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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. 18.

THURSDAY, JULY 7, 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.

THE Rev. Joseph Rogers, a well known Congregational Minister in Western Australia, has joined the Church of England.

THE Anglican Cathedral at Christ Church, New Zealand, which has probably cost about sixty thousand pounds, will be opened on August 10th.

OUT of the two hundred and fifty Congregational Churches in Michigan, according to the Report of the Michigan General Association, only eight have installed Pastors.

THE Hebrew inscription found at the Pool of Siloam, attracts great attention. Professor Sayce will publish a paper about it in the next one of the Palestine Exploration Fund's Bulletins.

A DIAMOND which has arrived in London from the Cape of Good Hope, is attracting much attention. It weighs an ounce and is superior in water to the Kohinoor; \$750,000 has been offered for a half share in it, uncut as it is, and has been refused by the lucky owner.

THE membership of the United Presbyterian Church in Scotland, as reported to the Synod at Edinburgh, is 173,982—a slight decrease from last year. There has been a decrease in over seventeen Presbyteries within two years. The income is \$1,915,000, an increase of \$230,000 over last year.

ON May 18 the Bishop of Nebraska advanced the Rev. George Allen England, Chaplain at Fort Omaha, and formerly a Methodist Minister, to the Priesthood, and the Rev. Frederick W. Wood, Ph.D., a former Priest of the Roman Church, was admitted by suitable ceremony into the Ministry of the Church. Dr. Wood is professor of Modern Languages in Nebraska College.

THE celebrated Sunderland Library, of thirty thousand volumes, collected during the reign of Queen Anne and George I., is to be sold in London next December. It includes early editions of the Greek and Latin classics, rare editions of great Italian authors, and a superb collection of early printed Bibles, in various languages, with a copy in vellum of the first Latin Bible with a date.

THE largest refracting Telescope in the world has just been built in Dublin for the Imperial Observatory at Vienna. Its aperture is 27 inches, and its tube is 33½ feet long. The moving part weighs in all 7 tons, but so delicately counterpoised and furnished with antifrictional arrangements that one man can operate them easily. Facilities for reading the circles are provided, so that, instead of sending a man up a ladder with a lantern to call them off, as is done with some large instruments, the observer, sitting in his chair, can read them through a little telescope with perfect accuracy.

SINCE New York abandoned the World's Fair project Boston has taken it up in earnest, and it is agitated with increasing enthusiasm. At a meeting held last week a committee was appointed to take the initiatory steps for organizing to carry out the scheme. It was estimated that with Boston's facilities, having two buildings already up which could be utilized for the fair, a fund of \$3,000,000 will be ample to make the project a grand success. The cost of the great Philadelphia Fair was but little less than \$9,000,000. Letters have been received from prominent men in different parts of the country approving of this place, and one Boston man has subscribed \$34,000, provided the requisite sum can be raised.

A LETTER in the London *Guardian*, from Baden-Baden, describes in glowing language the impression made by the Rev. G. Body, in his remarkable mission in the English Church at that place. It says: some who never entered a Church have been attracted, and have been among the most attentive listeners; others who had been lax and occasional attendants, have been coming into almost every one of the numerous services held during this week. The *Empress* of Germany, who was at Baden at the time evinced great interest in the services. She attended many of them; and also frequented the open Church at quiet times for private devotion. Her ladies-in-waiting also attended the Mission services. The earnest and unaffected manner in which Mr. Body presented the truths of the Gospel, and the sacred person of the Redeemer, found a response in every bosom. Many expressions of thankfulness to God for this awakening were uttered; and a most profound feeling of satisfaction was shown.

DURING the past twenty years more than 13,000 Indians in British America have been received into the membership of the Church of England. They report the number of communicants in 1878, at 11,622.

ON April 29th the Venerable Bishop of Guiana consecrated the beautiful Church of St. Philip, Georgetown, Demerara. This Church has been described as the "Ecclesiastical Gem of the West Indies."

DURING the Session of the University of Edinburgh of 1880-81, no fewer than 3,150 students were in attendance. The greatest proportion of these studied in the medical classes. The general library of the University contains over 160,000 volumes, besides many rare manuscripts. In addition to this, there is a valuable Theological library.

THE Northwestern Provinces of India have made astonishing progress in free education. There is hardly a village without its Government School wherein are taught reading, writing, arithmetic, the geography and history of India, and in the higher classes a little Euclid. These schools are governed by local committees, made up of European and native gentlemen.

HERE is the first case of Typographical error in reprinting the Revised New Testament. The error occurs in the "Seaside Library" reprint, giving the Authorized Version and the Revision in parallel columns, where Matthew xi. 24 is given, "they laughed him to scorn." This is likely to give to the Seaside edition the name of "The Corn Testament," just as the misprinting of the word vinegar for "vineyard" gave an edition of King James' the name of "The Vinegar Bible."

THE late Miss Stripling has bequeathed £10,000 to the Wolverhampton Orphan Asylum. She was the last survivor of four sisters, daughters of a deceased tradesman, of Lichfield, and a former Mayor of the city. In her lifetime she had built a wing to the orphanage, and been otherwise a very liberal supporter of the institution. Between them the four sisters gave £35,000 to the charity. Lichfield has also greatly benefited by Miss Stripling's munificence, for she lately built a school in the town.

ON the Sunday after Ascension, May 29th, the Bishop of Gibraltar held a confirmation at Barcelona, in the large room which has been recently altered for the better celebration of the services of the English Church. Fourteen candidates were presented by the Rev. Dr. Thomas Dixon, Chaplain of Barcelona, and confirmed, in the presence of a congregation numbering about one hundred, and partly coming from English ships in the port.

## THE N. S. DEFICIENCY.

WE are able to congratulate the Diocese that \$1,000 has been removed from the large deficit in the funds of the Board of Home Missions. Thanks to his Lordship the Bishop's generosity and to the gifts of a few Church people of the Diocese the deficit has been reduced from \$4,000 to \$3,000. We can understand the reason why but a few responded to this appeal, they feel that the best way to remove the deficit is by largely increasing their usual yearly contributions, and they mean to exert themselves when the time comes, in a manner that will more than compensate for past shortcomings. We only hope so. We know it will have to be so or the Grants to every Missionary in the Diocese will sorely be reduced. The payment of the debt and the support of the Board can be accomplished much more easily if the clergy will largely increase the number of contributors in their parishes. There is scarcely a parish where one-half the whole number of families are contributors, in some cases not more than one-fourth or one-sixth contribute. Let every member of every family give something, and let that something be worthy of themselves and the cause. We do not mean that every one is expected to give a large sum. Many have not much to give. But let each contribute as in the sight of God, and let the widow's mite represent not the minutest offering of some rich man, but the self-sacrificing contribution of one who has no more to give. Let the rich give liberally of their wealth, and the poor liberally of their poverty.

## THE CHURCH AND THE BAPTISTS.

WHICH best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? Which places the greater restriction on the administration of the sacred rite? (2) Which opens the door the wider?

The Baptists admit to it none but those who are able to satisfy the pastors and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they "passed from death unto life."

The Church admits to Baptism (as did the apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them as disciples of the Lord.

Or (3): Which body renders the administration of the ordinance the more practicable? The Baptists insist as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledges as valid any mode in which water is applied as a religious act "in the name of the Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy desert, or the polar regions, nor is compelled to deny the sacred rite to those desiring it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? (4) By which is Baptism regarded as the more sacred and important?

Baptists regard it as a symbolic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and far more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is a Sacrament, to the other a rite; to them Baptism is only a human act; to her, in it the greater worker is God!

The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profitless as well as a sin, for in every sense the "Catholic and Apostolic Church" of Christ is pre-eminently THE Baptist Church, the Baptizing Church, the Church of the Baptized, God grant that on her members may fall in fullest and most copious measure the sanctifying influence of the Holy Spirit, without whose presence Baptism is no Sacrament, but merely an empty form, a human rite, a profitless ceremony; and whenever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the Baptized into the fulness of His truth and to redeem them from iniquity.—*Living Church.*

## FOREIGN MISSIONS.

### CHINA.

WE all think we know something about China—the Kingdom of the Celestials—the Flowery Land—the tea-garden of the world—where the men wear pig-tails and petticoats, and the women limp about on their poor little deformed feet.

Let us, however, impress upon ourselves a little more definitely the vast extent, the teeming population and the ancient history of this most curious country. China may be described as a great square upon the slope of the table-lands of Central Asia. Almost as large as Europe, it is bounded on the south and east by a tempestuous sea, on the north by vast and herbless deserts, on the west by lofty mountain chains, and is thus shut in, as it were, from the rest of the world. Within this vast area everything necessary for the comfort and luxury of man is produced—sugar, tea, cotton, silk and wheat. The last census was taken in 1812, and the population then amounted to 361 millions of souls.

The foundation of this ancient empire dates back, according to Chinese writers, to a period long before the Flood; but it is enough for us to know that from Central Asia, long before the history of any European nation, a host descended into the great Eastern plain washed by the Pacific Ocean. "Through long centuries of sore labour, trial and affliction, these emigrants colonized this portion of the world. They became an industrious and agricultural people, such as we find them at this day. There were dynastic changes, but they arose from fresh waves of human life rolling in upon them by

by the same routes which they themselves travelled when journeying from the cradle of the human race. If their latest conqueror was rough, warlike and illiterate, so had they been once, and what they now were, he soon became. The climate, the products of its soil, the innate industry and peaceful energy of the parent race; the total absence of all alien races, the physical barriers between China and other nations occasioned all who lived within its borders to labour and think alike; and as it still more to ensure the unity, they constructed a language so complicated that no one but a native could ever hope to master it."—*Sir John Davis.*

Under their early monarchs the Chinese lived quietly, upon the patriarchal principle of filial obedience to their sovereign. As population increased, however, and the limits of the empire extended, the more distant provincial rulers became virtually independent, and the empire in the time of the great Confucius was threatened with dismemberment. From this danger China was saved by one of the most extraordinary men who have ever lived—Che-Hoang-te, the first Grand Emperor of the Tsin dynasty. We give a short sketch of the reign of this wonderful man. He was the son of the Governor of the Province of Tsin, which had been gradually increasing in importance and overshadowing the neighbouring Provinces. "Inspired by the loftiest daring and ambition, this Napoleon of China, as he has been called, resolved to subjugate all the other states, and after a series of bloody wars, he at length ruled supreme over the whole empire (A.D., 300.) His designs were as vast as his ambition was boundless, and no sooner had he restored to his nation its grand unity, and subdued with frightful slaughter the wandering tribes of the north and south, than he resolved to give full employment to the millions of men whom the cessation of warfare had thrown idle on the country. It was with this object, not less than as a defence against the Tartars, that he set four or five millions of men to work in constructing the Great Wall, and shut up 500,000 soldiers in fortresses, where they were employed in works of utility. He visited all parts of the empire, and caused great roads to be made through impassable districts. Strong in the consciousness of his own genius, he despised the precepts of antiquity, which have always been so highly venerated by the Chinese. Incensed by his innovations, the Men of Letters in the empire ranged themselves in opposition to the Emperor. For long he had temporized with them, but at length he resolved to cut up their power by the roots by commanding, under the penalty of death, that all the books in the empire should be burnt. The conduct of the Men of Letters was in the highest degree patriotic, and several hundreds suffered death rather than acquiesce in the tyranny of the Emperor. Che-Hoang-te triumphed but for a short time. It is always vain for a single man to contend with the natural predilections of a whole nation. After 60 years, towards the close of this long reign, the interdict against books was removed, and the people engaged with enthusiasm in the task of recovering their old literature by searching out all the fragments which had escaped the flames, as well as the many volumes buried in the tombs."

