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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. 5.

THURSDAY, MAY 12, 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 University of Cambridge has decided, by a vote of 398 to 32, to admit women to its honor examinations, on equal terms.

At the coming Church Congress at Newcastle-on-Tyne, England, the advantages or disadvantages of Establishment, the Revised New Testament, the limits of Ritual, and the duty of the Church with respect to the opium trade in China, are to be debated.

ACCORDING to accounts from Cochin China, the French are gradually completing preparations for the annexation of Tonquin, and the junction of Tonquin with the French colony of Cochin China is thought likely to be an accomplished fact before the end of the present year.

THERE was great rejoicing in Tessin last week over the completion of the Monte Cenero Tunnel, on the St. Gothard line. All the tunnels on the south side of the Alps are now bored, and the placing of Tessin in direct railway communication with the rest of Switzerland is only a question of a few months.

A SOCIETY journal mentions that Lady Roseberry's infant has been baptized and admitted publicly in the little parish church at Epsom into the Church of England. This is probably the first instance on record of a Jewish mother giving up her child to the Gentiles. Mr. Gladstone is himself the god-father of the infant.

A GREAT discussion has arisen among the Presbyterians in Washington, (D. C.,) Presbytery over the act of the Rev. M. Ramsdell in marrying a Roman Catholic wife. The Baltimore Presbyterian implies that such a thing is calculated to impair a minister's usefulness, but it does not give legitimate ground for expelling him from the Presbytery.

At a special service recently held in the parish of Tibenham, Norfolk, the preacher was Rev. Samuel Smith, Rector of Beccles, a gentleman who, until the last three or four years, was superintendent minister of the Wymondham Circuit of the Primitive Methodists, and in that position was accustomed to preach in the parish in which he has now officiated as a Clergyman.

THE cry is—still they come. Some time ago the Rev. W. Preston, of Runcorn, answered through the paper the assertion of a certain Nonconformist minister who was lecturing for the Liberation Society against Church and State. The result has been that the lecturer was brought to consider both sides of the question; and he has now written to Mr. Preston, stating that his views on Church matters are completely changed, and asking him how he may obtain ordination in the old Church of England.—*The National Church.*

THE Bishop of Tasmania held a Confirmation on the 4th inst., at All Souls' (Hook Memorial) Church, Leeds. Nearly two hundred candidates were presented, a large proportion of whom were adult converts from Dissenting sects. The whole ceremony was most impressive, and the immense congregation exceedingly reverent. His Lordship, in his preparatory exhortation, dwelt strongly on the supernatural meaning of Confirmation. The laying on of hands took place at the chancel gate, each candidate being confirmed separately. One pleasing feature was the number of married couples who knelt together to receive the solemn ordinance. The Bishop subsequently delivered a most touching and eloquent address to the candidates; and after Evensong, the Dean of Hobart Town, who had acted as his father's chaplain at the Confirmation, preached to a large congregation on the same subject.

BRUGSCH PASHA, the German Egyptologist, reports the discovery, from directions given by the late Mariette Bey just before his death, of two pyramids. They are described as the earliest examples of royal tombs of the period of the old empire, adorned with hieroglyphics, which not only gives the names of the kings who are buried there, but which also set forth for the first time a long series of religious texts, like the "Book of the Dead" of subsequent epochs. They also mention the star "Sothis" (Sirius), the planet Venus, and thus prove a certain astronomical knowledge as long ago as the sixth dynasty. It is stated that—"The numerous inscriptions cut in the stone and painted green are of the highest importance. They give an exact idea of the theological notions which obtained at this remote period, and at the same time threw new light on the dictionary, grammar and syntax, and generally on the language and writing of the most ancient known date of Pharaonic Egypt."

THE Swiss *Katholik* lately contained an account of the accession of a whole village congregation to the Dutch Old Catholic Church. The village in question is Banholt, in the Limburg province, and it has obtained a pastor, after a consultation with Bishop Keinkens, in the person of a Bohemian priest, who has been long seeking employment in a reformed congregation.

ON the second Sunday in Lent the Bishop of Barbados held an ordination, at which there was one candidate for the Priesthood, the Rev. H. A. Todd, a man of colour, ordained deacon in Tobago seven years ago. At 7 a. m. the Bishop, accompanied by the Rev. J. N. Durant, a black clergyman, hearing his pastoral staff, and acting as his chaplain, the Rev. T. Clark, M.A., acting as deputy-Archdeacon, the Rev. S. Thorne, A.R.C., another black presbyter, and the Rev. E. A. Cutting, B.A., a lightly coloured deacon, with the choir, entered the cathedral, singing processionally the hymn "Disposer Supreme." After the candidate had been presented the Bishop retired to his throne, and with the choir (entirely black and coloured men and boys) sang the Litany. He then was celebrant, assisted by his two coloured priests as Epistoler and Gospeller, and, after the Gospel, admitted the negro deacon to the sacred order of the priesthood. There was a large and devout congregation, about a hundred of whom communicated. The Communion Service was Ouseley in C, which was almost faultlessly rendered, without any accompaniment, by the coloured choir. It was remarked that the Bishop and deputy-Archdeacon were the only white faces among the officiants, and that such a phenomenon twenty years ago would have been an impossibility in Barbados.

## A RELIGIOUS CANVASS, SHOWING THE DRIFT OF STUDENTS AT HARVARD UNIVERSITY.

THE long enduring supremacy of Unitarianism at Harvard seems to be on the decline, if present indications mean as much as they appear to. A recently taken religious canvass of the college, law and scientific schools, the full result of which appeared in a recent *Echo*, shows that among the students, at least, Unitarians are in a minority, while the Episcopalians have a plurality in every class in which the canvass was taken. The totals and percentages given by the *Echo* are as follows:

| TOTAL NUMBER SEEN, 1000. |      |
|--------------------------|------|
| Agnostics.....           | 27   |
| Atheists.....            | 12   |
| Baptists.....            | 43   |
| Campbellites.....        | 1    |
| Christians.....          | 2    |
| Chinese.....             | 1    |
| Dutch Reformers.....     | 2    |
| Episcopalians.....       | 288  |
| Hebrews.....             | 10   |
| Lutherans.....           | 2    |
| Methodists.....          | 16   |
| Non-Sectarians.....      | 97   |
| Ortho. Cong.....         | 176  |
| Presbyterians.....       | 30   |
| Quakers.....             | 2    |
| Roman Catholics.....     | 34   |
| Spiritualists.....       | 1    |
| Swedenborgians.....      | 20   |
| Unitarians.....          | 225  |
| Universalists.....       | 18   |
| Unascertained.....       | 2    |
| Per cent.                |      |
| Episcopalians.....       | 28.8 |
| Unitarians.....          | 22.5 |
| Ortho. Cong.....         | 17.6 |
| Baptists.....            | 4.3  |
| Roman Catholics.....     | 3.4  |
| Presbyterians.....       | 3    |
| Swedenborgians.....      | 2    |
| Methodists.....          | 1.6  |

Agnostics, atheists and non-sectarians together make only 13 per cent., while of Trinitarians there are over 60 per cent.

A second indication of the progress of the influence of the Episcopal Church among the students is given by a petition signed by about 100 of the members of the St. Paul's Society, asking leave of the corporation to erect at once a stone building for their own use, designs for which have been prepared by Richardson, the architect of Trinity Church, and Van Brunt, who designed Memorial Hall. A third and more emphatic proof of the recognized strength of this Church is, however, given by the corporation of the college itself, which has tendered the chair so soon to be vacated by Dr. Peabody to the Rev. Phillips Brooks. The latter has not as yet given his answer to this offer, but should he accept, the proof of Harvard's non-sectarianism would be a great gain for the college in the eyes of Trinitarians.—*Boston Herald of April 5.*

THE march of the new civilization goes on in Japan. The country has already 4,377 post offices, and the length of the mail routes in operation is 42,291 miles.

THE Rev. F. S. Swindell, ordained at the last Norwich ordination, is a son of Mr. Swindell, retired superintendent-minister among the Primitive Methodists. Mr. Goodall, Congregational Minister at Lowestoft, has recently resigned his charge, and is studying for orders in the Church of England.

THE cable ship *Faraday* has made good progress paying in at the Siemens telegraph works at Charlton the first section of the new duplicated Atlantic cable to be laid between Newfoundland and the Cornish coast. The cable is being manufactured at the rate of 50 miles a day, 1,800 men and boys being employed on it.

"WE congratulate the CHURCH GUARDIAN of Halifax on its entrance upon a third year of usefulness. It appears in a new dress, and is otherwise improved. The GUARDIAN is always most welcome to our table: it is edited with ability, and its enterprise is manifest in its well-filled columns of news."—*Kalendar of Western New York.*

Many thanks. We appreciate your kind words.

## A METHODIST BISHOP AGAINST REVIVALS.

Bishop Foster, of Boston, who presided over the Northern New York Conference of the Methodist Episcopal Church, which recently met in Oswego, N. Y., gave old-style Methodism a galvanic shock in his address to the candidates for admission to the conference. The Methodist revival is an institution as old as the Methodist Church, but Bishop Foster admonished the candidates "that continued growth is better than an avalanche of revivals." He also declared that "Getting up revivals is an odious phrase amongst us, and a disgusting fact." He declared himself tired of Christians who have to be coaxed, and said while emotion is a touching thing, "to see a man snivel and cry in foolishness." In respect of preaching, he said people will go anywhere where they can get thought, and a man who has nothing to say must not expect to have congregations.

