of Power." In 3rd column, for "think that you live a good life" read "think that you can live," &c.

THE LORD'S DAY

(To the Editors of the Church Guardian.)

SIRS,—From what has appeared of late in several of our periodicals, it seems that in drawing the distinction between the Jewish Sabbath and the Christian Lord's Day, some persons regard the latter as no Sabbath at all. Now, surely it does not follow because the Jewish Sabbath was abrogated that Christians have *no* Sabbath in the proper sense of the term. Is not the Lord's Day the Christian day of rest from worldly toil, in order that the day may be specially devoted to the service of God? And, if so, is it not rightly called the Christian Sabbath? If not, what is the use of teaching the 4th Commandment? and if the 4th Commandment is not binding on Christians, why are the other Commandments of the Decalogue obligatory upon Christians, and all, without exception, used in our service? It is true that in the Bible the Lord's Day is never called the Sabbath, nor are the Christian ministers ever called Priests, for obvious reasons; but it is not right to argue from them that therefore there could be no Priesthood and no Sabbath in the Christian Church.

A PRIEST.

KING'S COLLEGE.

(To the Editors of the Church Guardian.)
Sirs.—I am happy to see that you are intending to notice "X. Y.'s" letter on the subject of King's College. May I ask you to comment especially upon the paragraph, beginning "Many clergymen neither know nor care anything about the College," which is but too true? What is the meaning of "the Church life knows it not?" He says that, if the College will do certain things, "soon every clergyman will be a missionary for it." If these words have any meaning, all of us, who are interested in the welfare of the Church and its Institutions, ought to unite in urging the authorities to adopt the course which is to be so beneficial; but we cannot approach them until we know what we mean, and can point out what steps should be taken to place the College in the desired position. We cannot doubt that they wish it to be the "great educational institution of the Church" for this and the adjoining Province, but can we tell them how this is to be accomplished? How the clergy, or the members of the Church of England are to be induced to take the personal active interest in Church work, which as "X. Y." truly says, Baptists and Methodists take in their institutions? Why do not they enrol themselves among the Alumni who elect their governors? Why do not they attend the annual meetings at Windsor, and hear and see with their own ears and eyes, and use their legitimate influence in suggesting and pressing improvements?

AN ALUMNUS.

[The above letter came after our editorial had been set up.—EDS.]

SUBSCRIPTIONS RECEIVED.

- The Lord Bishop of Nova Scotia; C. E. A. Hatheway, St. Andrew's, N.B.; W. D. Foster, do. do.; G. D. Street, Q. C., do. do.; Eber Stinson, do. do.; Mrs. Parker, do. do.; N. N. Treadwell, do. do.; Mrs. Dr. Parker, do. do.; Mrs. H. Armstrong, do. do.; Mrs. C. Hatch, do. do.; Dr. Gove, do. do.; Angus Stinson, do. do.; Wm. Whitlock, do. do.; Mrs. Robertson, do. do.; Mrs. Jno. Craig, do. do.; Mrs. Dr. Gove, Dear Island, Land's Cove, do. do.; Mrs. J. Richardson, do. do.; Isaac Rice, Campobello, do. do.; Mrs. J. A. Taylor, do. do.; Mrs. Jas. Vennell, do. do.; Mrs. Beatty, do. do.; Mrs. E. M. Johnson, do. do.; Luke Byron, do. do.; Mrs. C. C. Flagg, do. do.; Mrs. Sarah Batson, do. do.; R. Chapman, do. do.; Paul Vennell, do. do.; Jas. A. Calder, do. do.; Herbert Calder, do. do.; Mrs. Wallace Calder, do. do.; W. J. Best, Subeck, Maine, U. S. A.; Wm. Chitlock, Musquash, N.B.; Mrs. Mathews, do. do.; A. Gregg, St. Stephen, do. do.; Mrs. Capt. J. Smith, do. do.; Mrs. Wm. Porter, do. do.; Mrs. J. F. Grimmer, do. do.; Miss Carter, do. do.; Mrs. E. Eastman, do. do.; Jas. Topping, do. do.; W. F. Vroom, do. do.; Rev. H. M. Gorton, do. do.; Mrs. David Brown, do. do.; W. E. Smith, do. do.; Dr. Thompson, do. do.; Mrs. Sarah Brown, do. do.; Mrs. C. E. Wakefield, do. do.; N. Marks, do. do.; Mrs. C. C. Murchie, do. do.; Archd. Maxwell, do. do.; Mrs. E. Christie, do. do.; Mrs. Jas. McBride, do. do.; Henry Osburn, do. do.; Wm. Haman, do. do.; Thos. G. Robinson, do. do.; James Clarke, More's Mills, do. do.; Capt. Jas. Maxwell, do. do.; Wm. Douglas, do. do.; J. S. Maxwell, do. do.; Alex. Baxter, Mill Town, do. do.; Mrs. John Farnham, do. do.; Mrs. M. A. Ker, Calais, Maine, U. S. A.; W. Wallace Brown, do. do.; Rev. C. Abbott, Boscobel, Quebec; Rev. L. Desbrisay, Hamilton, Ontario; J. J. Hunt, Halifax, N.S.; J. E. Wilson, do. do.; Dr. Bennet, do. do.; W. C. Silver, do. do.; C. B. Bullock, do. do.; Thos. Brown, do. do.; Geo. R. Anderson, do. do.; Wm. Jones, do. do.; Mrs. A. V. Allan, do. do.; D. H. Whiston, do. do.; John H. Harvey, do. do.; B. A. Smith, do. do.; F. St. G. Smithers, do. do.; J. E. Curran, do. do.; E. Davison, do. do.; H. C. H. Twining, do. do.; G. W. Jones, do. do.; E. Albro, do. do.; C. C. Morton, do. do.; Col. C. J. Stewart, Amherst, do. do.; Major Guy, Halifax, do. do.; Miss Hodges, do. do.; S. Porter, do. do.; J. Godfrey Smith, do. do.; Rev. W. J. Ancient, Rawdon, do. do.; John Wood, do. do.; Mrs. Benj. O'Brien, do. do.