For a thousand years after this stormy reign, the Chinese Empire flourished in peace, but in A. D., 1275, the Mongols of Tartary under Kublai Khan, one of the most warlike princes, who ever swayed an Eastern sceptre, seeing a child on the Chinese throne, dashed into the empire, took the capital, and sent the young Emperor a prisoner to the Shamo desert. Great patriotism was exhibited by the vanquished. Great severity was inflicted by the conquerors, and it is recorded that the "blood of the people flowed in sounding torrents." The conquerors, however, maintained the institutions of the empire, and adopted Chinese manners.

The Race of Kublai rapidly degenerated, and before they had reigned in China for a century the people rose in rebellion under a native Prince, expelled the Mongols, and for 300 years enjoyed peace under their own rulers.

The nation, during this long period, gradually declined in military spirit. In 1643, the Mantchoo Tartars, though a mere handful compared to the myriads of China, over-ran the empire, and seized upon the throne. In order to conceal the disparity of numbers, the conquered people were commanded to shave the thick hair which they had worn from the earliest times, and to betake themselves to the Tartar fashion of a long plaited tress or tail. In other respects, they were compelled to adopt the Tartar habit. But so great was the aversion of the Chinese that a general revolt broke out, and many preferred death to submission. Resistance, however, was vain from that time until the present the Government has remained in the hand of the Mantchoos.

News from the Home Field.

DIocese OF NOVA SCOTIA.

THE BISHOP will leave Halifax to-morrow for Fredericton, to take part in the Consecration of the Coadjutor Bishop on Sunday, 10th inst. Before returning home his Lordship will hold Confirmations:—

- 15th—Amherst.
16th—Maccan.
17th—Spring Hill Mines.
18th—Parrsboro.
19th—Port Greville.
21st—Pugwash.
22nd—Londonderry Mines.

DIocesan Room.

The Clergy are respectfully notified that all orders on B. H. M. and C. E. F. must be drawn on printed forms, to be had on application to this office.

JNO. D. H. BROWNE, Clerical Secretary.

Collections, Subscriptions and Donations received for week ending July 2, 1881.

H. H. M. DEFICIENCY.

Table with 2 columns: Item, Amount. Includes Parish of Windsor, Rev. Canon Maynard, No Name, St. James' Church, Newport, Dr. J. W. McDonald, Londonderry Mines, Chas. Barrill, Weymouth, Eugene Oakes, do, Jas. R. Nicholl, do, Parish of Wolfville, Parish of Kentville.

\$785.36

Less amount credited from Rev. E. H. Ball in mis-take 10.00

Total to date \$775.36

EDWIN GILPIN, Treasurer.

BOARD OF FOREIGN MISSIONS.

Table with 2 columns: Item, Amount. Includes Rev. Dr. Nichols, Collection Liverpool, for Indian Mission, Algona, \$13.13; Rev. Dr. White, Collection Shelburne, for Foreign Missions, 6.35.

W. GOSSIP, Treasurer.

HALIFAX—St. Paul's.—The Rev. G. O. Troop has been presented with an address and a purse of money on resigning the Curacy of this Parish to accept an Incumbency in the Diocese of Huron. On Sunday evening Mr. Troop preached his farewell sermon to a crowded congregation. Much regret is felt at his departure.

RIVER JOHN.—Appeal in behalf of the Missionary Parish of St. John the Baptist.—As Missionary in charge of River John (which was originally an outpost of the Parish of Pictou, and was served by occasional visits of the S. P. G. Missionary of that place), allow me to set before your charitable consideration the following brief statement of our needs:—A very poor wooden building was erected here about 48 years ago, which is not now tenable, and cannot stand much longer, and for which the present building in course of erection is a substitute, which will be entirely free as to the seats, and will accommodate 300 persons. It should also be stated that the people have within the last 15 years, with very little help, built a very comfortable house for the Missionary, a Church at Tatamagouche, within the limits of the Parish, and another at Tatamagouche Road, between the Parish Church and Tatamagouche, and that the means of the people have been greatly drained, and that they cannot finish the present Church without help. We turn then to our wealthier brethren, with a good hope that their liberality will abound to the relief of our deep necessity, and that with their help we shall be enabled to raise in God's honour a humble but fitting house for His praise. We shall be thankful, dear brethren, to God and to you, for whatever you can give us, be it much or little. Will you not then do something for this Mission among the poor, which, in its present needs, is poorer than any on our northern shores? Remembering that our Lord has promised that He will one day say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Contributions will be most thankfully received and acknowledged in the CHURCH GUARDIAN by the Rector, JAMES L. DOWNING, River John, N. S.

J. L. Downing, Rector, begs to acknowledge with most grateful thanks the undermentioned subscriptions towards erecting a Church for the Missionary Parish of St. John the Baptist, River John:—His Honor the Lieut. Governor of Nova Scotia, \$5.00; Messrs. Clayton & Sons, \$10.00; Mr. W. H. Pallister, \$5.00; A Friend, \$10.00; N. H., \$4.00; Rev. John Abbott, St. Luke's, \$3.00; Mr. A. Nelson, \$4.00; G. E. H., \$4.00; L., \$2.00; Messrs. W. & C. Silver, \$2.00; Mr. Robert Taylor, \$2.00; Mrs. R. A. Tremaine, \$1.50; Mrs. Odell, \$2.00; B., \$2.00; N. S., \$2.00; Mr. A. Silver, \$2.00; G. C. H., \$2.00; A Friend, \$2.00; Mrs. Boggs, \$0.75; Capt. Wilson, \$0.50; Miss C. J. Jarvis, Messrs. C. Kaizer & Sons, Mr. H. Hoy, J. W., Mr. C. Bullock, W. N. W., H. P., P. W., N. W., B. B., E. H., A Friend, A Friend, \$1.00 each. June 17th, 1881.

AMHERST RURAL DEANERY.—The following is

the resolution of sympathy and condolence, alluded to in our last issue, and sent by the Clergy of the Amherst Rural Deanery, assembled at Albion Mines on the 14th inst., to Canon Townshend, Rural Dean:—

"The Clergy of the Rural Deanery of Amherst, in Chapter assembled, request their revered head to accept their most sincere and hearty sympathy and condolence. Mrs. Townshend's personal kindness to each and every member of the Chapter makes the Rural Dean's loss greatly their own; and they pray the Almighty Father of Mercies to comfort, sustain and bless Canon Townshend in his sad bereavement."

DIocese OF FREDERICTON.

BAY DU VIN.—Yesterday (Sunday, the 26th), the Rev. W. J. Wilkinson assisted our worthy Missionary, the Rev. E. P. Flewelling, at the services at the Parish Church, at Bay du Vin, in the School-room at the Village, and in the Church at Escuminac. Rev. Mr. Wilkinson preached at the Village and at Bay du Vin. At the former place he took for his text, Psalm xxv. 16, and at the latter, St. Luke xxi. 30 and 31. This has been the Rev. gentleman's first visit to Hardwicke, and the church people down here express the hope that they will be often favored with a visit from this genial and courteous clergyman.

The Rev. Mr. Flewelling has had the corner stone of the Rectory laid and the foundation is now being proceeded with.—Lx.

SUSSEX.—Rev. Canon Medley conducted Divine Service for the troops on the afternoon of the 26th, and preached an appropriate sermon, in the course of which he congratulated the soldiers on their order and good behaviour during their camping out. The choir, assisted by others, sang "Onward Christian Soldiers" and other hymns effectively.

We copy from an exchange the following in reference to the shipwreck of the Rev. Mr. Smith, who lately resigned Petersville:—

A Rough Experience.—Rev. Joseph Smith, of Welsford, who, with his wife and two children, were passengers on board the steamer "Amaryllis," in a letter to his friends to-day, gives some particulars of the wrecking of the steamer at St. Pierre. He states that on Wednesday night, about eight o'clock, during a dense fog, the vessel went ashore on Little St. Pierre. The crew at once began to throw off the deckload in the hope of getting the steamer off, and a number of boats coming from shore the captain offered them \$500 to assist him in throwing off the load, but they refused. Rockets were sent off, in the hope of getting a pilot, but the fog being so dense they could not be seen. Shortly after the vessel struck; the engineer reported that the water was rising rapidly and that he expected every moment it would be in the engine room. The heavy surf that was between the vessel and the shore rendered it an impossibility for a boat to live; accordingly all hands decided to stay on board the ship and await their fate. All night long she pounded on the rocks, the passengers and crew expecting every moment to be their last. At 5 o'clock the following morning, the weather having moderated slightly, the life boat was launched and the passengers and their baggage placed in it. They were transferred to a surf boat and were thus enabled to reach the shore. They stayed all next day in a hut in which a man and his wife, two children, a cow and a calf, a litter of eleven young pigs and a dog and a cat lived under one roof. The next day they were driven in an ox team along the shore, the surf in many cases completely enveloping them, until a schooner was reached. They succeeded in obtaining a passage in her to Big St. Pierre, after which they sailed to North Sydney, and from thence got on board a steamer to Halifax, which port they reached yesterday, more dead than alive. The rev. gentleman thinks that the steamer will be a total loss.

Mr. Smith and his family took passage in the "Hibernian" from Halifax on Monday.

SHEDIAC.—The Rev. H. M. Jarvis, A. M., wishes us to notify the public that his private business will detain him at the Rectory, Shediac, N. B., till after the election of a Rector, which will take place on Tuesday morning, August 2d; and he would therefore request that all of his letters and papers be addressed accordingly.

JOHNSTON.—The work of the Church is being carried on in this Parish by the Rev. B. Shaw with his usual unsurpassed energy. The people of Goshen Settlement have put up and enclosed a neat little Church, and the work is being carried on in an earnest manner under the superintendence of John Leonard, Esq. The people expect to have it fit to hold Service in early in the autumn. The Parishioners of St. John's Church, English Settlement, have guaranteed two hundred and eighty dollars to repair their Church, so you see there is outward proof of work being done. The people are in earnest, and we have no doubt that if the Rev. B. Shaw is spared to work among us, as he has done since he has had charge of this Parish, we will give a good account of ourselves as Churchmen. We hope that assistance will be given him at no distant day to work his large mission, as he now does the work of two men; and if it was not that he is a man of iron, he could not get

through with the amount of work that he does. I beg leave to say that the CHURCH GUARDIAN is the paper. I think it is like old wine, it improves by age, while Church Work is a perfect gem. I wish it was issued every week.