## FOREIGN MISSIONS.

### BURMAH.

#### DIocese of Rangoon.—IV.

The Missions of the Church of England in Burmah are of very recent date, but they have been extended widely, and are at least as full of promise as any missions of the same age in any part of the globe. It was not until 1857 that the Rev. C. P. Parish laid the foundation of a mission at Moulmein. He was at that time one of the chaplains of the British troops stationed in the city. Thirty years before this date, however, the following curious incident had occurred. We give it as narrated by Dr. Boardman, one of the Baptist Missionaries, of whom mention was made in a former paper:—

"I have lately been visited by a company of Karens, in whose welfare, I trust, you will feel an interest. One of the visitors was a chief, and one a pretended sorcerer. The countenance and air of the former, a young man, bespoke something noble. The sorcerer was also a superior man. A stranger had visited his village, and given him a book which he bade him worship. The thought that he had been so much distinguished, raised him, in his own estimation, to a superior order of beings. To know the contents of this book had been for years the Karen's highest aim. He had persuaded several of his countrymen to join him in the new religion, and pay superior worship to the volume. It was placed in a basket of reeds, wrapped in several successive folds of muslin. 'A teacher will come who will explain to us this book,' was their firm belief. I desired them to go and bring me this precious deposit. After a journey of three days, the sorcerer, with his train, reached my house, bringing the basket of reeds with its venerated contents. They all stood around me. I felt that it was a critical moment. Expectation was raised to the highest pitch; they had previously engaged that they should consider my decision as final. A most profound silence prevailed throughout the hall. The sorcerer uncovered the basket, unwrapped the adored contents, and creeping forward presented to me an old, tattered, worn-out volume. It was no other than the *Book of Common Prayer*, printed at Oxford. 'It is a good

book,' said I, 'it teaches that there is a God in Heaven Whom alone you should worship. You have been ignorantly worshipping this book.' Every Karen countenance was lighted up with smiles of joy. I took the book, and read some passages, gave a brief explanation of them, and then engaged in prayer. They remained many days, listened to our instructions, attended our worship, and on departing, they said, 'We will no longer worship any but the true God and His Son Jesus Christ.' During their stay, they expressed a strong desire to receive a written language and books; they said that all the Karens would then learn to read, and would come to the knowledge of God."

The first missionary efforts of the S. P. C. were educational, as the Burmese are very eager in this direction. General Fytche, who was for four years British Commissioner in the country, says: "No village is without a school, and you can scarcely find a Burman who cannot read, write, and count. The heathen monasteries are entirely devoted to education. The priests are the schoolmasters of the people." This being the case, the Rev. A. Shears established a school in Moulmein in 1859, thus offering the natives the advantages of education by a European. It was soon thronged. The people showed their appreciation of the privileges offered them, although Mr. Shears distinctly laid down the principles on which the school would be conducted. Children were to be admitted only on the clear understanding that they were to be instructed in Christianity, and the consent of the parents and guardians was first to be explicitly given in writing. He also insisted on the regular attendance of the children allowed to join the school, and upon a small monthly payment for each child. The next year he was joined by Mr. Marks, whose power of teaching and of winning the love and affection of his pupils had already been proved in the East of London. Under this joint superintendence the school at Moulmein made rapid progress, and when Bishop Cotton visited Burmah in 1861, three hundred pupils were presented to him for examination. The Bishop wrote the following report to the Society:—"At 11 a. m. I took the chair at the annual examination of the Mission School. The sight was very interesting and encouraging, and the answers given were remarkably good. The boys were examined in Scripture, geography, English and Burmese reading, and arithmetic; they also showed their English writing, and sang in very correct time and tune. I can truly say I have never seen in India a more promising school, or one containing better elements of success. About 40 of the boys board in Mr. Marks' house, where the arrangements for their comfort, their neatness, and the formation of good habits are excellent."

As the school in Moulmein had been so successful, it was deemed advisable to establish one in Rangoon, and Mr. Marks proceeded thither, leaving the Moulmein school in charge of the Rev. H. B. Nicholls, a Canadian clergyman, who, after working assiduously and successfully in the Diocese of Fredericton, New Brunswick, felt constrained on reading of Mr. Mark's almost single-handed efforts in Burmah to bid farewell to his home and kindred, and to offer himself for missionary work in this distant land.

The school at Rangoon prospered. In 9 months 220 boys were received. Four pupils were soon after baptized, and the school continued full to overflowing. But "God moves in a mysterious way His purpose to fulfil," and before long occurred one of those trying dispensations which sometimes are sent to prove our faith. Sickness came upon the missionary band. Mr. Nicholls, after a few days illness, was laid in his lonely grave, and Mr. and Mrs. Marks had to return to England to recruit their shattered health. In a few months they were again at work, aided by Miss Cooke, who took charge of the girls' school. So successful was the work that when Bishop Milman visited Burmah in 1867 he was greatly surprised and pleased. The Bishop's kind and earnest manner told upon the boys, and his address made a great impression. He then proceeded to the girls' school. "A more interesting sight," wrote Mr. Marks, "I cannot conceive. The work of the girls' school is full of hope for the future. From it, more than from our boys' school, do I look for great results in the evangelization and civilization of the country. In spite of sneers and doubts, and in face of many difficulties, the S. P. C. School for Burmese girls has succeeded, and will, I am sure, hereafter bring forth fruit to the glory of God in the salvation of souls."

The Bishop consecrated Trinity Church at Rangoon and then proceeded to visit other stations. Of Mr. Marks' other labours in Burmah we will give an account in our next number.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

## TO THE CLERGY OF THE DIOCESE OF NOVA SCOTIA.

REV. AND DEAR BRETHREN,—In accordance with the recommendation of the Lambeth Conference, I remind you that Tuesday, 24th inst., being one of the Rogation days, or any of the seven following days, is appointed to be observed as a day of Intercession for Missions throughout the world. I also commend to your attention the following words of the Conference: "As our Divine Lord has so closely connected the unity of His followers with the world's belief in His own mission from the Father, it seems to us that intercessions for the enlargement of His Kingdom may well be joined with earnest prayer that all who profess faith in Him may be one flock under one Shepherd."

Where it is not practicable, as in scattered Country Parishes, to secure a congregation on the Tuesday as well as on Holy Thursday, I recommend you to combine the intercessions with the services of the Ascension Day, with which they will thoroughly harmonize.

Yours, affectionately,  
H. NOVA SCOTIA.

Halifax, May 10th.

## THE BISHOP will hold Confirmations as follows:

May 15, A. M., Windsor.  
" P. M., Newport.  
" 16, Walton.  
" 29, Summerside, P. E. I.  
" 30, New London, "  
June 1, Alberton, "  
June 2, Port Hill, "  
Whitsunday, Charlottetown.

## DIOCESAN ROOM.

Collections, Subscriptions and Donations received for the week ending Saturday, May 7th.

## W. AND O. FUND.

St. Luke's Church, Halifax, \$14.04; "Cleric," \$1.50.  
JOHN D. H. BROWNE, Clerical Secy.

## B. H. M. DEFICIENCY.

Amount previously acknowledged.....\$346 20  
"Mite from Clergyman's Widow"..... 2 00  
John Vought, Esq., North Sydney..... 10 00  
"Student," King's College..... 1 00

\$359 20

EDWIN GILPIN, D. D., Treasurer.

Amount required, \$4000.

## BOARD OF FOREIGN MISSIONS.

Received, April 25th, from Rev. Richmond Shreve, Yarmouth, \$3.37, Mission Box collections from three children Jane, Willie and Margaret Moody—for the Shingwauk Home.

W. GOSSIP, Treasurer.

ALMON MINES.—Jesse Hoyt was buried here on Sunday, May 1st. The church would not hold half those who assembled to pay the last token of respect to one whose name is so intimately associated with Stellarton (our adjoining hamlet), and who was so well known first in connection with the telegraph system of the Province and then as Resident Manager of the Acadia Coal Mines. Mr. Hoyt was a generous member of the Church, and Vestryman and Warden of this Parish for several years. The Acadia Company's Manager attended the funeral and the employees in full strength. All the other nine managers were present and large numbers of their men, and New Glasgow turned out in force to follow the remains from Mrs. Hoyt's residence. The brother, Mr. Alex. Hoyt, the little son, "Clarence," with Dr. A. Cogswell, Mrs. Hoyt's brother, were in the first carriage. Mr. Hoyt's character was to be learned from the ejaculations of the men—"a good man to his employes"—"he worked himself to death"—"a real friend to the poor." Mr. Jesse Hoyt was the eldest of the ten children of James and Euphemia Hoyt, of Annapolis, N. S., and was born Sept. 18th, 1835.

The feminine portion of Christ Church congregation have determined on a strawberry festival, with fancy tables, about the end of June, the proceeds to go to church improvements. Articles for sale will be gladly received at the Rectory.