WICKED FOR CLERGYMEN.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends; firmly believing there have no equal for family use. I will not be without them."
Rev. —, Washington, D. C.

BOOK NOTICES, REVIEWS, &c.

We are indebted to those enterprising publishers and booksellers, of New York, Messrs. Anson D. F. Randolph & Co., for the April No. of the HOMILETIC QUARTERLY, which is published both in England and America, having an editor in each country, with many of the leaders of Religious thought in both lands as regular contributors. It is a work of great value to the hard-worked Pastor, giving him in small compass the carefully prepared results of other men's scholarship, and containing much that will prove suggestive and useful in the preparation of sermons. The contents of the present number are so varied and all of so practical a character, we feel sure that, placed in the hands of our country Clergy, it would be looked upon as a valuable addition to their ordinary reading, and its future arrival anticipated with pleasure. \$2 a year, single numbers 60 cts. A. D. F. Randolph & Co., 900 Broadway, New York.

We owe our thanks to the same firm for a volume of selected sermons by the late lamented Rev. Dr. Francis E. Lawrence, for twenty years rector of the Church of the Holy Communion, New York City, who died June 10th, 1879, at the comparatively early age of fifty. While a resident of New York for some months in 1868, we had frequent opportunities of hearing and seeing Dr. Lawrence, and the perusal of the introductory sketch of his life which prefaces these sermons confirms the views we then formed of him. This was a life lovely above other lives; simple and unaffected, earnest and devoted, faithful even unto death. No wonder his ministry was successful, or that his death was so much mourned. Among the good works and benevolent designs of his active busy life, he established the following Parochial Organizations, viz.: a Parish Dispensary; an Employment Society, a Working Men's Club, Bible Classes for Working Women; Mother's Meetings; Ladies' Missionary Society; Home for Convalescents and Shelter for Respectable Girls, and a Day Nursery and Babies' Shelter. The volume embraces thirty-six Sermons on the Christian Year, from Advent to Trinity, and are all written in that simple, loving, earnest style which arrests attention and wins respect. The success of Dr. Lawrence lay in his undoubted belief in all he uttered. What he preached that he believed himself in all its fulness without any reservation whatever. It was this implicit, childlike faith which touched other hearts, and which kindled in them the love he bore his Saviour. We heartily recommend these Sermons not only to our brethren of the Clergy, but also to the devout and sober-minded Laity. They cannot but do good to all who read them.

A HANDSOME PAPER.—The Illustrated Scientific News for May is before us, looking handsomer, if possible, than any of the preceding issues. Since its change of publishers last January, this magazine has improved with each succeeding number. The present number of the Illustrated Scientific News is overflowing with handsome engravings and interesting and instructive matter. Among the various subjects illustrated in this issue is a superb specimen of cut glass ware; an exhaustive article on asphaltum and its use in streets and pavements; a new and ingenious hand-car, shown in operation; a new steel steamer for use in shallow rivers; the new Jobert telescope, and an interesting paper on physics without apparatus, also fully illustrated. Every number contains thirty-two pages full of engravings of Novelties in science and the useful arts. To be had of all news dealers, or by mail of publishers, MUNN & Co., 37 Park Row, New York; at \$1.50 per annum; single copies 15 cents.