ST. ANDREW'S.—Rev. Canon Sills, of Portland, Maine, has been visiting Rev. Dr. Ketchum.

ST. STEPHEN.—Rev. W. Groton of Trinity Church has received a call to the Parish of Westerly, R. I. The congregation in Westerly is a large one and the inducements in the way of a larger field of labour and increased opportunities for development, to say nothing of the pecuniary consideration, are such that Mr. Groton has decided to accept. We regret to say that he will leave St. Stephen in a few weeks.

DIocese OF MONTREAL.

MEETING OF SYNOD.—The twenty-second annual Synod of the Diocese of Montreal was opened at Montreal June 21st, almost every clergyman on the roll answering to his name. The attendance of lay delegates was also very numerous. Divine Service was held in the Cathedral, and the Bishop preached. His Lordship instructed the clergy as to their duties, laying special stress upon the necessity of parochial visiting, which is such a source of strength to the Church in England, but which is to a great extent neglected here. He spoke in terms of strong disapproval of sensational preaching, and of clergymen, especially young men, attempting to wrestle with speculative problems, when what was needed was an exposition, clear and forcible, of Scripture and of Church teaching. The duties of the laity were set forth. The Church looked to them for the satisfying of its temporal wants. They must aid the clergy in their work instead of being mere spectators. All should work together for the advancement of the one great object, the salvation of souls. The Church was founded for that purpose only, and all should work in unison. There should be no dissension, no swerving; all should know and do their duty. In the afternoon business was inaugurated at Synod hall, the Bishop presiding. After naming the committee for the year the Diocesan delivered his annual charge. He was grateful, he said, to meet once more in Synod representatives of the different parishes in the diocese. No local events of any great importance had taken place during the year just past. Their duties had been plain and continuous, and yet the year's work was one on which they could look back with satisfaction. A balance in their treasury reflected credit on the management, and he could not refrain from singling out for special thanks their inestimable treasurer, Mr. C. J. Brydges. The history of the Diocese was then briefly reviewed. To the Society for the Propagation of the Gospel they were largely indebted; £80,000 sterling had been received from that society since the institution of the See in 1850. The contributions to the mission and other funds had been good. The sustentation fund was the fund of all others toward the maintenance of which efforts should be directed, and next to that the superannuation fund, as these were of the utmost importance to the very existence of the diocese. The Diocesan College had lately received a most munificent gift from Mr. A. F. Gault of a building. This institution had been a great help to him, and he could not be too grateful to the principal and lecturers for self-denying efforts in its behalf. The Rev. Mr. Houghton was endeavouring to establish an endowment fund, and was succeeding beyond all expectations. In the diocese at present there were eighty parishes, of which eleven are in Montreal. During the past year he had ordained five deacons and six priests, confirmed 655 persons, and consecrated two churches. The diocese was in a prosperous condition. A favourable report was adopted on a conference of clergy and laity for the diocese. A Canon was adopted providing that no church or parsonage shall be erected without the consent of the Bishop; that before laying the corner-stone the title deeds shall be properly executed, and in case any church shall be sold or disposed of for secular purposes, the sentence of consecration shall be revoked. Mr. Bridges reported a balance in hand of \$4,000. Of this \$2,000 will be carried to the Sustentation Fund. The "Quebec plan" for supporting Missions elicited a long discussion. A committee was appointed to organize a Diocesan Temperance Society.

The legal advisers of the Synod have decided not to bring before the Courts at present the claims of the Lord Bishop of Montreal to have the title of Metropolitan of Canada, now held by the Lord Bishop of Fredericton.

DIocese OF ONTARIO.

TORONTO.—St. James' Sunday School.—On Sunday morning, June 26th, about twenty of the American delegates to the late International Sunday School Convention availed themselves of an invitation to visit the Sunday School of St. James' Cathedral. It being the last Sunday of the quarter, the International Lessons of the past three months were reviewed, and the day was therefore a specially interesting one to both pupils and visitors. The school building, a very commodious one, is tasteful alike in its interior and exterior appearance. The school with its lofty ceiling, flying arches, and com-

fortable seats occupies the ground floor of the main building. In the wing to the north, separated from the school-room by folding doors, on this occasion opened to afford room to the visitors, is the ladies' Bible-class room, and beyond is the young men's class-room. The infant-class meets in the second storey. The delegates were received by Mr. Gillespie, the Superintendent; Hon. S. H. Blake, Rev. Mr. Rainsford, and the officers of the school. A number of visitors from the city were also present. The exercises usual on Review Sunday were not varied from, so that a conception of the ordinary work could easily be formed. After the opening exercises Mr. Blake reviewed the lessons of the past quarter, putting innumerable questions, rapidly summarizing each lesson, and pausing now and then to impress by a few brief, pointed remarks the great moral truths which formed the leading thought in each Sunday's work. There was nothing tedious in the manner in which this was done; on the contrary, the attention and interest were maintained to the last, and the children responded to the questions put with an eagerness and intelligence which speaks well for the management of the school and the earnestness and tact of the teachers. At the Superintendent's request Mr. W. B. Jacobs, of Chicago, followed Mr. Blake in a short and earnest address to the children. A hymn from the admirable collection in use in the school was then sung, and Rev. Mr. Rainsford closed with prayer and the benediction. While the delegates were receiving handsomely illuminated scripture cards to take with them to their distant homes as mementoes of their pleasant visit, the children filed noiselessly out of the building. St. James' Sunday School is the largest in the Dominion. The roll includes the names of 1,325 children and 60 teachers. The average attendance is 600. This does not include the infant class, which has an average attendance of over 300, and a roll number of several hundred more. The young ladies' Bible-class, under the charge of Hon. S. H. Blake, and Rev. Mr. Rainsford's young men's class are largely attended and very interesting.

Ivy.—As the result of a series of socials held last winter, an excellent cabinet organ (catalogue price between three and four hundred dollars) has been placed in Christ's Church, Ivy. With the exception of a few drones in the hive, the congregation here is alive, as is evident from the increased attendance at all the Church's services, especially at the Sacrament of the Altar, as well as from the fact that at the Easter Vestry meeting the Church Warden's accounts showed that during the year then ended the people had contributed (exclusive of socials) nearly five hundred dollars for Church purposes.

DIocese OF QUEBEC.

LEVIS.—In the Church of the Holy Trinity on Trinity Sunday, 18 candidates were confirmed—6 males and 12 females. Five of these were married persons who had not been brought up in the Church of England, but who had gladly embraced the opportunity of being instructed as to the history and nature of her scriptural ordinances and ministry, and of attaching themselves definitely to her ancient, national and comprehensive communion. The office for the "laying on of hands" was preceded by the singing of a hymn invoking the gifts of the Holy Spirit, and included a solemn interval for silent prayer by the whole congregation in behalf of the candidates. The Bishop's address to these in particular was founded upon the words, "Seek ye first the Kingdom of God and His righteousness." In weighty and earnestly practical language His Lordship pointed out the eternal importance of a truly Christian life, and gave much wise and fatherly counsel as to the daily methods requisite for the attainment of the same through various exercises, helps and channels, and particularly through the divinely appointed means of grace. By the sermon, which followed in its usual place, the Bishop set forth the doctrine of the Blessed Trinity in an able, convincing and instructive manner, supported by numerous quotations from Holy Scripture. He referred also to the responsibility resting upon every congregation in the Diocese to support the University of Bishop's College. The Church was well filled, notwithstanding the enforced absence of many members of the congregation on account of the unfortunate arrival of steamships and dispatch of trains on the Lord's Day. The Service was necessarily long, yet about 30 persons remained for Holy Communion, including most of the newly-confirmed. Some very handsome gifts of much needed articles were used for the first time, viz:—a pair of kneeling mats for the chancel, a flagon for the sacramental wine and an altar cloth. On the frontal are beautifully embroidered in gold letters those appropriate words from St. John vi. 35—"I am the bread of life." We are not at liberty perhaps to mention the names of the generous donors publicly.

To add here an extract from the report of the Wardens last Easter will be interesting to many of our readers. They say: "The actual expenditure on account of the Church for the year was only \$776.09, while the revenue for the year was \$746.16, showing a deficit of \$28.93, but as the sum of \$126 was received from the parishioners towards paying the debts of the previous year, there was collected in the parish, over and above the current expenses, the sum of \$97.07. In handing you their statement your Wardens take the opportunity to express their

heartly thanks to the parishioners and friends in Quebec, by whose generous aid, in addition to the above, all debt has been wiped out, the church has been partially repaired, the endowment fund increased and missions and charitable societies aided." What the parish chiefly needs just now is a suitable building to be used as a Sunday School house, and, possibly, as a day school, and also for entertainments, lectures, meetings and parochial gatherings. Funds are also needed to complete the repairing of the exterior of the Church, for lack of which the stone work is being very seriously injured by the weather. It is proposed to have a strawberry festival and a sale of fancy articles in the beginning of July, in order to obtain some aid for these important objects, and any help or contributions in money or materials or work will be thankfully received by the officers of the congregation or by any of the Special Committee.

UNITED STATES.

At the funeral of the Rev. G. W. St. Clair, an Indian Deacon of the Sioux tribe, in Minnesota, the pall bearers were six Indian clergymen, three of them Chippewas, who, in their wild state, are sworn enemies of the Sioux.

The Bishop of Minnesota has signed a petition to the Legislature of Minnesota asking that on all questions relating to intoxicating liquors and their traffic, women may have the right of suffrage. It is gratifying to note the stand beginning to be taken on this question in the American Church. In Newfoundland the Bishop is at the head of the Church temperance movement, and in Montreal, where Bishop Bond is a life-long temperance worker, and most of his clergy are abstainers, a Diocesan Temperance Society is to be formed.

Family Department.

IS IT WELL WITH THE CHILD? IT IS WELL.

Surely 'tis well those tender feet,  
Beneath the scorching ray  
Of life's fierce sun, shall never toil  
Along the dusty way;  
• Yet oh! for the little twinkling feet,  
Which sped so fast and free  
Across the dewy lawn at eve  
So soft to welcome me.

Surely 'tis well that never  
In life's labyrinthine ways  
That little hand shall risk to lose  
The thread amid the maze.  
Yet oh! for the tiny hand in mine,  
With its pressure soft and warm,  
To mind me that it was my charge  
To shield my child from harm.

Surely 'tis well that never  
Shall his spirit be perplexed  
With doubts and questionings, whereby  
The soul of man is vex'd;  
Yet oh! for the whispered questions,  
So strangely deep and wise—  
Too wise, we thought, for childish lips—  
Of things beyond the skies.