NEW GLASGOW.—This congregation had its Easter Communion celebrated on Low Sunday, when 18 communicated. These added to 39 in Christ Church on Easter Day, make 55 in the whole Parish, deducting two who received both times.

NEW ROSS.—Adopted unanimously at the Annual Parish Meeting, held in Christ's Church, New Ross, Easter Sunday, 1881.—The parishioners of New Ross, represented by this parish meeting, learn with regret that their respected Churchwarden, Mr. Michael Keddy, now prostrated with an illness, the issues of which are as yet known to God our Heavenly Father alone, feels himself unequal to the practical duties of his office, and desires to be relieved of its responsibilities. They would therefore take this opportunity to publicly thank Mr. Keddy for all his past faithfulness to duty, for the unabated zeal he has ever shown for the Church's welfare, and for his kind and unsparing liberality in behalf of the building of their new Church. They beg leave to assure Mr. Keddy of

their united sympathies and prayers in this visitation of God upon him; that they miss him from his accustomed place both in public worship and in this assembly; that his name will be ever held by all in affectionate remembrance, and that they cherish the hope to see him, ere long, restored to health and usefulness.

WILLIAM H. GROSER,  
Missionary, Chairman.  
JAMES H. HILTZ,  
JOSEPH SKERRY,  
Churchwardens.

LOUISBURG, C. B.—The Lenten services were well attended—very well—especially at Main-a-Dieu and Lorraine. Each church was open once a day during Holy Week. The Rural Dean has just left for home after a visit of a week in the Mission; celebrations every day since Friday last; one in each church and four private ministrations to sick and infirm members of the Church. Number of communicants in the Mission this Easter:—Louisburg, 32; Lorraine, 33; Main-a-Dieu, 35; total, 100.

HALIFAX.—St. Luke's.—The Entertainment in St. Luke's Hall, on behalf of the Falkland Mission, realized the large sum of \$66.25.

HALIFAX.—North West Arm Mission.—The annual business meeting of the members of the North-West Arm Mission congregation took place on Wednesday evening, 5th inst., the Lay Reader in charge in the Chair. After prayers had been said, and the Minutes of the last meeting confirmed, the Treasurer presented the financial statements for the past year, which in substance was as follows:—

| RECEIPTS.   |          |
|---|----------|
| Cash balance per last statements.....             | \$ 16 24 |
| Offerories.....                                   | 111 15   |
| Entertainments and Lecture.....                   | 51 91    |
| Special Donations.....                            | 32 00    |
| Offerories.....                                   | 7 22     |
|   | \$218 52 |
| EXPENDED.   |          |
| 1 Chapel Cased Mason & Hamlin Organ.....          | \$150 00 |
| Sundry expenses and improvements to building..... | 47 22    |
| Contribution City Dispensary.....                 | 3 09     |
| " B. Home Missions.....                           | 2 50     |
| " W. & O. Fund (Good Friday offerings).....       | 1 63     |
|   | \$204 44 |

Cash balance in hand.....\$14 08

During the past year the Mission building has been greatly improved; its Altar, Reredos, texts from Holy Scripture, new sittings, &c., give it quite a church-like appearance. These improvements have not yet been paid for in full, consequently there is yet a liability of \$100.00. A resolution of sincere thanks to the Bishop and Clergy for services cheerfully rendered was unanimously passed, with a request that the same should be inserted in the columns of the CHURCH GUARDIAN. Allusion was made to the kind offer of Dr. Charles Cogswell to make the building over for the permanent benefit of the congregation. A resolution expressing the grateful feelings of the meeting towards the Dr. for this munificent offer was unanimously passed, and the Chairman was requested to hand a copy of the same to the Bishop for transmission, asking His Lordship to request Dr. Cogswell to allow the building to be conveyed to the Parish of St. Mark and St. John's.

The Chairman stated that the Sunday School was in a flourishing condition, the total number of members on the roll being 50. Additional teachers, however, are required to carry to work on efficiently. The congregations at the different services during the past year have been exceedingly good, services having been held every Sunday evening, with but one intermission, on account of wet weather. The total number of services were 63, the congregations netting 4,272; 51 Sunday evening services; average attendance 75. The week-day services were well attended, particularly during Holy Week. During the past year 5 have been baptized, 6 confirmed, and the Holy Communion celebrated twice, there being 11 and 16 communicants respectively. Instead of Chapel Wardens, the meeting preferred appointing a committee of four to act with the Lay readers in managing the temporalities of the Mission. The following were elected for the ensuing year: Messrs. E. Lawson Fenerty, Osborne Warner, F. C. Stevens, and Harry L. Chipman. After some further business of a routine character the meeting adjourned.—On the following (Thursday) evening the Sunday School children were treated to a magic lantern entertainment. Some 60 children were present, who, together with a goodly number of grown people, made quite a large audience. Messrs. F. C. Stevens and Thomas Goudge assisted the Superintendent in exhibiting the pictures, which delighted the children amazingly. Recitations and singing by members of the School were given at stated intervals. \$4.15 was raised towards enlarging the S. S. Library.

## DIOCESE OF FREDERICTON.

CHATHAM.—Easter Meeting.—The regular Easter meeting in connection with the churches of this Parish was held at St. Paul's on Easter Monday, the Rector presiding. The Vestry passed the following resolution:—

Whereas, In the ordering of Divine Providence our late venerable Warden, Michael Searle, Esq., has been removed by death, we take this first occasion to express the cordial

and unanimous sentiment of respect which was entertained for him in this body. His long term of service—29 years as Vestryman and Warden—his devotion to the Church, his faithfulness in the discharge of every duty, and consistent Christian character and example, entitle him to honorable mention and remembrance in the annals of our church.

Judge Wilkinson having completed, on this Easter Monday, thirty years of service as Vestry Clerk, the occasion was made the subject of a fitting resolution. The following was also passed:—

Resolved, That this corporation put on record its appreciation of the gift of G. A. Blair, Esq., of the handsome pulpit which was placed in St. Mary's Chapel on Easter Even. The corporation recognizes, in the spirit which prompted the gift, the Churchmanship and Christian liberality of the donor and highly values the example he has set in good works for the beautifying of God's house.

The officers elected for the current year are as follows:—Wardens—Geo. Burchill, Richard Carman; Vestrymen—W. Wilkinson, G. A. Blair, S. Habberley, R. Hocken, W. B. Howard, Charles Sargent, D. G. Smith, John Baldwin, F. E. Winslow, John Brown, Chatham Head; Thos. F. Gillespie, Geo. Lee. The Vestry re-elected Judge Wilkinson, Clerk, and G. A. Blair, Esq., Treasurer. Judge Wilkinson and G. A. Blair, Esq., were appointed delegates to the Diocesan Synod, and Messrs. Geo. Burchill and Wm. Carman, Substitutes. The matter of removing the old pews from St. Mary's, refitting it with modern seats and making the sittings free was discussed. Plans and estimates were submitted, and the subject deferred, pending negotiations with pew-owners. It was believed that a satisfactory arrangement could be arrived at in a week or two, when a special meeting will be called for the purpose of furthering the much desired opening of the Church free to all.

GREENWICH.—A meeting of the Church Wardens and Vestry was held on the 29th March last, when it was resolved that "immediate steps be taken to provide better church accommodation at the lower end of the Parish. Mr. James Nutter at once proposed to give a piece of ground, about an acre, for a church and burial ground, together with timber for the frame. The offer was so generous, and the ground so well adapted for the purpose both in situation and character, that there could be no difference of opinion about accepting it, and a resolution was passed by the Vestry, heartily thanking Mr. Nutter for so promptly putting them in a position to proceed at once with the desired work. Subscription lists were opened and in a few days a sufficient sum was raised to warrant the Building Committee—consisting of the Wardens and Messrs. James Day, G. T. Seely and Ludlow Belyea—in entering without delay upon their duties. The work of getting and hauling the frame to the ground was speedily accomplished with the assistance of many willing hands, and our thanks are due to many individuals belonging to the Methodist and Baptist bodies for much valuable assistance. The frame was raised on the last day of April. The church will be small—about 150 sittings—and must of necessity be plain and simple, as we do not propose to be burdened with a heavy debt. The usual Easter Monday Meeting was held, when W. B. McKeil, Esq., and W. Sancton Belyea were elected Wardens, and W. McLeod, G. H. Whiting, G. T. Seely, Esqrs., Messrs. D. Marley, C. C. Richards, J. A. Richards, Ludlow Belyea, Albert McKeil, A. G. Flewelling, Z. Richards, W. D. Richards and James Nutter, Vestrymen. The Wardens were elected Delegates to the Church Society and Synod, with Messrs. McLeod and Whiting, Substitutes. On Sunday next our 3 Sunday Schools will, D. V., be reopened, when we hope that last summer's roll of 99 scholars will be somewhat increased. We propose to act upon the suggestions of the CHURCH GUARDIAN of last week with regard to the purchase of some S. S. books.

WESTFIELD.—The new Rectory is now making quite an imposing appearance from the St. John River, the work having been lately carried on with great vigour. The commodious cellar is nearly completed, and on Wednesday last twenty-five of the parishioners, led by their energetic Pastor, raised the frame of the building and boarded in a considerable portion of it; the remainder, it is expected, will be enclosed shortly, as Councillor Waters has handed to the Missionary sufficient money to defray that expense. The work will now be partially suspended for a few weeks, while the farmers finish putting in their crops.