IT IS WORTH A TRIAL.

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

4 KENT ST., Halifax, 14th May, 1881.

To Holman Pad Co., Halifax:

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

INFLUENZA AND CATARRH (Commonly known as Cold in the Head)

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

Puttner's Emulsion

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

BLOOD TONIC.

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

Puttner's Emulsion

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

AS A NERVE TONIC

There is no Substitute for

Puttner's Emulsion

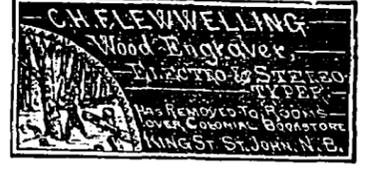
It is an exceedingly valuable remedy for Nervous Diseases, and especially useful in Neuralgia, Nervous Dyspepsia, Lassness of Spirit, and to Clergymen, Students and Business Men, who are habitually overworked, and subject to severe mental strain derive much benefit from its use.

The Trade says

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

PRICE, 50 CENTS. SEE YOU GET

Puttner's Emulsion.



OUR CHILDREN.

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

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

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

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.

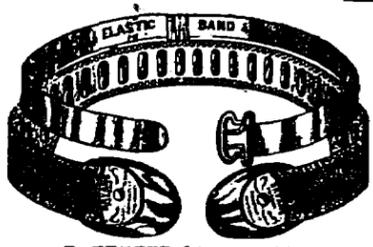
MOTHERS! MOTHERS! MOTHERS!

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

Rest and Comfort to the Suffering.

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

BRYAN'S ELECTRIC BELT.



THE ONLY GENUINE. A SELF CURE WITHOUT MEDICINES. A Marvellous Remedy. Intelligently Applied. A POSITIVE CURE FOR

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

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

Mail Contract.

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

Guysborough & Port Mulgrave,

under a proposed contract for four years, from the First July next. The conveyance to be made by vehicle drawn by not fewer than two horses.

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

CHAS. J. MACDONALD, Post Office Inspector.

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

Mail Contract.

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

Guysborough and Port Mulgrave

under a proposed contract for four years from the 1st July next. The conveyance to be made by vehicle drawn by not fewer than two horses.

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

CHARLES J. MACDONALD, Post Office Inspector.

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

Mail Contract.

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

Guysborough and Torbay,

and twice per week between

Torbay and New Harbor,

under a proposed contract for four years from the First July next. Printed notices, containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Guysborough, Torbay and New Harbour, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

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

Mail Contract.

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

Boylston and Pirate Harbor,

under a proposed contract for four years from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Boylston and Pirate Harbor, or at the office of the subscriber.

CHARLES J. MACDONALD, Post Office Inspector.

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

TRINITY COLLEGE SCHOOL,

Port Hope, Ontario. TRINITY TERM Will begin on Monday, April 25th.

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

Mail Contract.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Jeddore Lighthouse," will be received at Ottawa, up to the 8th JUNE next, for the construction of a Lighthouse Tower, equal to five per cent on the whole amount of the Tender, which will be forfeited if the party declines to enter into a contract. If the tender is not accepted the cheque will be returned.

TENDERS.

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

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

WM. SMITH, Deputy Minister of Marine, &c.

Department of Marine, &c. Ottawa, 8th May, 1881.

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

DIOCESAN SEMINARY FOR YOUNG LADIES. Patron—The Most Reverend the Metropolitan. Visitor—The Right Reverend the Lord Bishop of Nova Scotia. Principal—The Rev. John Padfield.

THE COURSE OF INSTRUCTION

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

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

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

A large reduction is made for the daughters of clergymen, and where two or more are sent at the same time from the one family. * * For Terms, &c., apply to the Principal.

CANADIAN BAND OF HOPE

BEAUTIFULLY ILLUSTRATED. 25c A YEAR. SAID TO BE THE BEST CHILDS PAPER. PUBLISHED MONTHLY. AGENTS WANTED IN EVERY SCHOOL. ADDRESS T. MADDOCKS PUBLISHER LONDON, ONT.

Public Speakers & Singers

SHOULD USE

GATES' INVIGORATING SYRUP

To Clear the Voice.