Surely, 'tis well that never now,  
Sore wounded in the fray,  
The soul shall need, with sigh and sob,  
To weep its woes away;  
Yet oh! for but one look, though sad,  
Of the loving wistful eyes,  
Which closed a while ago on earth,  
To wake in Paradise.

Surely 'tis well for him who rests,  
Nor ill for us who stay,  
To bear for some short space the heat  
And burden of the day;  
For we hear a still soft voice, which calls  
From out the grassy mound,  
And we see a tiny hand, which leads  
Where only rest is found.

THE OLD CHOIR.

By R. W. W.

(Written for the Church Guardian.)

In the thriving village of — the church had been rebuilt and handsomely finished, outside and in. The old Rector, having served his generation, had passed to his rest, leaving a legacy of cherished recollections in the minds of his parishioners, interwoven with remembrances of the sacred services of the sanctuary, and with many thoughts, pure and holy.

The new Rector, to be in keeping with the times or fashions (if we may so call it), thought we had better adopt and use the newly arranged Hymn Books, used now in so many of the churches, and, as a consequence, new music would be required.

After some discussion of the matter, the old choir, not feeling equal to the getting up of an entirely new routine of hymns and music, resigned the position that they had held for a generation at least, and a new and younger choir, after a thorough preparation under management of the Rector, took their places.

Being one of the new choir, I possibly might not judge impartially; but to all appearances, the improvement was marked. The singing and chanting were effective, lively and brilliant; and in the new arrangement, music and hymns, being more readily selected to suit the days and occasions, were often very impressive; and although, as is sometimes the case in country districts, where all are not skilled or proficient in music, new hymns and tunes being used almost every Sunday, our choir sometimes failed to give proper effect and expression to the words, the full strain of their attention being required for the music, with which they were scarcely yet acquainted, still, to a visitor or superficial observer, a great improvement was apparent in the notes of praise that ascended from the Sanctuary.

But while most of the congregation were pleased with the change, there were many of the elder church people who mourned the loss of their old sacred songs, and who were unable to keep up with the changeful and rapid strides of the new choir.

They felt that the simple, familiar airs in which they breathed their devotions in times past, were almost wholly taken away, and they could no more join with heart and voice in the praises of their God in His Sanctuary, as heretofore.

Among this number was Mrs. Wesley, or as most of her neighbours called her, "Aunt Jane," who had been one of the old choir, and was a deeply interested member of the Church, and whose mind was stored with gems of old hymns and sacred music.

Aunt Jane was getting pretty well in years; her family had grown up around her and separated to do for themselves. She still lived on, comfortable and contented, in the quaint old home, around whose hearthstone her children, with merry faces and happy hearts, had so many times been gathered, and where their voices had so often swelled together in hymns of grateful praise.

Christmas and Thanksgiving occasionally brought the scattered ones around her again, when the family circle, as of old, would be formed, and the usually quiet homestead would ring again with the old, familiar airs so sacredly cherished by her.

"Aunt Jane," said I, dropping in to see her one Sunday evening, after we had, as we thought, excelled ourselves in singing at church that morning, "did you not think that the *Te Deum* was rendered well this morning?"

"It was just beautiful, my dear," said she, "the best I have ever heard from your choir. With such rendering it seems, as it should be, a glorious tribute of praise to the Creator."

"And what did you think of the hymns?" asked I, feeling just a little proud of our performance, and angling for a word of praise.

"They were divinely sung, especially, 'Jerusalem the Golden,'" replied she. "I never felt or appreciated the beautiful words of that hymn so deeply before. I think you must have had an extra practice last week, for you sung so splendidly together to-day."

"We had two practices," and I fancy we needed some improvement, but, Aunt, I think when you become acquainted with our collection of hymns, you will allow that they are much better than the old ones; they express so much, both in music and words."

"I feel that they are excellent, my dear," returned she, "and many of our old hymns are among them, but even they are set to different tunes from those to which we sang them, and, to me, do not reach the heart just the same."

"But Aunt, you cannot but allow that there are splendid tunes in our 'Church Hymns'; you have too good a taste for music to say otherwise; and if the hymns are much more numerous and more suitably set to music, and the tunes, many of them, as good, if not better than the old arrangement that you used, why not give your voice in favor of the new hymns, as more suitable, more interesting and more beneficial to our church?"

The old lady smiled as she listened to my lengthy speech in favor of our favorite hymns; then, as a saddened expression passed over her countenance, said, "I will ask you some questions on another matter before answering you."

(To be continued.)

FUEL.

No. 3.

"WHEREVER have you been, Mary," said Mrs. Murray, somewhat vexed at her daughter's absence. Why, mother, you know, last night, when I said I would look in the dictionaries, you said, "do as you like, child, only get tea now." Yes, but I never meant you to be away like this! Mary thought to herself, it is rather hard that I cannot tell Harry what he wants to know, and thinks I ought to be able to tell him, and these dictionaries only say what I knew before, that a Church is a building intended for Christian worship; and mother is angry with me besides. Then Mary remembered that the master at the Grammar school had said, I thought you knew better than to look in a dictionary, why not look in the Bible. Of course, there is a universal invisible Church, and you will soon find it there. He had kindly lent her a concordance, too, which would tell her every time the word Church occurred in the Bible, and show her the chapter and verse for it. Mary went to take off her things, and thought to herself when night comes I will soon

find out all about it. This was not so easily done, for to her dismay she found that the word Church occurs about one hundred times in the Acts of the Apostles and the Epistles, and after a couple of hours spent in reading the texts, she arrived at the conclusion that the Bible did not tell her what the Church is at all; though it did tell of "the Churches" everywhere, shewing the Church was universal that is spread in every land, still she could not make out it was "invisible," for every time she found the word it referred to something visible, or that could be seen. But Mr. Smiley said it was "invisible," and he was a Presbyterian minister, and a very learned man. For texts where the word Church occurs, read 1 Corinthians i. 2; Revelations ii.; Colossians i. 18; Romans xvi. 5; Colossians iv. 15; Philemon ii.; 2 Thessalonians i. 1; St. Matthew xviii. 18; Acts xix. 37; Acts vii. 38; St. Matthew xvi. 18; Acts viii. 1; Acts xiv. 23, 27; Acts xv. 3, 22; Acts xviii. 22; 1 Cor. x. 32; 1 Cor. xiv. 19; 1 Cor. xiv. 35; Act viii. 3; Acts xx. 17.

OUR LONDON LETTER.

(From our own Correspondent.)

Surely the times are out of joint, and that not in the meteorological world only. Everything seems disorganized. Turn one's ken wherever one may and disorganization, disturbance and unrest is prevalent. But most prominent and all-absorbing at the present time is the state of Ireland. What is to be the result of the whole affair is hard to foretell. That blood must be shed before the affair is settled is pretty evident; and if such is the case, *i.e.* if it must come to the worst, the sooner it is over the better. The present hesitating and timid policy has had a fair trial, and is found lamentably wanting. The present Government, though possessing the strength of the lion, has preferred using that of the lamb, occasionally showing its teeth and wagging its tail in bitter exasperation, but humanely nursing its wrath. It is nevertheless evident that its patience is pretty well exhausted, and that severe measures must be taken, which will be disastrous in their immediate consequences and no doubt cause a wide-spread feeling of horror and shame that such severity should be adopted. Something must be done, and that speedily. As things are now, the whole of the liberties of a certain portion of Ireland are in the hands of the mob and rabble. Thousands of hungry, ragged men and women, headed by men whose lives have been spent in the commission of crime, or more often having no recognized leader, assemble to brutally assault process servers, scourge and duck bailiffs, stone the police, and charge the military with such weapons or missiles as happen to be at hand; and if their vengeance cannot be sufficiently wreaked otherwise, farms are burnt down, cattle are cruelly mutilated, and in several cases their victims are murdered in cold blood. And all this disorder despite the fact that at the present moment there are in Ireland no less than 30,000 (thirty thousand) soldiers, besides some five or six thousand police. What will be the end of it all no one can possibly tell. That blood-shedding will ensue before it is all over seems almost a matter of impossibility to be avoided; and then may God have mercy upon the poor, misguided wretches.

During the past fortnight a large number of the Roman Catholic clergy have assumed a new attitude. Instead of acting with prudence and moderation, they are using great influence with the misguided people for the commission of crime. At Abbeyfeale, County Limerick, last week, a priest advised the people to "defy coercion" for "the landlords were already on their knees," and "the land of Ireland would shortly be their own." Another clergyman of the Roman Church instructed the tenants to pay no rents until the landlords "made restitution of the rack rents extorted in the past." "If the English Government went further the blood of priests and people would flow in the same stream." In one case the violence of the Roman clergy was such that the Government were obliged to take advantage of the power given them in the Peace Preservation Act and confine him in one of the jails out of harm's way. This is one of the most serious aspects of this rebellion. The priest of a Church that should be the guardian of law and order, and teach respect for the powers that be, are allied with disorder and revolution. Even Archbishop Croke, who takes a much milder view of the subject and professes gratitude to Mr. Gladstone for the Land Bill (if he accept the amendment of the *Irish Roman Catholic Bishops!*) "is not sure that the Government do not desire a collision."

Talking of the Irish Roman Catholic clergy brings to my mind a rumour that has lately been current, to the effect that the Papacy at Rome has been making overtures to Mr. Gladstone's Government to have a Papal Legate at the Court of St. James'. If one is to judge by the way the rumour is received of the prospects of the country allowing any such arrangement, there is not much prospect of its being brought about; that is, if the Government consult the pulse of the country on the matter, which, no doubt, they would be sure to do. And further, remarkable as it may seem, the Irish Roman clergy are said to be against the proposal. No doubt they fear that the power and influence they now possess as being the representatives of a large and troublesome section of the Empire, would be transferred to other quarters, and that their political

power would be gone. At any rate, that is the only explanation I can offer myself of their conduct.

I saw some figures the other day, showing the power of the Church of England as a voluntary organization, and which go to thoroughly disprove those detractors of the Church's usefulness, who are always fond of saying that but for her endowments she would subside and collapse. In the first place, her collections on last Hospital Sunday in London were £21,944, against £6,858 by all the other denominations, including Roman, Jewish and Greek Churches. This in itself is a grand tribute to the Church of England's generous power. In London, the Church has 440 churches in which the weekly offertory is made; and in some of these churches the offertories amount to over £4,000 a year. To show that this is not an isolated specimen of the Church's generosity and life and power, the following statistics as to what the Church is doing as a whole may not be out of place:—During the last 40 years she has spent over £1,000,000 a year in church building and church restoration; that is over £25,000 a month for 40 years. She has, during the last five years, given at the rate of £141,000 a year for the endowment of her *new* churches; within the last 40 years she has built over 5,100 new parsonage houses, in addition to old ones restored, and has increased her incumbents by nearly 8,000. Her curates at present number some 5,800, and she raises £932,000 a year to pay them, of which £400,000 is paid by incumbents. The Church of England raises, *voluntarily*, over £5,500,000 a year; that is, nearly £460,000 a month. These figures speak for themselves, and if anything can speak for the life and power of the Church they do, and that loudly.