BAY DU VIN.—Lenten Services on Wednesday and Friday of each week have been well attended. During Holy Week a service was held each day either at morning or evening, and on Wednesday both morning and evening. On Good Friday also had service. Our little church looked very pretty on Easter Day, although we had but little decoration. A text, "Christ is Risen, Alleluia!" extended across the entrance to the chancel, letters gold and white in blue ground. Both pulpit and prayer desk were dressed in new white satin banners, with appropriate symbols. Service at the Parish Church both morning and evening were very hearty and were well attended. Hymns appropriate for the season from H. A. & M., Te Deum, Helmore, Chants Gregorian, and Anthem, Elvey. We are much indebted for the services as Organist of Miss Hamlin, from Mr. Dowling's congregation in Carleton. She is the efficient teacher of our district school at present. Owing to the weakness of the ice in the river, the service at the village at 3 p. m. was not well attended. It is unusual to find a small congre-

gation at this station. The Parish Meeting on Monday in Easter Week was fairly well attended, and much work was done. The present Wardens are John G. Williston, Thomas B. Williston. Delegates to Synod and to D. C. S.:—Joseph B. Williston and Thomas B. Williston. We think our work progressive.

## DIOCESE OF MONTREAL.

(From our own Correspondent.)

WEST SHEFFORD.—Practical steps have been taken towards the erection of the new church to replace the old one—the oldest in the Deanery of Bedford. The excavation for the foundation is made, and stones and lumber being drawn to the spot, so that probably we shall soon have the gratification of seeing the corner stone laid. In the old church, dilapidated as it is, the incumbent made the chancel bear some indications of brightness and festiveness becoming Easter-tide. The Easter Monday Meeting betokened a special interest in the welfare of the clergyman, so far as purposing to make a determined and systematic effort to have the stipend, which is not above the minimum fixed by Synod, regularly paid. This is a determination that many Parishes have constantly to be urged to make.

FRELIGHSBURG.—We soon will have to chronicle the opening of the beautiful building, the "Stewart Memorial Church."

BEDFORD.—Easter Sunday was duly honored by the rendering of the services in music of a festive character and with the house of worship tastefully decorated with floral ornaments. The annual Vestry Meeting was a largely attended and a very harmonious one. We think we are correct when we say this harmony is characteristic of this Parish so far in its history. The various departments of church work have been efficiently worked and with a good measure of success. The Rector's stipend (the minimum rate) has been regularly and fully paid—worthy of note is this among country Parishes. By the report presented, we find that there have been ten adult baptisms and eleven infants; confirmed, 21; communicants, 92; week-day services, 18. Probably the time is not far off when it will be enough to say that there has been daily Matins and Evensong.

COWANSVILLE.—The Vestry Meeting here presented some points of local interest and some of diocesan. Under the latter, we find that a great increase is reported of communicants. 100 is the number now—something over half as many again as when the present Rector entered on his charge. A large number of families however—families that, for the most part, were great supporters of the church in principles and contributions—have been removed chiefly by emigration westward. No less a number than 39. This, of course, makes a great deficit in the Church population, and one that will not be filled up in a year or two. This Parish is entirely self-supporting, and that only within the present Rector's time. The Church School, within its bounds, is kept up by the Rector himself, not because of any pecuniary benefit to himself; not at all, but because it is a Church School, it is a means of instructing children in the principles of the Church, and making them grow up stauncher Church men and women than years of Sunday sermonizing would do. The Rector is not one who desires, or one who will allow by mere indifference, or giving in to the cry of secular education, this opportunity to escape for the promotion of a sound education, or Church property to fall into the hands of nothingarians or anythingarians. At one time this school had scholars from an extended area of the townships generally, but that was when such schools, that is of its grade, were not to be found, as they are now, in every second township or so.

MONTREAL.—The Church of the Redeemer in one of the suburban districts is one where the Services of the Church are read by a devoted layman, one indeed who would take a foremost rank in the proposed "permanent diaconate," if he would not lose thereby in our Synods some of that influence which he possesses now as a layman. Here the Services on Easter and its octave were of a happy character; the decorations of a high order. On Low Sunday, Canon Norman, D. C. L., officiated and preached.

CLARENCEVILLE.—They had here an enthusiastic Vestry meeting, it seems, for they voted thanks to his Lordship the Bishop of the Diocese for sending them such a clergyman as they now have—the Rev. A. A. Allen. He seems to be the right man in the right place. For the Rector's own comfort, we hope this satisfaction will continue. Some of your readers have doubtless heard how the system of parochial election of clergymen works in the States, (not that I wish anyone to infer that it applies to the Vestry above mentioned; but it suggest the matter to me), there the clergyman's term on an average used to be, in country parts, four years. These years have been expressed thus by an American editor—"1st year, Admiration; 2nd year, Qualification; 3rd year, Reservation; 4th year, Detestation." It is about the case, and is well put; and it is worth remembering. Perhaps I have not quoted the term for 3rd year correctly, but, however, something of the kind characterizes the 3rd year generally, or at least, too frequently.

Family Department.

A MESSAGE FROM SPRING.

[Written for the Church Guardian.]

Oh, do not grow impatient at my seeming long delay,  
I will offer full amends, as so frequently before,  
And when Winter marches off, for my coming to make way,  
Unfold my varied beauties to expectant eyes once more.

I'll prove to you the goodness of an ever loving Lord,  
Who sees time and the harvest unceasingly doth send,  
And raineth down His blessings in fulfillment of His Word—  
That faithful promise will endure till day and night shall end.

You may scent me in the breezes that sweep across the snow,  
Or may see me in the mayflower that underneath it springs,  
In the coloured crocus cup, with its petals all aglow,  
And know these are but foretastes of the wealth my presence brings.

I'm laden down with treasures for the garden and the field,  
And will clothe them both with colours no painter can pourtray,  
While the foliage on the trees shall protect, as with a shield,  
The blossoms I'll awaken in the lonely forest way.

Having prefaced thus the glories of golden Summer time,  
I'll leave you in enjoyment of its rich and boundless store,  
And direct your thoughts above to a purer vernal clime,  
Where fairest forms of perfumed flowers bloom on forever more.

Bridgewater, March, 1881. M. B. D.

THE NAAMANS OF TO-DAY.

2 KINGS V. 12.

[Written for the Church Guardian.]

BY REV. C. A. HAYDEN, OF XENIA, OHIO, U. S.

In the conduct of this Syrian Prince we have set forth a picture of the treatment which Christ's salvation and His way of saving too often receives at the hands of the Naamans of to-day. Smitten with the leprosy of sin, and, like Naaman, conscious of their need of healing, earnestly desiring deliverance from the plague of evil which has hold upon them, they are yet unwilling to submit to the simple conditions upon which alone healing and the gift of eternal life are to be obtained. They stumble over the very simplicity of the Gospel scheme of salvation. Met by the one only condition upon which the blessing which they desire can be obtained—faith in a crucified and risen Saviour, and obedience to His commands—they, like the haughty captain of Syria, are offended. And why? Simply and solely because there is nothing in such a demand which appears to them to be in accord with the dictates of reason. They cannot understand why alone in that way they must be saved; and in the pride of their human wisdom cry out, "Are not Abana and Pharpar better than all the waters of Israel? Are not the religions of man's devising? Are not the philosophies of Earth's sages? Are not the teachings of reason and the guidings of Nature better than all the promises and hopes which the religion of Jesus affords?"

Weighed in the balances of human judgment, human means of salvation seem the more noble and worthy; and so, when men are confronted with the solemn declaration of God's Word, that "there is none other Name under Heaven given among men whereby we must be saved," they are angered, and go away in a rage. The pride of the human heart has always stood in the way of willing obedience to the commands of God.

The Jews of old, strong in their own right arm, rejected the help of their God. The Abanas and Pharpars of the world were far more desirable than all that was offered them by a hearty following of Jehovah. They saw no reason in the requirements of the Almighty Father; they even rejected the Son of God when He came among them, seeing nothing in Him to be desired; and when called upon to choose between Christ and a robber, cried out, "Release unto us Barrabas, and crucify the Nazarene." Now, a nation scattered over all the earth; the despised among all despised ones; persecuted in every country; against whom every man's hand is turned—they attest the folly of a refusal to listen to the Word of the Lord, and the insufficiency of man's wisdom and man's reason to guide aright.

And yet to-day, as in the past, man in his pride, trusts self, and turns from the Lord. To-day, he exalts reason above the word of the everlasting Jehovah. To-day, he sees more in Abana and Pharpar than in all the waters of Israel. From the rostrum, aye, and from the pulpit, alas! wherein stand those professing to make known the way of deliverance from evil, we hear the voice of those who eulogise human philosophies; who declare that all the world needs is culture and education to heal it of the malady of sin; who belittle the cross of Christ; who say that Christianity has run its course; that the religion which Jesus taught has outlived its usefulness; that the Church is naught; that the Holy Sacraments are empty things; that they were for a time; and that now we have outgrown them. Such tell us that reason is better than revelation; that with the advances which have been made since the dark ages, when men were led by a blind faith, and were the willing victims

of a designing priestcraft, man has passed beyond the period of childhood, when he was satisfied with baubles; and that now we have no need of faith in a book that is antiquated and found to be false by the light of later investigations. Science has been set up before us, and we are told, as were the Israelites in the wilderness when Aaron made the golden calf and called upon the people to worship it:—"These be thy gods, O Israel."