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

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

G. C. BATEMAN

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

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

GEO. W. JONES,

Manufacturers' Agent, HALIFAX, N. S.

DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER &c.

Pianos and Organs

By the leading American and Canadian manufacturers. Any celebrated maker's Instruments furnished at unprecedentedly low prices. Be sure and send for our Price List. We sell a

Full-Sized 5-Octave ORGAN, by the Best Maker, for \$75.

Our \$100 and \$110 are very popular, by the best makers in America. Grand Organs from \$125 to \$150. Orchestral Grand and Chapel Organs, from \$160 to \$200. Send for particulars.

Sole Agency for the Celebrated BELL Organ Company, Also, Dominion Organ and Piano Company, and others.

Our Organs, containing SCRIBNER'S PATENT QUALIFYING TUBES, are powerful and Pipe-like in tone, and are the Instruments long looked for.

PIANOS.

A full Iron-frame 7-Octave PIANO for \$250 and upwards. Sole Agency for WEBER & CO.'S famous Pianos. Cash or easy terms.

Please state whether you wish to purchase for CASH or on time. Extraordinary inducements to first purchasers where our Instruments have not been introduced. Apply at once. Every Instrument warranted to give satisfaction, or exchanged at any time.

W. H. JOHNSON,

123 Hollis Street, - - - Halifax, N. S.

AUSTEN BROTHERS, RAILWAY, COLLIERY, STEAMSHIP AND MILL SUPPLIES,

124 Hollis Street,

Have constantly on hand, at Lowest Market Rates, Rubber and Leather BELTING and Hoop, PACKINGS of every description. Saws, Emery Wheels, Files, Babbitt Metal "STAK" Metal, which effects a saving of over 30 per cent. over Brass and other metals for Bearings, Journals, etc.

WROUGHT and CAST Iron PIPES and FITTINGS of all kinds. "VALVOLINE" Oil, the best ever offered, for CYLINDERS, ENGINES and MACHINERY. WASTES, White, Colored and Stocking.

Miners' Patent Safety Lamps and Fittings, Lanterns, Wicks, Globes, Fire Screens, Jack Screws, etc. Prices given on application for BRATTICE CLOTH, BOILER PLATES, PIT ROPE, &c. Halifax, N. S., 27th January, 1881. 3m-42

CLOTHING! CLOTHING! CLOTHING!

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

CLOTHING made to order systematically, carefully, and promptly. TERMS-CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

MACDONALD & CO. HALIFAX, N. S.

Steam and Hot Water Engineers,

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

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

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



The PAIN-KILLER

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

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

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

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

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS,

MONTREAL AND PROVIDENCE, R. I.

E. BOREHAM,

WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, etc.

AT LOWEST CASH PRICES.

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

BALL KNITTING COTTON.

Full Weight! Fast Colors! Correctly Numbered!

Superior in every respect to that of American manufacture.

Made by WM. PARKS & SON

New Brunswick Cotton Mills, St. John, N. B.

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

The Week.

HOME NEWS.

Since the beginning of the present year R. Campbell & Son, Pictou, have shipped \$34,500 worth of leather to Newfoundland and Great Britain.

Ottawa, May 14.—The total capital of the "Stormont Cotton Manufacturing Company" has been increased from \$150,000 to \$500,000 by permission of the Government.

Ottawa, May 14.—The steamship Foxhound arrived at Quebec last evening from Liverpool. This is the steamer the Dominion Government has purchased for the protection of the fisheries.

Vice-Chancellor Blake has resigned his position on the Bench, and it is understood that he will at once join his old firm, which will now bear the name of Blake, Kerr & Cassells.

A meeting of the Alumni of King's College, Windsor, to take into consideration the financial condition of the College, is to be held in Halifax on Monday evening, 23rd inst.

The Nova Scotia Glass Company, of New Glasgow, are taking steps to get into active operations as soon as possible. The furnace, which will cost some \$8,000, will be delivered early in June.

Mr. Horace L. Crandall, Marine Engineer, of Dartmouth, N. S., has just received the contract for constructing a marine railway at Honolulu, Sandwich Islands. The Government of the kingdom subsidize the work largely.

Montreal, May 14.—The 10,000 dollar bonus to the Merchants' Cotton Company was carried at St. Henri to-day, only two voting against it. Work on the foundation of the new cotton factory will begin on Monday.

Messrs. Weeks & Foster, who recently purchased the gold mining property owned by the Westminster Co., at Lawrencetown, Halifax County, have come upon a bed of fine sand largely charged with quicksilver and coarse and fine gold.