The census returns have not yet been issued, but by the last return of the Registrar General it appears that he estimates the population of London to be no less than 3,814,571. The increase is therefore much larger than was anticipated, and stands at 500,311 in the ten years, which is at the rate of 17 per cent. The increase in the preceding ten years, from 1861 to 1871, was 450,000. During the last twenty years the increase has therefore been one million souls. The population is now larger than that of Scotland. The districts north of the Thames have a population of 2,548,993, an increase over 1871 of 269,425. These south of the Thames have a population of 1,265,578, and the increase in the ten years is 297,886; the rate of increase being 12 per cent. and 31 per cent. respectively. The rateable value of the Metropolis is 274 millions sterling. In 1856 it was only half as much. Truly this is a "big" place.

Bazaars and fetes and fancy fairs are the order of the day just now. Ye Fancie Fayre now being held at the Albert Hall, Hyde Park, is one of the most unique of its kind, and has been entered into with spirit and thorough earnestness. To see the *élite* of the country dressed in the quaint costumes of Queen Elizabeth's time, and acting as serving maids and stall keepers, is surely something very novel, and to have the Countess of — offering you some tempting article in her most bewitching of ways, fills one at the time with a pleasurable sensation that thinks nothing of the relative proportion of the value of the article and the money you are to part with to effect a transference of the property to your possession. It is only the next day that one realizes what a flat he was; but then he has helped to further a good cause. But I want particularly to tell you of a royal fete that was held last Saturday at Bagshot Park, the residence of the Duke and Duchess of Connaught, in aid of the fund for the restoration of St. Ann's Church, Bagshot. A group of marquises had been arranged upon the southern slope of the park, the principal tent containing the bazaar being 260 feet long and 40 wide. The entrance was decorated with Royal Standards, and the interior, which was lined with scarlet and white bunting, presented a handsome appearance, the supporting poles being decorated with banners and festoons, while their bases were circled with foliage, plants, palms and ferns. Along each side of the marquee were tastefully arranged stalls, emblazoned with the names of the occupants. A stream of people passed through the bazaar from its opening at two o'clock till the hour of closing, seven in the evening. The bands of the 4th Dragoon Guards and 82nd regiment played during the proceedings. The approaches were kept by a detachment from the Duke of Connaught's corps, the 3rd Infantry Brigade. At the south-west of the bazaar the Princess Louise (Marchioness of Lorne) and the Duchess of Teck presided at a stall well stocked with fancy articles, noticeably among which were a very beautiful screen painted by the Princess Louise, several sketches, also by Her Royal Highness, one of which was sold to Prince Leopold for ten guineas, and photographs of the Duke and Duchess of Connaught and the interior of Bagshot House. Here, too, the Duke of Albany (Prince Leopold) assisted, occasionally supplementing the brisk business carried on by Princess Louise and the Duchess of Teck with a lottery or raffle in the middle of the tent. The Duchess of Connaught, Princess Christian and Baroness Schröder, the Countess of Listow and Mr. Paget, and many other notabilities, also had stalls, the description of which would make this letter too lengthy. One feature of the affair was an amateur concert, the charge of admission being ten shillings, the artists engaged in which comprised the Princess Christian and Mrs. Liddell, Lady Florence Duff-Gordon, Lady Adela Harkness, and the Hon. A. G. Yorke.

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## THE HOME MISSION FUNDS OF NOVA SCOTIA AND FREDERICTON.

THE Society for the Propagation of the Gospel in Foreign Parts has felt compelled, owing to the increasing demands from new and more dependent Missionary fields, to reduce very considerably the Grants hitherto made to our Canadian Maritime Dioceses. The Grant to Nova Scotia has been cut down to the extent of £600 stg., or \$3,000, and Fredericton has suffered the loss of £400 stg., or \$2,000. Although the Society has given ample warning of its intention to reduce largely its Grants to these two Dioceses, still the blow will be none the less felt as a very serious diminution of income. There is but one way by which each of the Dioceses can hope to escape the disastrous consequences which must otherwise follow the withdrawal of so large a sum of money—the people themselves must give more largely than they have hitherto done to the maintenance of the Church's ministrations.

Besides the loss of this \$3,000, the Board of Home Missions of Nova Scotia is \$3,000 in debt. The income last year was nearly \$2,000, less than the expenditure, and several Missions are vacant. In Fredericton there is also a deficit not yet fully met, although largely reduced the past year. It will therefore become necessary, in order to carry on the present work of the Mission Boards of these Dioceses, that the receipts from the people for the coming year be largely in excess of any previous year. This means, of course, that every contributor will have to increase very considerably his or her contribution, or that the number of contributors in each Parish or Mission be largely increased.

When we consider the material wealth and present prosperity of this country, and the needs of other lands, we ought to feel quite ready to assume the responsibility of supporting our own Missions. It ought not to be overlooked in this connection that the largest part of the S. P. G.'s funds are obtained in small sums from persons very much less able to give than the majority of our own people. They give liberally by practising self-denials; we give but meanly and live in the gratification of almost every desire. Throughout the two Dioceses, with some notable exceptions, the contributions of those of the laity who give are shamefully small; while very many give nothing at all for work outside their own Parish limits. The clergy, we know, as a rule, contribute liberally themselves, and so they must in order to induce their people to do so. As the "parson" gives so, it will be found, do the people give. The principal cause of our present condition, however, is the small percentage of the professing Church people who subscribe at all. There are about 10,000 Church families in the Diocese of Fredericton, and about 12,000 in Nova Scotia, while the contributors in each do not number quite 3,000, showing that over two-thirds of the families in the one case, and three-fourths of the families in the other, do nothing to sustain the ministrations of the Church. This state of things ought not to be allowed to continue; and the clergy ought to see that every available person is *importuned* to contribute something towards the support of their Diocesan Missionary Society.

It remains to be seen whether the work of the Church in Nova Scotia and New Brunswick is to keep pace with the increasing demands of our growing country, or whether Churchmen will be content to stand idly by and see place after place slipping

out of our hands into the hands of others, or altogether deprived of all religious privileges. The Boards of Missions can only make Grants so far as they have been provided by the people with the means for doing so.

## KING'S COLLEGE ENCENIA.

THE Annual Commemoration of King's College, Windsor, which took place on Wednesday and Thursday of last week was of more than ordinary interest, and proved a great success, notwithstanding that the weather on the first day was most disagreeable, a heavy rain falling nearly the whole time. On Wednesday, the Alumni meetings took place. A public gathering was to have been held, but the storm and bad roads prevented an attendance of the people of the surrounding country, as well as many who otherwise would have come from Halifax. However, a very respectable gathering of the Alumni from Halifax and Windsor attended the private meetings of the Alumni Association, and about twenty new members joined from among the students and other wellwishers, and the enthusiasm displayed by all present in everything which concerns the future advancement of the College proved that there was not only no diminution of affection, but a very decided increase in the feeling of Churchmen to rally round and raise to a still higher standard their time-honored and distinguished College. Many important resolutions were adopted, all being intended to make the College more popular as well as increasingly effective.

It was felt that no results could follow a Conference as suggested by a petition from a number of the Alumni of the five or six existing Colleges, especially as Mount Allison and Acadia Colleges, had refused to entertain the proposition, and a resolution to that effect was carried. A general feeling prevailed that the College should be made independent of State aid, even if that aid could be obtained, and it was decided to raise an endowment of not less than \$40,000 for that object, for the support of the existing chairs, and, if possible, for an additional chair or chairs. His Lordship at once promised one thousand dollars, the Hon. I. E. Baker, of Yarmouth, five hundred dollars, and a committee was appointed to make arrangements for an active canvass of the Provinces, in order to raise at once the full amount contemplated. The payments to be made, if so desired, by instalments. The following gentlemen were elected *Governors* in the places of the Rev. Canon Dart, D. C. L.; the late Rev. G. S. Jarvis, D. D.; and the late Rev. H. P. Almon, D. C. L.; the Rev. Canon Brigstocke, A.M., Oxon, St. John, N. B.; Hon. C. J. Townshend, B. C. L., M. E. C., Amherst; and J. A. Shaw, Esq., Windsor.

The officers of the Association were then elected as follows:—Thomas Trenaman, Esq., M.D., President; W. C. Silver, Esq., Vice-President; Hon. S. L. Shannon, D. C. L., Treasurer; C. H. Carman, Esq., Secretary. Executive Committee—Hon. S. L. Shannon, D. C. L., Rev. John Abbott, C. H. Carman, Esq., E. P. Archbold, Esq., Rev. Jno. D. H. Browne, W. D. Sutherland, Esq., and Chas. W. Payzant, Esq.

It is intended to publish at once a full financial statement of the affairs of the College, and biennially such a statement is to be laid before the Synod, and such other matters as will be of interest to that body. It was recognized by all present that for the future no member of the Church in the Maritime Provinces should be able to say that they were in ignorance of the affairs of the Institution.

While others could be named who have shown an unwavering attachment to their Alma Mater we may be allowed to mention the names of H. Pryor, D. C. L., Hon. Senator Almon, M. D., and the Hon. S. L. Shannon, D. C. L., as having, for very many years, proved their faithfulness by their active co-operation in all that concerns its welfare and usefulness.

The beautiful weather of Thursday compensated in a measure for the rain and discomfort of the previous day, and the charming scenery around the College was displayed to the best advantage, winning the highest compliments from the Admiral and the other distinguished guests.

At a quarter to 11 o'clock the procession formed in front of the College to proceed to the Parish Church for the usual service and sermon. The Doctors in their bright scarlet gowns, the Masters and Bachelors of Arts and Science in their gowns and hoods, with the undergraduates in cap and

gown, together with many leading gentlemen, made quite an imposing display as they wended their way along.

The sermon was preached by the Rev. John Ambrose, A. M., of Digby, and we are indebted to the Halifax *Herald* for a summary as follows:—

## THE SERMON.

TEXT—1 JOHN V. 5.