We have the trustworthiness of the Scripture called in question; doubts are cast upon its authenticity, and the press sends forth by thousands and tens of thousands books and periodicals calculated to undermine the confidence of men in the teachings which have ever been received by the Church as Divine truth.

The fact of the Person and work of Christ is disputed. The blessed hope of His coming again, which His followers have always cherished, is made light of; and instead of looking upon the Scriptures as the Divine Word, wherein the way of life eternal is made known through Christ Jesus our Lord, men are taught to class them with the Koran or the writings of Confucius, a piece of literature to be regarded as valuable, inasmuch as it chronicles the progress in moral and religious respects of the human race since the earliest days; but of no more authority to us than the cast off school books of a century ago.

But the praises of this world's Abanas and Pharpars are sung untiringly. Schemes of reform are set forth by which the crying evils of the day are to be overcome. Rationalism is set upon the throne, and amid the music of sackbut and psaltery and harp, all the world is called upon to fall down and worship the image which man's hands have reared. Liberty of thought, freedom from all restraint, deliverance from bondage.—this is the cry; and all this is promised as the heritage of those who follow the "light of reason."

And to very many these teachings are exceedingly attractive. They flatter the pride of the human heart. They meet men as Naaman verily thought the Prophet would meet him, doing reverence to his greatness, bowing before his exalted station, and feeding his vanity. A religion that humbles the heart; a religion that demands a casting aside all vain glory in self; a religion that demands the yielding of the will to that of another; and casting aside of cherished notions—this, men like not.

It is of no avail to say that we can see no reason in God's commands. It is folly to say that because we cannot fathom all the mysteries of Redemption, because we cannot understand the why and wherefore of all the ways of the Almighty, therefore we will not yield to His command, and go wash in the fountain opened for sin and all uncleanness.

All the washings Naaman might have made in Abana and Pharpar would have done him no good, and if he had died a leper, we should have adjudged his suffering and his failure to receive a cure as but just. But such a course in him would have been no more unreasonable than yours, if you refuse to be cleansed from sin, and delivered from its powers in the only way that God has marked out.

Will you then go searching about among human schemes of religion and among the Creeds of man's devising for some way of deliverance and some method of obtaining the eternal life you refuse at the hands of Christ. You may say His religion seems to you no more to promise the healing you desire than other religions. Perhaps not. Naaman saw no greater promise of cure in the waters of Judea than the rivers of Damascus. You may say there are many things connected with the Church, and with Christianity and the Bible that you cannot understand. Very likely; and so this Syrian Prince might in like manner have said there were many things about the Jewish religion which he did not understand. But he did not stop to study Jewish theology nor the evidences of the Jewish religion, he wanted cleansing, and was told how to get it. And so you need not stop to enquire about other matters before you come and wash away your sins. Believe and be saved. Do not be angered at God's conditions of salvation. Use true wisdom and obey; for if you would not have refused to do some great thing, do not refuse this very simple thing; wash and be clean!

SATURDAY NIGHT TALKS TO THE GIRLS.

[Written for the Church Guardian.]

BY MAY STERLING.

FAITH.

We can hardly help wondering at our own want of faith when we read the many promises given us that leave no room for doubt and mistrust; and yet we often seem to grasp timidly only one little end of a promise, instead of leaning on the whole strength of it, as we may if we will. Take, for instance, "I will never leave thee nor forsake thee," and "My God shall supply all your need." Why should we not take the "never" and the "all" as they are, and let them mean what they do, to us? In the lives of God's children there are no storms which cannot be made "still waters" by His Peace, "be still," if they trust Him. And surely we can trust Him when we are told to cast all our care upon Him for He careth for us, and if we do this He will make the cares His own more so than the wants of the sparrows. When we look around us now, in the beautiful spring time, when every thing seems so

fresh from the Master's Hand, and shews so clearly His great unsearchable wisdom, we feel more than ever His power to guide and keep our small lives; and our inability to do the least of these things ourselves, drives us in our helplessness to rest on His strength, content to know we are His sheep and no man is able to pluck us out of His Hands. When we "come" to Him to have our needs supplied, He will not keep us waiting for an answer one moment more than is good for us.

In the still night hour when Jesus came unto His disciples, walking on the sea, they were frightened, thinking it was a spirit, and cried out with fear; but Jesus "straightway" comforted them by assuring them it was Himself; and when Peter went to meet Him, and, for want of faith, began to sink, He "immediately" stretched forth His hand and caught him. When He does seem to let us wait it is only because He knows what will make us happy and we do not, or He wants to prove His children's faith and increase it by the "waiting-time."

We can bring even our want of faith to Him, instead of worrying all the time as to whether we have enough to claim His promise or not. Let us try to realize more—that he is not only a just and righteous God, but also a loving, living, personal Christ, Who desires our good and happiness far more than we do, and Who does not say "Come unto Me" only to send empty away; all who ever come, believing, will be able to say, "He hath filled the hungry with good things." Giving thanks greatly helps our faith, and we needn't wait until our prayer is granted to be glad and thank Him; David did not in Psalm vi., and we read that Hannah's countenance was "no more sad" after pouring out her heart to God. How we must grieve the Master with our distrusting hearts and cold thanks, and how unhappy we sometimes make our lives when we may be so glad and satisfied in Him. "They that seek the Lord shall not want any good thing." (Psalm xxxiv. 10.)

AN INTERESTING CHURCH HISTORY.

The *Kalendar* of Western New York has the following interesting "Editorial Correspondence" in a recent issue about the Church in Savannah, Georgia:—

Christ Church has a singularly interesting history. It is the oldest church in Georgia and one of the oldest in America. Among its rectors of early days were John Wesley and George Whitfield. Strange that Christ Church, Savannah, should be the only parish that Wesley and Whitfield ever held, and stranger still that Wesley, the founder of Methodism, should have advocated from the pulpit of Christ Church views and practices which, if the present rector should maintain, he would not be tolerated in his position for a moment. It was for Wesley to insist upon the re-baptism of dissenters—to advocate the weekly Eucharist and the mixed chalice—to preach auricular confession and a rigid observance of the fast days. Few Churchmen of our day believe all the above tenets, fewer still, if they believe, dare to preach them. And few of our Methodist friends are willing to believe the above of Wesley, any more than they are that he wrote, "I declare that I live and die a member of the Church of England, and none who regard my opinion or advice will ever separate from it." The religious people of England have recently celebrated the centennial anniversary of the establishment of Sunday Schools by Robert Raikes, of Gloucester, but Wesley organized the Sunday School of Christ Church, Savannah, 20 years before Robert Raikes was born, and 80 years before there was anything of the kind in New York or Philadelphia.

George Whitfield took charge of the parish in 1738. During the second year of his rectorship he secured 500 acres of land beautifully located 6 miles from Savannah and erected an Orphan's Home which he named "Bethesda." The institution continues in a flourishing condition. At present 56 children are within its walls, being kindly cared for and educated. The one hundred and forty-second anniversary of the founding of the institution is to be celebrated next Tuesday, the 26th inst.

In Whitfield's time the parish set to work to build a church, and what a struggle it was. For some time services were held in the county Court House, which in those Colonial times was a small hut 12x30 ft., made of split boards. In 20 years the parish succeeded in erecting a skeleton of a building, one with a roof, but minus sides and ends. It took 10 years to get this structure enclosed. In 1796 this edifice, after 46 years use, was burned down. Seven years pass and another church is built, larger than the former. It stands a year when it is partially destroyed by a hurricane in 1804. It is rebuilt in 1810, and in 1838 this is taken down to give place to the present edifice. The site is the same which General Oglethorpe selected for a church and parsonage when the city was laid out 150 years ago.

OUR LONDON LETTER.

LONDON, April 19th, 1881.

THE illness of the Earl of Beaconsfield is likely to end more favourably than was expected, and strong hopes are now entertained that he will recover. It may not be generally known that his Lordship's medical attendant, Dr. Kidd, is a homœopathist. There has been a great deal of soreness and standing upon professional etiquette by the allopaths in the matter. Dr. Quain would not work in conjunction with Dr. Kidd, the "professional renegade"

ill he had consulted the heads of his profession. And Sir William Jenner, though he had the commands of the Queen to call on the illustrious patient, hesitated considerably; and when he did call, would have nothing to do with his heretical homœopathic brother. So says gossip.

Since writing the above, the noble Lord has suddenly relapsed, and expired this morning (the 19th) at 4.30. Thus ends one of the greatest and most remarkable men of his day. Mr. Ralph Disraeli, his brother, saw him last night for the first time during his illness.