The promoters of the Halifax Cotton Factory had, up to Monday, secured the large amount of \$200,000. It is now understood that the capital will be placed at \$300,000. The success of the enterprise is now considered an accomplished fact.

Ottawa, May 16.—The work of census taking in this section is about completed. It is thought that the population of Ottawa will be about 27,000. The suburbs will increase this by fully 3,000, making a total population for the city and suburbs of 30,000.

Ottawa, May 13.—The latest rumor in railway and commercial circles is to the effect that a syndicate is being formed and a plan arranged to amalgamate the South Eastern, the Q. M. O. and O. Railway, and the Lake St. John Railway under one management.

Ottawa, May 14.—An Order-in-Council has been passed in relation to fees, etc., upon letters patent of incorporation. It requires full particulars regarding the intention of the company; also, that one-half of the aggregate stock must be taken up, and at least ten per cent. of the entire stock paid up.

NEWS FROM ABROAD.

Sir Edward Thornton has accepted the British Embassy to Russia.

A lady, Dr. Susan A. Edson, is President Garfield's family physician.

St. Petersburg, May 12.—The mobs in South Russia are attacking the students as well as the Jews.

England's Suez canal shares, which Beaconsfield bought for \$20,000,000, are now worth \$43,000,000.

London, May 10.—Princess Stephanie of Belgium was married to Rudolph, Crown Prince of Austria, at Vienna, to-day.

The second reading of the bill permitting clergymen to sit in the British House of Commons was defeated on Wednesday by a majority of 110 to 102.

Vienna, May 12.—A telegram from Kieff to-day, states that the whole Jewish quarter known as Podol, has been burned. The damage is estimated at 30,000,000 roubles.

City of Mexico, May 12.—General Grant to-day signed contract with the Mexican Government, embracing extensions of the Mexican Southern Railway, to be submitted to Congress to-morrow.

Births.

PAVER.—At Moncton, May 5th, the wife of W. C. Paver, of a daughter.

COLLARD.—May 12th, at 7 South Street, Halifax, the wife of Arthur W. Collard, Esq., D. A. C. G., Commissariat and Transport Staff, of a son.

Marriages.

SHIELS-GOWERS.—May 10th, at Westville, by Rev. D. C. Moore, Mr. John Shiels to Clara Gowers, step-daughter of Mr. Wm. Johnson.

WATT-MATSON.—May 1st, by the Rev. Mr. Winterbourne, Mr. George G. Watt to Harriet Elizabeth, youngest daughter of Capt. George Matson, of Halifax.

PYE-BAKER.—On the 10th inst., at St. Luke's Cathedral, by Rev. John Abbott, Capt. Chas. E. Pye, to Miss Janie Baker, eldest daughter of Wm. Baker, both of Halifax.

MOORE-TROTT.—On the 12th inst., by the Rev. W. H. DeVeber, Mr. Robert Moore, of Portland, to Mrs. Hannah Trott, of the same place.

NEWMAN-MCLAUGHLIN.—On the 2nd inst., at Grand Harbor Light, by Rev. Walter Scott, Capt. B. A., Rector of St. Paul's Church, Charles W. Newman, of Wilson's Beach, Campbellello, to Henrietta, daughter of Henry McLaughlin, Esq., of Grand Manan.

HOY-DRAKE.—At St. George, 3rd inst., by Rev. Ranald E. Smith, M. A., James Hoy, Esq., of Chicago, U. S., to Wilhelmina, daughter of Capt. Drake.

BELL-HUBBARD.—On the 10th of May, in Rome, Italy, at the British Embassy, by the Chaplain of the Embassy, Charles James Bell, Esq., General Manager of the Telephone Company of England, youngest son of David Charles Bell, Esq., Toronto, (late of Dublin, Ireland) to Robertha, third daughter of the Hon. Gardiner G. Hubbard, of Cambridge, Mass., and Washington, D. C.

Deaths.

KING.—At Moncton, N. B., May 7th, Duncan Campbell King, aged 40 years.

MAYHEE.—Lost overboard from the schooner "Centennial," April 6th, on the voyage from Halifax to Jamaica, George Mayhee, aged 18, late a scholar in St. George's S. S., Moncton, N. B.

MILNER.—At Sackville, on Friday, 13 inst., Ellen, daughter of Christopher Milner, Esq., aged 36 years.

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ENGLISH, AMERICAN AND DOMESTIC HARDWARE.

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