After having explained his text and dwelt upon the direct meaning, he pointed out that the training of children and young men, to be complete, must be a training of body, soul and spirit. They must be trained to that fight against sin, the world and the devil. The omission of this has rendered Nihilism possible in Russia; Socialism in Germany and the United States. In this country the jealousies of sectarianism have banished religion from the schools and the grants from the Universities, though the original grants to King's College were given by Christian people in England on the promise of annual grants by the Legislature. As denominational jealousy has driven religion from the schools, so would it now strive to do with the Universities. All branches of learning have principles except, *forsooth*, religion. Institutions ruled by Parliament must be worldly. In the United States, though there are State Colleges, people think it necessary to have denominational Colleges, and education is to a great extent in the hands of the religious people. After quoting Baxter's opinion on the teaching of religion, he held that free thinking was the effect of undenominational education. Our school system gives our children a smattering of a great many subjects not necessary to the ordinary business of life, and without any reference to religion. The public is bound to guard against ignorance, but not to provide luxuries of education. The public is bound, too, to assist poor and capable men to reach the higher walks of literature. But this assistance is now left to private beneficence. We must give the religious education, and since the Legislature will not help us, we must help ourselves. The Roman Catholics are as a unit in this matter, and the Baptists and Methodists are also as one. It would be a disgrace if the Church of England should allow King's to go down or develop into a theological hall. The Baptists and Methodists are starting endowments; shall not the Church of England do the same? Seeing the sacrifices made by others, it would be a disgrace to us to teach only Divinity. It would not be good for Divinity students to be educated away from the lay students, and lay students would thereby lose a great deal of religious training they would otherwise have. An examining university had been started to satisfy the secular demand, but as this had failed, we would lose more than we would gain by yielding to the clamour. Denominational Colleges were too well established to go down. His text would show that they ought not to give up the right to sanctify the higher education. The call of the bell to prayer, the meeting in the Chapel for service, the moral rules of colleges of residence, in these days of free thinking, are to be preferred to the laxity of mere lodging houses. Religious education in schools implies the same in universities. Hence the bit by bit legislation of the secularist, which now threatens the universities. This is the difficulty which we must now meet; but faith will overcome all difficulties, and by it we shall overcome this temptation of the world, for "who is he that overcometh the world, but he that believeth?"

After the Service, a brilliant assemblage, embracing the Admiral, the Bishop, Superintendent of Education, Hon. Senator Almon, Rev. Dr. Hill, T. B. Aikins, D. C. L., H. Pryor, D. C. L., Hon. Judge Wilkins, D. C. L., etc., etc., assembled in Convocation Hall in the Library Building, to witness the conferring of degrees, etc. After an able Address from the President, the following degrees were conferred:—D.C.L. on Vice-Admiral Sir Leopold McClintock; D.D. on Rev. D. W. Fitzgerald, A. M., Trinity College, Dublin, Charlottetown, P. E. I.; A. M. on Rev. John Padfield, of Halifax, and O. M. Grindon, formerly of Halifax, but now of England; and B. A. on Messrs. W. B. King, A. Curry, Rev. Geo. Butler, A. E. Silver, Rufus Curry.

Speeches were made by the Admiral, the Bishop, Senator Almon, Dr. Allison, and others.

The Bishop's remarks, and the President's address, we shall refer to at length in next week's *GUARDIAN*.

We have only now room to say that from the tone and action of the Alumni, and from the speeches and known views of the Bishop and Governors, the Governing Body have no intention to consolidate King's College with any other Institution.

Afterwards, a number of the Alumni with the Admiral and other guests, were entertained at luncheon by the Governors of the College.

There is every reason to hope that the Church people of the Province and the numerous graduates of "Old King's" will respond promptly and liberally to the appeal for the new Endowment.

## NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

## X.

The Seventh Commandment begins our subject to-day. Literally it forbids a breach of the marriage vow. Look carefully at Ephesians v. 22 to the end. You will see that the Apostle has been en-

forcing various relative duties, and in this passage he is speaking of these of husband and wife, and he illustrates and enforces those duties by the analogy of Christ and the Church. See verses 24, 25; and notice verse 31—*For this cause shall a man leave, &c. For what cause?* The Old Testament (Gen. ii. 23, 24) give its reason—because Eve was formed from Adam; the New Testament here gives a much higher one—because the Church is formed from Christ. This is the lofty view which Christianity takes of Holy Matrimony; it is consecrated to be a mystery. By an earthly union, as by an outward and visible sign, is represented the heavenly union, and grace is given to these who desire that their earthly life should be true to the heavenly ideal. Hence when a Christian man and woman have openly and publicly declared their intention of being man and wife, the Church blesses them, and prays that they may have grace to fulfil their duties. Guard against a light, frivolous way of thinking and speaking on this subject, which is so often made a matter for idle, foolish jesting. No one who has entered into the Scriptural idea of this subject would contract a marriage when there could not be union in religion and in religious duties. "Mixed marriages" are, therefore, most unscriptural. Connected with this truth, (i. e.; that marriage represents the union between Christ and His Church) are two necessary consequences. Divorce, that is such a separation as would leave the parties free to marry again, cannot be allowed to Christians. Further, a man is to consider his wife's relations as his own, and so a woman. As a man should not marry his own mother, sister or daughter, so he should not marry his wife's mother, sister or daughter. It is quite clear that these last are one in principle. If a man can marry his wife's mother, then he might marry his wife's sister or daughter; but it is absurd to say he may marry the one and not the other from any Christian reasons.

The Catechism explains this Commandment "to keep my body in temperance, soberness and chastity." Marriage being so honourable, and sins against chastity being in dishonour of it, Christians are specially warned against them. There is also another string united to chastity that Christians have, viz., that their bodies are temples of the Holy Ghost. Read carefully 1 Cor. vi. 15 to end.

Purity must be not only of deed, but of thought and word. See Ephes. v. 3, 4. Two kinds of unclean speaking must be guarded against; they are probably alluded to here—actually gross and filthy speech, and, what is more common, but equally sinful, speaking with double meaning, using, it may be, no coarse words, but intending to suggest evil thoughts. Guard the thoughts. It is a sin to take pleasure in the thought of doing wrong. When an evil thought is suggested to the mind, turn the thoughts to something else. The first help is prayer, ejaculations to God; then let the mind be directed by conversation, reading, occupation. Idleness is one of the greatest dangers. God marks His displeasure against sins of this class by temporal punishments; by them body and mind are even in this world destroyed. Guard, then, against unclean thoughts, unclean words, or words used with double meaning, fornication, self-abuse, immodest actions of any kind. But the Catechism speaks of temperance and soberness as well as of chastity. Temperance is a general term; do not confine its meaning nor your duty to temperance in drinking only; but there is no doubt that drunkenness is the commonest temptation to intemperance that you will meet. Temperance is an absolutely necessary Christian duty, about that you have no choice. *Total Abstinence* is not commanded; but it is so much safer, so much more prudent, frees you from so many temptations and difficulties, that I would recommend it to you as strongly as I possibly can. Its advantages are so many, and what it requires to be given up is so little, that I cannot imagine any one who can adopt it hesitating a moment about so doing. And about temperance, bear in mind that a man or woman may be intemperate without ever getting drunk. Remember what was said when we were speaking about renouncing the sinful lusts of the flesh. To drink for the mere pleasure of drinking is wrong. That stupid, sensual way that too many have of "taking a drink," "treating," "having a glass," when there is no conceivable necessity for so doing, is sinful, and one of the commonest causes at last of habitual drunkenness. Experience shows us that there are, at least, two ways in which habits of drunkenness are found. First there comes the danger in youth, when a young man forms dissipated habits, and goes right down, or, at the best, loses all chance of ever being good for much in this world; but this danger is an evident one; this rock is above water. There is another hidden one on which many a life is shipwrecked. How common it is to see one who has safely passed the dangers of early life, who has been sober when young, but years go on, and he has come to middle life. He has been confident. In youth he was careful and feared; but in later years he did not think this necessary. He had always been in the habit of "taking something," and gradually unnoticed by himself, "takings" became more frequent. Health is becoming, perhaps, weaker, worries are increasing, and there are so many fatal facilities for him to drink. It is not necessary to go on with the story. It is too well known a one. Men whose youth gave promise of better things, but who when they come to the prime of life, when they ought to be most useful and at their best, are rendering themselves more and more unfit for their life's work, and preparing for them-

Correspondence.

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

LIBERALITY.

(To the Editors of the Church Guardian.)

SIRS,—May I respectfully ask on what authority the Rev. Mr. Hill, in his recent speech on University Consolidation, states that Sir Alexander Croke was a man of narrow, bigoted, and illiberal views? Was he more so than his colleagues in the trust of the Governorship of King's College, and in what respect? The gentlemen associated with him were the Lieut-Governor, Sir John Wentworth, Bishop Inglis, Chief Justice Blowers, R. J. Uniacke, Speaker of the Assembly; J. Stewart, Solicitor General; B. Wentworth, Provincial Secretary. Are we to understand that they were all controlled by the "intense cleverness" of Sir Alexander? Though a man of great learning and distinguished ability, whose decisions as Judge of the Vice-Admiralty are held in respect by British and foreign tribunals, he was probably not free from some of the prejudices of the times in which he lived, and may even have held the opinion which many yet entertain, that the 39 Articles should be subscribed by all who seek to obtain the benefits of a collegiate institution sustained by Churchmen, founded by the joint action of the Legislature in 1789 and the Crown in 1803, when the great body of the people were of one persuasion, but is he or any man to be branded at this day as bigoted or illiberal on that account?

Dissenters had not contributed, and were not asked to contribute, to the support of the institution; but, right or wrong, the requirement to sign the Articles could not then be deemed unreasonable. Approving of the concession since made, dispensing with that requirement in the case of secular students, I do not regard as illiberal the man who may entertain a different opinion. Roman Catholic Emancipation was opposed, and the Corn laws were upheld for a long period by the Duke of Wellington and Sir R. Peel. The great and good Sir M. Hale believed in witchcraft, Bonaparte was superstitious, and many men of enlarged minds have held opinions to which few educated persons would now assent. Are these eminent men to be stigmatized as illiberal and narrow-minded? Is it not somewhat Pharisaical to pronounce any man's views narrow or bigoted since they coincide not with our own, it may be, in religion, politics, or any of the many questions on which intelligent men differ? Am I, Mr. Editor, to arrogate to myself and deny to you the appellation of liberality because I do not, and you, perhaps, may regard subscription to Articles essential under some circumstances? There is a spurious liberality which looks less at that which is true than that which is popular. What is the Rev. Mr. Hill's test of that which is genuine? It is quite possible that some may consider his views on certain subjects illiberal or bigoted; but what would be thought if, some eighty years hence, when he had passed into the eternal world, a person yet unborn and unknown to him personally, in the presence and hearing possibly of surviving relatives, friends or admirers, at a large assemblage of literary men, should apply to him the disparaging terms in which he has spoken of Judge Croke? Until better informed, as I wish to be, I must regard the statement as an assertion without proof. If any should be offered, I may, with your permission, have something further to say on the subject. The good maxim, 'De mortuis nil nisi bonum,' is one that on such, as on other occasions, it would be well to remember and observe.

27th June.

JUSTINA.

THE REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS,—I think that many of your readers will be interested in the subjoined short speech of the Bishop of London, delivered in the Upper House of the Convocation of Canterbury on the occasion of the presentation to that body of the Revised Version of the New Testament. The Bishop of London's words are wise and timely, and it will do us all good to ponder them.