On Easter afternoon, there was an overflowing congregation at Westminster Abbey, hundreds of persons remaining standing during the whole of the Service. The following sketch, of the sermon, may be interesting to you:—The canticles were rendered to the fine service of Attwood in D, and after the third collect, and before the sermon, the Easter hymn, "Jesus Christ is risen to-day," was sung. Dean Stanley preached the sermon, his text being the words, "I am the resurrection and the life" (St. John xi., 25). He said it had often been remarked that the Jewish people had no fixed belief in the future state. The contrast between them and the Egyptians, from whom they were delivered, was in this respect remarkable. Several explanations had been given as the cause of this, but the one which had been suggested by the German theologian, who more than any other had penetrated into the history of the chosen people, was this—that the Jew was so thoroughly impressed with the constant presence of God that his mind would not admit any other thought which would come into rivalry with it. The Divine presence was so intimately connected with the happiness, the misfortunes, the battles, the hopes of this world, that it seemed to him as if when this life was over there would be no more connection between him and the eternal Creator whose presence he had hitherto enjoyed. The words he had for his text were familiar as being the first which broke upon the stillness when the coffin entered the Church, and the long procession of mourners wielded its way into the place. What was intended to be conveyed under that one word "I?" Was it merely the historical person who lived and died 1,800 years ago, regardless of the moral perfections which were seen in Him? Was it merely the name of Jesus Christ and the doctrines which sprang up around that name? It was surely much more than this. When they spoke of following or adoring Jesus, they meant, or should mean, that they followed and adored the most perfect ideal of truth and goodness which had appeared in the world. It was this moral aspect of Christianity which secured to it the hope of immortality. They should read the words of the text as expressing that goodness and truth, such as they saw in Him, were great realities, which would rise again and live for ever. Whosoever believeth in that goodness and truth, "Though he were dead, yet shall he live," and whosoever lived and believed in the forms of goodness and truth which He represented should not die eternally. This form of belief in the future existence was the strongest which they could have, and it was essentially Christian, because there was no other religion in which the goodness and the truth which they all desired was brought so near to them in the person of its founder. At any rate, there was no name which, to Christians, carried with it such a savour of all that was the most exalted in the moral mind as the name of Jesus Christ, our Lord. It was this which threw a light on the future hopes of man, that nothing would take away. He would enforce this by an illustration. Before the first conversion of this country to the Christian faith, there was assembled in the rude hall of King Edwin, the pagan king of the north, a council of ministers to meet the missionary of the new creed. There was much doubt whether they should hear the missionary at all. The king doubted, the priests doubted. At last a plain, honest layman, who on such occasions was often the best guide—a thane or chief, rose in his place, and said "We all know how, from time to time, in the long winter evenings when we are sitting round our blazing fire, it happens that a sparrow without, in the darkness of the night, flies into our hall attracted by the light, and flies out again into the darkness beyond. Such is human life. The soul from its dark state enters into the blazing, cheerful light of existence and flies out again into the darkness beyond, and is then lost to us. What came before, and what is to follow, this life we know not. If this new religion can throw any light into the state in which that unknown voyage is taken, let this new teacher be our guide and leader." This was the difficulty which the Saxon chief pressed upon his hearers. This was the difficulty which pressed upon the mind of every one of them. What the other world was to the wisest among them was as dark as the darkness into which the sparrow darted out from the illumined hall. They were not told precisely the words in which the missionary answered but they did know the words he might have answered—that the soul went into a condition where it would be able to enjoy whatever goodness, whatever virtue, whatever generosity of heart and purity of heart it had become capable of in this short existence. They knew perfectly well the value of truth and goodness here, and they were led to believe by all that the New Testament told them, and by all that their own consciences told them, that truth and goodness would continue in that unknown, mysterious state beyond the veil.

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REVEREND THEODORE E. DOWLING,  
Carleton, St. John.  
May 2, 1881.

### THE QUEBEC MISSION.

Our readers have seen some brief notices in our columns of the late very successful Mission held in Quebec by Canon Wilberforce, of Winchester, England. This Mission has, we are assured by those well acquainted with the facts, proved a very remarkable one, eminently fruitful—a surprise, indeed, in its success, to the whole community. The city was moved religiously, as everyone testifies, as it never was before. The immediate result is the apparent change from religious indifference to religious earnestness on the part of a large number, especially of men, both young and of mature ages, and the visible deepening of the religious life of many others who were not religiously indifferent. Members of the Church, of all shades of religious opinion, many of them previously suspicious of the coming Mission, or opposed to it, were united before it closed in its cordial support. This is as it should be. What an unhappy thing that a religion, a special effort to draw Christian people nearer to God,—and in this surely all can sympathize and ought to be one,—should only exhibit more wickedly and bitterly the religious divisions of religious men! We think it a matter of congratulation to the whole Church that it is now plain that Missions can be so conducted as that all schools of thought in the Church (a thing that always has existed and must exist) may heartily unite in their support. So deeply and widely were the benefits of this Mission felt in Quebec that immediately after its close a meeting was held to establish some memorial of it, and the result was the subscribing of money to form a Fund, to be called the *Wilberforce Fund*, the object being to support a Missioner for three years, with a view to extend a like benefit to the Diocese in general. The sum of more than \$1,500 a year for three years was at once obtained. The truest proof that men's hearts are deeply touched is when their pockets are thrown open in this liberal way. We commend this matter of a Diocesan Missioner once more to the earnest consideration of our Maritime Dioceses. A friend has placed at our disposal a private letter giving some interesting notes of the Quebec Mission, which will be found below.

I very gladly give you some of my impressions of Canon Wilberforce's Mission. From the circular sent to all the clergy you can get an idea of the *tone of the work*. The teaching was purely and distinctly of a Churchly character, avoiding any extremes. Never less than three addresses were given daily, sometimes four, and on three days five; so that the work was very exhausting and began to tell on him two or three days before the close, although he kept up. I, unfortunately, owing to a heavy cold, missed several of the morning addresses, which were most highly appreciated by the members of the Church who assembled, morning after morning, to hear. Those I heard were excellent,

calm and unpretentious, but, oh, so earnest that every soul was moved. Those on "Humility," "Cause of Relapse," "Sounds of Thanksgiving," "Preparing for Heaven," struck me most. I suppose never less than 200 were present at these early celebrations, the greater part remaining to partake, and on the last day (Tuesday) I think four hundred must have waited to receive out of 500 or 600 present. The afternoon addresses were, I should say, catechetical, the object being to trace the work of the Holy Spirit, through the ordinances of the Christian Church, upon the individual believer. In all his lectures he assumed the Prayer Book to be authoritative, calling it repeatedly the "mirror of the Bible"; but I noticed that whenever he used expressions of a Churchly character, he invariably supported them by Scriptural proofs and by the announcement of some truths so distinctly Evangelical as to disarm opposition. One afternoon he very fully and ably spoke of the unpardonable sin against the Holy Ghost. Each day these services were opened by singing the Litany Hymn 413, with nearly twenty verses, day by day its power being more and more felt. In spite of very wretched weather for two or three days, even these were well attended, and sometimes the Cathedral was nearly full.

However, the evening sermons were best calculated for the public generally, and they secured an increasing congregation night after night. He showed a great power of developing his subject, giving a vast amount of information; also, at night, he was more moved, spoke with a louder voice, showing much more feeling, and his earnestness of tone was intense. The second I heard was on *Conversion*, and it was most powerful, showing the insufficiency of emotion, insisting upon the complete turning of the soul from sin to righteousness, as manifested in every look and word and deed. He said, "Conversion, to be genuine, must look through the eyes, speak through the lips, sparkle in the actions." Of this he gave some powerful illustrations, showing his power of vivid description. As he entered up a description the whole vast congregation hung on his lips in breathless suspense. Surely it was good to be there! To see young men, who, I knew, had been very wild, sitting night after night with the same rapt attention, rising to sing when the hymn was given out, and humbly kneeling and responding, was a gladdening sight. The intercessions at the after-meeting, for those who specially requested the prayers of the congregation, were new to me; they brought home to one real life, and gave one a glimpse of what was to be done in one's own field of labour. It was dreadful to think how large a proportion of these prayers were offered for the intemperate, showing, I thought, the great need of some organized work against this dread evil. One very pleasing feature was in the thanksgiving, made towards the close of the Mission, for help and encouragement and for answer to prayers. The service closed at 10 o'clock, but the Canon remained in the vestry to meet those who sought his advice afterwards, sometimes being kept till near midnight.

It is hard to say wherein the Canon's power chiefly lay, but it was acknowledged by all that he had a power such as was never before wielded in Quebec. This was seen in the attendance—storms seeming to be no barrier at all; it was seen in the life visible during the service, the entire congregation entering into every part. Out of 2,500 assembled the last night, hardly a mouth was closed. The worship was offered up by the congregation in a manner I had no conception of. The chants and hymns were simple and well known, and they were not varied every night; in fact, the same tunes did duty, day after day, for different hymns. Some who had not been to Church for years began and came regularly. The interest was also seen in the offerings made to cover expenses, which exceeded by from \$100 to \$150 what was necessary. Quite a large number of ladies and gentlemen were on the pier the morning he started to bid him good-bye. He distributed 600 memorial cards at the last evening service, and then, his supply failing, had to promise to send out a supply from England for others who would send in their names. For my own part, I can hardly say what was his greatest power. Sympathy was strong—very evidently strong; he was very plain spoken and dealt in practical things, but did it with great tenderness. His earnestness was certainly a strong point; his clear, ringing tones brought conviction to everyone of his thorough sincerity. It was such that things you know perfectly well, when spoken by him, moved one deeply. He was very seldom eloquent,—no continued eloquence, at least,—only beautiful strains here and there, particularly in descriptions. Another strong point was his ability to spiritualise everything; the commonest fact in nature was made to speak of Heaven and heavenly things. Some very telling illustrations he drew from sights in Quebec. For example: One morning when the lower part of the city was hidden in fog and smoke, but the mountains beyond visible, he exhorted us to look up when our view was fogged and catch the rays of light falling upon the distant hills of our inheritance. Another beautiful illustration was from our moonlight nights: "What are the mellow rays of light which shine upon us these lovely evenings to gladden us and to guide us but rays from that more distant orb, the sun, reflected upon that planet which is but a burnt-out cinder? So may we, frail creatures of earth, burdened with infirmities, reflect the rays of the Sun of Righteousness." The well-known story of the forty Roman soldiers exposed

on the ice to die for Christ, one proving faithless, and the others, by their constancy, winning over the Roman general to take the place of the delinquent, so that forty died and forty won the Crown—though familiar to many, seemed a fresh revelation and a most apt illustration of perseverance (his subject.) I may also mention that his humbled-mindedness acted as a charm. He never assumed anything, and by his very modesty he won the hearts of all.

### THE LAYING ON OF HANDS.

No. IV.

THOSE who have called in question the correctness of the Bishop of Nova Scotia's statement that Confirmation is a Divinely commanded Rite, appear to have been under the strange delusion that such a view was but a private fancy of the Bishop's own, and not a well-understood doctrine of the Church of England. Even after the discussion had taken a new turn by the publication of a most happy and very complete defence of the Rite, proving it to be both Scriptural and of Divine institution, one of our opponents, in attempting to extricate himself from his awkward and very embarrassing situation, in answer to Mr. Padfield, and speaking of him, said, "our difference is not with him but with the Bishop." Had Dr. Pollok's question simply concerned a private individual, and did this discussion but deal with a subject of little consequence, instead of having to do with the language of the Bishop of the Diocese uttered in his own Cathedral in the exercise of his official duty, and having reference to a most solemn and important Rite, held and practiced by the Church of England as necessary to an increase of Spiritual life, and a pre-requisite to admission to the Holy Communion, the challenge would in all likelihood have been passed over in silence. But as we have very fully shown the Church of England is emphatic in her declaration both as to the necessity of the Rite, and to the benefits attending its proper reception; and her Bishops and Clergy would, therefore, be wanting in their duty to the souls committed to their charge, and recreant to the principles they have sworn to uphold and maintain, were they to fail in making plain on all proper occasions the Scriptural authority for the Rite, as well as to impress upon those who have neglected it the loss they are thereby sustaining. All who have followed the discussion in the Halifax papers must have been struck with the immense mass of outside testimony which was found supporting the Church's position. Presbyterian, Baptist, and Methodist Divines of the highest authority were brought forward to endorse in the most unequivocal manner the Scriptural authority for, and the Spiritual blessings which flow from the Laying On of Hands.

However much the attempt may have been made to narrow the discussion, it is not the Bishop of Nova Scotia's views which are being attacked, but the authority of a Sacred Rite, which is Scriptural, Apostolic and Divine, in its origin; which was the universal practice of the Church of God for the first 1500 years after Christ; and which is not only the practice of a vast majority of the Christian world to-day, but which was admitted to be Apostolic, and of great spiritual value to individual souls, by the leaders and founders of those Christian Bodies which would now deny it a place among the Divine means for man's growth in grace.

Let us look at some of the testimony, outside the Church of England, in favour of the Rite. And, first, Calvin, the founder of the Presbyterian Church. In his *Institutes*, Book 4, Chapter 19, this Great Presbyterian Divine thus writes: "It was an ancient custom in the Church for the children of Christians, after they were come to the years of discretion, to be presented to the Bishop, in order to fulfil that duty which was required of adults who offered themselves to Baptism; for such persons were placed among the catechumens till, being duly instructed in the mysteries of Christianity, they were enabled to make a confession of their faith before the Bishop and all the people. Therefore, those who had been baptized in their infancy, because they had not then made such a confession before the Church, at the close of childhood, or the beginning of adolescence, were again presented by their parents, and were examined by the Bishop, according to the form of the Catechism which was then in common use. That this exercise, which deserved to be regarded as sacred and solemn, might have the greater dignity and reverence, they also practiced the ceremony of the *imposition of hands*. Thus the youth, after having

given satisfaction respecting his faith, was dismissed with a solemn benediction. *This custom is frequently mentioned by the ancient writers.*" In his Commentary on the Epistle to the Hebrews, when referring to the first two verses of the 6th chapter, Calvin says: "The Apostle here joins the imposition or the Laying On of Hands with Baptism, because, as there was two orders of catechumens, therefore, the ceremony was two-fold; for those who were without were not admitted to Baptism until they had delivered their confession of faith. In these, therefore, catechising went before Baptism. But the children of believers, since they were adopted from the womb and belonged to the body of the Church, by right and promise, were baptized while infants; and when the season of infancy had passed away, and they had been instructed in the faith, they also offered themselves to be catechised, which catechising in their case was subsequent to Baptism. But then another Rite was applied to them, namely, the *Laying On of Hands*. This one passage (Hebrews vi. 2) abundantly proves that the origin of this ceremony flowed from the Apostles." So much for John Calvin, the Father of Presbyterianism.

Beza was Calvin's successor in the government of the Church in Geneva. Of Confirmation, in his observations on Hebrews vi. he says: "The Apostle numbers five heads of Catechism, viz., the profession of amendment of life, (*i. e.*, repentance from dead works), the sum of faith concerning God, the compendious explication of doctrine that was sent to be delivered to the unlearned, especially at Baptism, and the imposition of hands, (when they met together to baptise infants or adult persons, and also when they came together to impose hands upon any,) the head of the resurrection of the dead, and of future judgment." In his shorter notes he calls them "the heads of Catechism, which contain, indeed, the chief matters of Evangelical doctrine, but were delivered in few words, and summarily, to the unlearned, viz., the profession of repentance and faith towards God. The articles of which doctrine, as they are called, were indeed required of those without the Church, at the days of Baptism, but from the children of all the faithful, baptized in their infancy, *hands were laid upon them.*" To the like effect might be quoted the words of Ostervald, the distinguished Swiss Presbyterian Divine, Piscator, a German Presbyterian Professor of great celebrity, Rivet, a French Calvinist, of great piety and eminence, Herzog, another very eminent Presbyterian, and author of a Standard Theological Encyclopedia, and many other Continental Protestants. Among the English Nonconformists who have written upon the subject may be included many of the most pious and scholarly, but we defer their testimony to a future article.

Rumor has it that the Rev. Dr. Kingdon will leave England on the 29th, will be met at Rimouski by the Metropolitan, and that they will remain a short time at Sussex. Should he see first Trinity Church, Sussex, and then visit Trinity, St. John, and pass on to the Cathedral, his first impressions of our architectural taste will be very favorable. He is destined, however, to have those impressions somewhat dispelled on his visitations, though, we believe, the Churchmen of Fredericton have every reason to feel proud of the increasing number of tasteful Churches that are dotting the Diocese in every direction. We would suggest that Dr. Kingdon be met at some central point by a deputation of Clergy and Laity to welcome him to the Diocese. At Moncton the train remains some little time, and the Parish would gladly arrange for refreshments for the whole party at the I. C. R. dining-rooms, and an address of welcome from the Diocese could be presented.

### NOVA SCOTIA DEFICIENCY.

This fund is making slow progress, so far as the money received by the Treasurer is an index. It may be that the work is progressing in the parishes, and that some considerable amounts will soon be forwarded; but unless this is done, or individuals bestir themselves, the Bishop's \$250 will be lost. Surely this will not be allowed to happen. The Church people of the Diocese should not have made such a gift necessary; but now that it is most needed let it not be lost by neglect or indifference, or through any unwillingness on the part of the people to help themselves when his Lordship has shown himself so ready to help them. It is very discouraging to find how few persons have come forward up to the present time in response to the Bishop's liberal offer and urgent appeal. Accord-

ing to the Treasurer's weekly statement in our columns there have been altogether just fifty-three contributors, amounting in all to three hundred and fifty-nine dollars. Let it be borne in mind that seven hundred and fifty dollars are required to meet the Bishop's two hundred and fifty.

THE HOLY EASTERN CHURCH.

No. I.

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

Before commencing this series of papers on the History of the Holy Eastern Church, I must say a few words by way of apology for my presumption in undertaking a work so important. Some little time ago I had the honour of delivering a lecture before the Church of England Institute, in St. John, on this subject: since that time I have been so repeatedly asked to give the lecture a wider influence by publication, that an attempt has here been made to extend the original, so that several important subjects, which the restricted limits of a lecture necessarily excluded, might be introduced, and the value of these papers materially enhanced.