I notice some correspondence in your paper with reference to the introduction of a Revised Version of the Holy Scriptures into the public services of the Church. There may be some doubt on the subject in England—though I think there can be very little after the letter of Lord Chancellor Selborne—but there can be none in the Dominion. The Canadian Church has legislated on the subject most distinctly in the 13th Canon of the Provincial Synod. That Canon enacts that "no alteration shall be made in the version of the Scriptures authorized to be read in churches, unless the same shall be enacted at one session of the Provincial Synod, and confirmed at another session of the same." It is worthy of notice also that while the Synod has given permission for the adoption in

Canada of alterations made in the Prayer Book by one authority in England, by the action of one session of our Provincial Synod, it has distinctly refused to allow this to be done in the case of a new version of the Authorized Version of the Bible. In order that such a version, after being adopted (suppose) by the two Convocations of Canterbury and York, and authorized by Act of Parliament, should be legalized for use in the Canadian Church, it must be adopted at one session of the Provincial Synod, and confirmed by the vote of two-thirds of each House at another.

With reference to the merits of the Revision, it would be going against the Bishop of London's advice to pronounce dogmatically, without the fullest and most careful study of the entire Book. I may, however, say, as the result of the examination which I have been able so far to make, that, in my judgment, it is altered in a vast number of places unnecessarily, and in a great many places and respects for the worse. There are a great many blots in it, which must prove fatal to its acceptance unless they are removed. One thing, too, is evident: that much of the rhythm and sweetness of the old Book is gone; there is a baldness and harshness about the new to which no one who knows the old could ever be reconciled. I trust it is not impossible to hope for a further revision of the Revision, by which all the excellences of the new version (for this it is) may be retained, and the music and the sweetness of the old also.

HENRY ROE, D. D.

Bishop's College, Lennoxville, 24th June, 1881.

THE BISHOP OF LONDON'S SPEECH.

"I should just like to say one or two words in regard to the Revision of the New Testament. I hope it will not be misunderstood by the clergy and laity, as it appears to be misunderstood by some, and, indeed, by many writers for the public press. It has been spoken of as if it was a revision which any clergyman was authorized to use in his place on the Sunday or other day if he thought fit. As your lordships know, it was decided by Convocation that when the contract was completed it would go out to the public, but that it could come before the Church for its consideration and, after those amendments had been made which approved themselves to the Church, that it should be recognized as such; and that the time will come (how soon we know not) when it will be received as the Authorized Version, and by some authority (I know not what) be permitted to be read in churches. I think it would be a great misfortune if it should be thought by any clergyman that he was at liberty, merely because he had the Book in his hand, to introduce, according to his own will and judgment, such parts of the Revision as he happen to have approved. Many of these alterations at first sight may startle the old prejudices and feelings of a large number of Church people, and any clergyman who, at his own option, introduces it as the revised edition to be read in churches, takes a liberty which he has no right to take. I rather hope, too, that it will not be made the subject of frequent discussion for the next two or three years, especially by young clergymen, who, perhaps, can hardly construe the original, and that they will not preach to their people as to the differences between the old version and the new, and express their opinions and draw lessons from it. A great deal of patient study is required, and all should go through that necessary process before they ought to pronounce or press the claims of superiority of one version over the other. Attention is sometimes given to portions to which it has not been given before, and the thought strikes them that they ought to give it to their hearers. The real value of this Revision is to lay before the Church, clergy and laity the result of the study and the mature scholarship of the best scholars of our day, and of those who have read the opinions of the ancient Church. The result may be an extremely valuable one, but we cannot give our opinion on it at present, because we may be entirely ignorant of it as a work—a work for which we are very thoughtful indeed, but a work which those who have undertaken it feel needs the especial supervision of the Great Author of the Holy Scriptures, Who, in His mercy and goodness, has permitted them to carry it out to the end. I can only express the hope that it will not be assumed too readily and too hastily that it is to supersede the version which has been in use so long, and which all English speaking Christians so much esteem, love and reverence."

PRESENTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—In your last number (16th inst.), "D. C. M." proposes to put me through a catechetical course, and asks a series of questions. I think he is travelling away from the subject he started with. He began his contributions to the GUARDIAN with suggesting how much better the affairs of the Church, and especially the Presentation to Parishes, would be managed if the rights of nomination and election were removed from the parishioners and conferred upon the Bishop and a Clerical Board. I joined issue with him by endeavouring to show that the law, the customs of society, and ancient Church precedents were in favour of lay action, even to the appointment to the Apostleship; and instead of his showing that I was wrong or mistaken, and even without raising a demurrer to anything I have stated, he draws up a set of articles which he asks

me to answer. Even this I am willing to comply with, and will consume as little space as possible in doing so. I take his questions as he numbers them.

1. Whether I believe the same methods should be used in selecting Ambassadors of Christ as representatives of the people?

Ans. Yes, as a general rule; the Church in some of her ordinances pursues a somewhat similar practice. What is the "Si Quis" but a appeal to the public to approve of the proposed ordination of a candidate, or if objection is had to him to declare it at once. It is a notice read out publicly, calling for approval or objection; and has not any person who hears it the right to reply to it if he has any reply to give?

2. Whether the 120 disciples of 1 Acts were a body equivalent to our parishioners.

Ans. Yes; except that the parishioners of the present day are a better organized body than the early disciples were, resulting from the higher development of the Church's system and discipline.

3. Whether St. Matthias was chosen from those already ordained to be a parochial minister?

Ans. Matthias was not chosen from a body of ordained persons. There were none such at the time. St. Matthias when elected to be an apostle was an ordinary lay disciple. Whether after his election he was ever ordained or not there is no evidence to show. All we are told is he was numbered with the eleven. Whether he underwent any ceremony of ordination, as we understand the word, or what his subsequent career and work were, is not known. The Scriptures never mention him again, and tradition is almost equally silent. Whether he had a local or parochial charge only or travelled about like the other apostles to other places is nowhere recorded.

4. Whether I ignore the Apostles query, "How shall they preach except they be sent?"

Ans. The only sentiment I have ignored is "D. C. M.'s," that a clerical or any outside boards is superior to the great body of parishioners in the choice of an Incumbent.

5. How much more influence can the laity have, &c.?

Ans. In asking this question, "D. C. M." has enumerated those influences which he conceives the laity already possess, e. g., (1) two to one of the clergy in Synod, (2) the veto, (3) power to compel institution of their nominee, (4) choice of wardens and delegates, (5) power of the purse. To the several counts of this indictment I plead natural right as appertaining to the laity. (1) Two to one over the clergy is but a very moderate representation on the principle of population and interests involved. (2) The veto is nothing more than the lay vote; counterbalancing "D. C. M.'s" words, the laity can equally say "the Bishop and clergy can veto the laity on all points." (3) Institution is regulated by law, and rightly so, for if the Incumbent or Rector who should be chosen by a body of parishioners should be one already at work in the Diocese, or one who should be brought in from another Diocese, with the proper letters dismisory, why should his institution to the Parish which elected him be refused. Compulsory institution in such a case ought not to be looked upon, I should think, by any cleric as a grievance, and it certainly cannot be reckoned as one of the rights or privileges of the laity. Has not "D. C. M." gumption enough to see that the law to compel institution is a protection to his own order? The laity do not care whether a Rector is instituted or not. (4) The choice of wardens and delegates is one so naturally belonging to the laity that I will not place myself in the ridiculous position of attempting to defend it. (5) The power of the purse, in the only sense in which "D. C. M." can use the phrase, means that people who have money can give if they choose to; but as far as controlling the funds of the Church, it cannot be said that the laity hold the power of the purse. "D. C. M." asks finally "what more can they have?" Like Oliver I would ask for more. I would ask to assimilate all church business to the rule observed in national and political matters. At the Board of Home Missions and in the Synod I would have all money grants and expenditures originate with the laity, who are the Commoners of the Church. The Committee (Cabinet) of each body should, like the Chancellor of the Exchequer, or our Finance Ministers, bring in a budget each year of proposed expenditure and probable income, and grants should be made accordingly, and all expenditures should be mercifully kept within the possible income. If by so doing it should be found that some Missions and Stations have to be given up, then give them up until the funds are provided to sustain them. It is no more creditable to the Church than to an individual to go into debt for righteousness sake, and the great bulk of the laity think this, and many speak of it, and the irritation created by indebtedness is really one of the causes which helps to create the deficiencies which are continually presented to us from almost every fund of the Church. If we would only conduct our church business on the principle of pay as you go, and incur obligations only as they can be met, with certainty, for a few years, our position would soon change for the better. This, however, can only be accomplished by the business men among the laity insisting upon it, and this is one of the points I had in mind when I claimed for the laity more influence in church matters.

J. W. H. R.

Yarmouth, 20th June, 1881.

selves a dishonoured old age, if they ever reach old age at all. Only the strictest temperance can save you from this, while total abstinence alone can make you perfectly safe from it. I have supposed the case as that of a man, but women are far from being without danger, particularly from this second and nine subtle form of the evil.

The Eighth Commandment enjoins perfect uprightness—"To be true and just in all my dealings." Examine yourselves about this. If your conscience accuses you of any dishonesty, if restitution is possible be sure to make it. Now, while this Commandment is very far-reaching, we may get one or two principles which will make it unnecessary to go into details. In all bargaining, all buying and selling, all business transactions take this certain rule. Every honest bargain must be an advantage to both parties, and a Christian is bound to consider the case of the other party as well as his own. (1 Cor. x. 24). I might enlarge to any extent upon this, but it is unnecessary; try it for yourself upon questions of prices, wages, rates of interest, and you will see how it works. To this I will call your attention. This rule at once condemns gambling and betting in every degree. If I win a bet, I gain by the loss of another, and no man who has any high view of Christian justice would allow himself to be in that position. The world's sense of honour is satisfied if a man pays his bets. A keen sense of Christian honour would make a man feel himself degraded by taking a bet from another.

Another subject comes under this head, viz., that of debt. He who wilfully leaves his debts unpaid steals; he who carelessly incurs debt without prospect of being able to pay it when due is not honest; he who is careless and dilatory about paying his debts is acting unjustly. I cannot here refrain from speaking strongly about the suffering and distress that are often caused by those who, from thoughtlessness or selfish regard to their own convenience, do not immediately pay (it may be to poor persons) what is due to them. A poor woman has earned by a day's work perhaps 50 cents, or a poor man by a job has earned a dollar or two. They need the money for the necessaries of life, and should have it the very day it is due. They are kept some days or weeks without it by persons who quite forget that by keeping back his wages from the poor man they are guilty of a sin specially denounced in God's Word. Of course extravagance of all kinds is forbidden; it is that which leads to unpaid debts. Just as about the matter of temperance I gave you a command and a counsel, so I would here. The command—pay your debts promptly; the counsel—incur no debts at all. Giving or receiving bribes is against justice.

Still another subject comes under this Commandment, viz., that of almsgiving (Malachi iii. 8), in which term is included all giving, charitable and religious purposes. It is the third of the three Gospel good works. (St. Matt. vi. 1-20). Prayer is the homage of the soul; fasting, of the body; almsgiving, of the substance. Here it is easy to find a principle. It is this: Give some fixed proportion of what you have. When your wages, salary, profits, income, whatever it may be, come in, put to one side the determined proportion, and feel that that is not yours to spend. And in estimating what you have to spend, reckon not your gross income, but your income less the determined proportion. The Jews were required to give a tenth of the produce of the soil. No proportion is commanded to Christians; that you may decide for yourselves, only let it be fixed.

We now come to the Ninth Commandment. We considered truthfulness generally under the Third. Only one particular form of untruthfulness is now brought before us.

To report to my neighbour's disadvantage what I know to be untrue about him, is the most flagrant form of this sin. But we must go deeper than this. To report to my neighbour's disadvantage anything which I do not certainly know to be true, is to break this Commandment. But Christian Charity will go still further than this, and will lead us to lay down this rule. Not to report to my neighbour's disadvantage anything, however true, without necessity. If I have anything good to say about my neighbour let me say it. If not I can hold my tongue, unless necessity requires me to speak.

Now examine yourself carefully about this matter, and make your resolution against gossiping, making ill-natured remarks, careless exaggerations. Commit to memory Philippians iv. 8, and make that the rule of your thoughts, and out of the abundance of your heart your mouth will speak.

The Tenth Commandment teaches, in one word, "contentment"—"To do my duty in that state of life to which it shall please God to call me." Guard carefully against thinking that if your circumstances were different, your opportunities greater, your hindrances less, you would be better; you would do nothing of the kind. God knows better than you do what is best for you, where you can do best, and He has put you there. Don't sit idly down and regret that you are not in other circumstances than those around you, or that you are not different from what you are; but being where you are, and what you are, "work out your own salvation with fear and trembling," and yet with hopeful confidence in that "God which worketh in you." It may be asked about worldly matters, Ought not one try and get on? Yes, in the right way; and that is to think very little of getting into a higher place, and very much of doing faithfully your duty in the place in which you are. This last is true. Christian "ambition," and the only conclusion of genuine success.

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IT CURES Wounds, Piles, Sores, Pimples, Cuts, Stings, Felons, Burns, Scalds, Bruises, Sues, Sprains, Boils, Chapped Hands,

And cutaneous eruptions of the skin generally. For Colds, Hoarseness, and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary (on going to bed preferable). It thoroughly cleanses and removes all collections and impurities as well as assist the healing process.

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Baptisms.

DUNHAM.—On Festival of St. Peter, in Saint Mark's Church, Saint George, by the Rev. Ranald E. Smith, M. A., Tillie Helen Dunham, adult.

FENERY.—At the North-West Arm Mission Chapel, Halifax, on the afternoon of the first Sunday after Trinity, by C. W. McCully, Deacon, Incumbent of Louisbourg, C. E., William Henry, infant son of E. Lawson and Eleanor W. Fenerty, of the North-West Arm.

Marriages.

CAMERON—LANDSBURY.—At St. James', Seaforth, on the 19th June, by the Rev. J. A. Richey, William J. Cameron, of Spry Harbour, and Eliza Ellen Lansbury, of Shoal Bay.

BLACKBURN—HARVEY.—At Aylesford, June 27th, by the Rev. R. Avery, Rector, Mr. Charles Blackburn to Miss Cassie M. Harvey.

GRAHAM—BULL.—On Tuesday, 28th June, by the Rev. Leo. A. Hoyt, Andover, John A. Graham, to Emmeline Amelia, second daughter of Chas. Bull, Jr., Esq., both of Bairdsville, Andover, V. C.

HOADLEY—SLY.—On the 21st June, at St. Andrew's Church, Newcastle, New Brunswick, by the Rev. H. H. Barber, Rector, assisted by the Rev. D. Forsyth, Rector of Chatham and Rural Dean, and the Rev. E. P. Flewelling, Missionary, Bay du Vin, the Rev. Arthur Hoadley, of Hampton, N. B., to Annie Randal, elder daughter of Richard Sly, of Warminster, England.

BEVAN—HAYARD.—On the 2nd July, by the Rev. F. J. H. Brigstocke, M. A., Commander Lampton L. L. Bevan, to Fanny, eldest daughter of the late Dr. Edwin Bayard, of St. John.

Deaths.

McHEFFEY.—At Strathavon, Windsor, on Sunday, 26th June, Jane, widow of the late Hon. R. A. McHeffey, aged 72 years.

CAMPBELL.—At Weymouth, very suddenly, on the 25th June, Colin Campbell, Esq., aged 58 years.

DUNPHY.—At Port Medway, on the 19th June, after a painful illness, borne with patience, fell asleep in the Communion of the Catholic Church, McKenna, son of T. M. Dunphy, Esq., aged 21 years. "Father, in Thy gracious keeping, Leave we now, Thy servant, sleeping."

WALY.—On the 24th June, after a short but severe illness, Henry Waly, of Port Medway, aged 68.

DESPARD.—At the Rectory, May 4th, in the 70th year of his age, the Rev. Canon Despard, Rector of St. John's Church, Malmesbury, Diocese of Melbourne, Australia, youngest brother of the late Mrs. Murray.

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.

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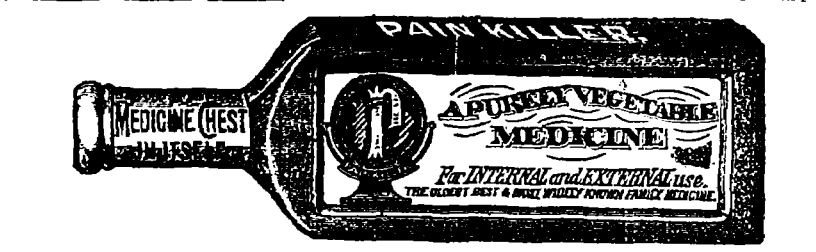
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Our Stock of DRESS MATERIALS, LINEN, WOOLLEN, and COTTON GOODS of every kind, MILLINERY, TRIMMINGS, and SMALL WARES of every description is now complete in each department, and will be replenished from the various manufacturing sources as required.

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

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

PERFECT COMBINATION. PLEASANT TO THE TASTE. PURE INGREDIENTS.

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

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

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

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

Hon. W. J. ALMON, M.P., Senator. W. B. SLAYTER, M.D., F.R.S.E., F.R.C.P., Eng. Consult. Phy. Prov. and City Hospital. Lecturer on Diseases of Women and Children, Halifax Medical College. R. S. BLACK, M.D., 41 Granville Street. ARCHD. LAWSON, M.D., Prof. Surg., Halifax Medical College. T. R. ALMON, M.D., Phys. and Surg. to Poor's Asylum, Phys. to Infants' Home. ARTHUR MOREN, M.D., M.R.C.S., Edin., City Medical Officer, Surg., Police and City Prison, Phys. Dead End Disp. Institution, Leam. Med. Exam. Edin. W. N. WICKWIRE, M.D., Inspecting Physician Port of Halifax. R. ADLINGTON, M.D., Edinburgh, M. R. C. Surg., England, Mem. Col. Phy. and Surg., Ontario, etc. C. A. TEFFT, M.D., Toronto Health Institute. E. O'REILLY, M.D., C.M., General Superintendent Toronto General Hospital.

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

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

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

ASHDALE, HANTS CO., Nov. 12th, 1880.

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

DEAR SIR,—Last summer I was troubled with a cough, and, my physician says, unmistakable symptoms of Consumption, including a liability to lose weight, and loss of 35 pounds in a few weeks. My physician, who examined me, advised me to use your Cod Liver Oil Cream with Hypophosphites, and I am happy to be able to inform you that it has produced a complete cure, and have regained from 120 to 154 pounds in weight, and am now enjoying good health. I drove 65 miles at night across Cape Breton during a snow storm in December without suffering from it in the least. I am, dear sir, yours faithfully, E. R. HARRINGTON.

MR. CHURMAN, Willow Park, Halifax, begs to add her testimony in favor of Eggar's Cod Liver Oil Cream. Having suffered from an affection of the lungs for several years past, together with most distressing attacks of Phthisis, and having tried almost every known remedy, many of which more or less relieved the cough and depression, was last autumn recommended to try Eggar's Cod Liver Oil Cream, which she did, with immediate, and singular, and beneficial results. It reduced the cough, relieved the distress and depression, improved the appetite, and increased flesh and strength. Mrs. Chipman considers Eggar's Cod Liver Oil Cream an invaluable medicine, and would recommend all persons suffering from weak lungs or Phthisis to try its use, for it has the same effect upon others as it is having upon her. There is no estimate to its advantages upon the health and spirits of the patient.

MR. F. EAGAR, Esq., Halifax. DEAR SIR,—During the fall of 1875 I contracted a severe cold, which settled on my chest, causing inflammation of the lung. For the next two years I used many different preparations, including \_\_\_\_\_'s Emulsion, \_\_\_\_\_'s Emulsion, and also Chamberlain's Compound Syrup, from neither of which I derived any benefit. Meantime, hearing of your Cod Liver Oil Cream, I gave it a trial, and am happy to state that it has very materially benefited me, and would strongly recommend it to one and all who may be similarly afflicted, being convinced that the ingredients contained in your Cream are what is necessary for rebuilding of either weak or diseased lung. Yours, gratefully, ISAAC ARCHIBALD.

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

MR. M. F. EAGAR, Halifax, N. S. DEAR SIR,—It is with pleasure that I can recommend your Cod Liver Oil Cream with Hypophosphites. In every case it has met my expectations, and is the best preparation of the kind that I have ever used; some of my patients come to like the taste, and none call it unpleasant, which is very creditable in itself. Enclosed please find Post Office Order for \$3.65, to balance my account to date, and oblige me by sending another gross. Yours very truly (Signed) F. A. TEFFT, M.D.

HEALTH INSTITUTE, 272 Jarvis St., Toronto, 16th December, 1880.

MR. M. F. EAGAR. DEAR SIR,—Enclosed find P. O. Order for amount due for last gross of your Cod Liver Oil Cream; it was received a month after being shipped by you. I find it all and EVEN MORE THAN YOU RECOMMEND IT TO BE. E. A. TEFFT, M.D.

HEALTH INSTITUTE, 272 Jarvis St., Toronto, 21st December, 1880.

MR. M. F. EAGAR. DEAR SIR,—Nearly out of your Cod Liver Cream. Please send another gross as soon as possible. E. A. TEFFT, M.D.

TORONTO GENERAL HOSPITAL, Established 1810. Incorporated by Act of Parliament.

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

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

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

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

Single Bottles, 75 Cents; \$8.00 per Dozen. Discount from above Prices to the Trade.

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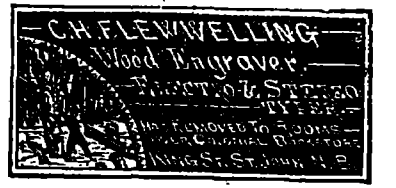
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