Until within a very few years little was known of the Eastern or Greek Church, by the large majority of Anglican Churchmen. The vast machinery of Romanism coming between us and the East, seems so completely to have shut out our view, that, out of sight, she had, as a distinct branch of the Catholic Church, almost passed out of memory. Now, however, mainly owing to the elaborate history of the Holy Eastern Church by Dr. Neale, and that "graceful and brilliant, if not very accurate or profound, work of Dean Stanley," the Eastern Church has been raised from the obscurity in which she was, and, to some extent, at least, brought into that prominence which she should hold in the minds and hearts of all true Catholics. Beyond the range of ordinary Ecclesiastical history, it is to the books of these two eminent scholars that I am most indebted; and here, I may add, I have not scrupled to borrow whatever extracts may serve my purpose in these papers.

For the most part the history of the Eastern Church is told in the narration of various events which stand out with such boldness as to leave the rest in comparative oblivion. Indeed, we may almost say, there is no connected history; for we meet with blanks which extend for several years, when all that is told is summed up in a few lines of uninteresting statistics. Thus, also, it is with her heroes; for, with a few exceptions, no names stand out with sufficient prominence to attract any great degree of attention. Yet the Eastern, or, as she is called in our own day, the Greek Church, numbers within her influence seventy million souls; and for this reason, if for no other, it should be a matter of deep importance to know something of her history. But if this importance extend to everybody, how much more should it be felt by us as Anglican Churchmen, knowing the influence she has had upon us, and her connection with our own Branch of the One Holy Catholic and Apostolic Church. Yet another reason still there is why we should be attracted to her—the study of this Church carries us back, more than any other Christian Communion, to the earliest scenes and times of the Christian religion,—to those ancient customs of Primitive Christianity which she has retained, and of which, elsewhere, many have so long since died out.

Though so little is known generally about the Eastern Church, she is the most ancient of all Churches. It was from her the Roman Church had its beginning, as it is from her, through the Gallican Church, that our own had its origin. It was a colony of Greek or Eastern Christians who took Christianity into Rome; and that very name, given by his communion to the Bishop of Rome, "Pope," is the name given to every Parish Priest of the Greek Church. "The Eastern Church is, in fact, the aged tree, beneath whose shade the whole of the rest of Christendom has sprung up." She has, and, perhaps, deservedly in some measure, been designated as "sluggish and stagnant," but may it not be that these very traits, humanly speaking, have served to check many of those errors which have overrun so great a portion of Western Christendom; and "have saved her alike from the consolidation of the Council of Trent, and from the endless sub-divisions of Augsburg and Geneva." She alone can claim a direct continuity of speech with Apostolic days, for to-day she reads her New Testament in the language in which it was written:—and it is she, alone, who can, with fairness, claim to have summoned councils which have been strictly Ecumenical: the

first several General Councils are truly Eastern, and "general" in a sense which belongs to none other; for no Western Council has ever so fully obtained the voice of Christendom as they. There is, also, a striking difference observable between Eastern and Western Councils, both in their tone and in the objects for which they were called:—as Dean Milman says, "the one has for the most part summoned Councils to decide matters of discipline; while the other to enact Creeds and to suppress heresy." "The first decree of an Eastern Council," says Dean Stanley, "was to determine the relations of the Godhead; the first decree of the Bishop of Rome was to interdict the marriage of the clergy."

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

V.—(Continued.)

The Fourth Article of the Creed is, "Suffered under Pontius Pilate; was crucified dead and buried." His Passion, Crucifixion, Death and Burial. These are facts, related by the Evangelists, and it is in these facts that we express our faith. By frequent reading and hearing of the Holy Gospels let these facts be deeply engraved on mind and heart. But as we thought it well to consider not only the fact of the Incarnation, but also some reasons for it, so we may stop and ask if we can learn any reasons for these other facts. The answer commonly given is that they were for an Atonement. To atone, i. e., to at-one, to make at one those who were separated. It is the pursuing of the work the Incarnation was to effect; but now through the rough and rugged paths that sin has made it necessary for the Incarnate One to travel. The Atonement is one of the deep mysteries of God. I do not pretend to be able to "explain" it to you. There are depths in it that our thoughts cannot fathom,—heights that our minds cannot ascend; but I can warn you against one glaring error regarding it, and give one or two suggestions that may show us in what direction its truths run. First, then, never, never think that God the Father, in His anger, wrath and justice, was determined to destroy men until God the Son, in His piety and love, came to suffer that wrath instead of them. There are half truths in that statement, but they are more misleading than many whole errors. Such a way of thinking really makes two Gods, besides being directly opposed to these words, "God so loved the world (not was so angry with it) that He gave His only begotten Son," etc.; and again: "In this God commendeth His love to us, in that while we were yet sinners Christ died for us." Ever, then, remember that the Atonement comes from the love of God, Father, Son and Holy Ghost.

But now why, if God loved the world so, was all this suffering, this great death, needed to redeem it? Not yet, not while we see only through a glass darkly, can that question be fully answered; but we can see enough to show us that there is one great law working everywhere in God's world, and so to believe that He, in His wisdom, has made that law. Think a little! Are there not consequences of wrong-doing that no amount of repentance, no reformation, ever can undo? A child is told not to go near the fire. He disobeys; is set on fire. No agony of repentance for his disobedience will put out the flames. The dissolute man wastes time, money, health on his sins. At last he repents, really and truly, and reforms, but his time is irretrievably lost, his money gone, his health shattered; and repentance does nothing for these.

That, then, is our first point. Disobedience (we see it in every day life) brings consequences which the disobedient one, however penitent, cannot remedy. But now see another equally plain truth: One man may help another (often can help another only) by suffering and sacrifice. While the child is in flames one may come and, at the cost of his own suffering, extinguish the flames. One, by the sacrifice of his own means, may make up to the prodigal what he has lost, and in other ways may help him. There have been those who have laid down their lives for others. Here, then, we see that consequences, which the penitent himself cannot remedy, may be met by another, at the cost of sacrifice. These two principles,—the abiding consequences of sin and the power of sacrifice,—should always be in our minds when we think of the Atonement.

Another exceedingly important truth I can only mention: Violation of law must bring consequences. What wise head of a house could allow his family to violate his laws? See how the least violation of one of Nature's laws will entail often the most tremendous, even fatal, consequences. So it is no little thing to sin.

This Article of the Creed should effect us most powerfully. Dwell somewhat on it. All that suffering, that cruel death, for love of me! How precious must my soul be! Shall I throw away, for some simple pleasure, or because I am too lazy to arouse me to an earnest, Christian life, what He redeemed at so dear a price? Let me love Him Who first loved me, and take Him for Master, Guide and Lord.

"He descended into hell; the third day He rose again from the dead" is the Fifth Article of the Creed. Dead,—that speaks of the separation of body and soul. Buried,—the body to the grave. Descended into hell,—the soul to the place of de-

parted spirits. Of course, "hell" does not here mean the place of eternal punishment (Gehenna); it is Hades—the place of departed spirits, where they wait until the Resurrection. The Soul of our Blessed Lord did not ascend into Heaven until after His resurrection; nor are we to expect that the disciple shall be greater than the Master. You will sometimes hear people say, "He was a good man; he has died, and, we hope, gone to Heaven." You, of course, know that that is a wrong way of thinking. We must follow our Blessed Lord's steps. Ascension Day comes after Easter. "He was a good man; he has died, and, we hope, gone to be with Christ, to be at rest;" that is a perfectly right way to speak. For our Blessed Lord said to the penitent thief: "To-day thou shalt be with Me in Paradise;" and the idea of Paradise is that of peace and rest; and so St. Paul, "To depart and be with Christ." But Hades includes more than a Paradise; and this brings us to our next point: Do we know anything of what our Blessed Lord did in Hades? Was He elsewhere than in its Paradise? Yes; He was in its prison, too. See 1 St. Peter iii. 18, 19, 20, and notice particularly that the Church has appointed this passage as the Epistle for Easter Eve. The latter part of verse 18 is not very clearly translated. It means that our Lord's Body was dead and in the grave, but that His Spirit (or Soul) being alive by (or in) it. "He went and preached to spirits in prison;" once disobedient, but to whom now the Gospel came. In the following chapter, verse 6, St. Peter speaks of the Gospel (the good news, the glad tidings) being preached to the dead. Hades, then, has its prison; but the souls there detained are not hopeless, for the Gospel can be preached to them.

The latter part of this Article speaks of our Lord's Resurrection—a truth of the utmost importance, but, at the same time, so well known that I need not dwell upon it. It is the very foundation of our faith in Christ. When we come to the "Resurrection of the dead" I will speak of the resurrection body. Meanwhile, read the Gospel accounts of the Resurrection, and listen attentively to what is preached this Eastertide about the Resurrection.

A CLERGYMAN of the Episcopal Church in the United States writes to the *Standard of the Cross* about a Baptist country Church: "Among the candidates was a lady who had been immersed when she was about fifteen years of age; but, not feeling as though she had been then converted—as she expected to be by the immersion—she was now desirous of being immersed again for that object. The minister took the case into consideration, and actually immersed her again to effect her conversion. I have these facts upon the best evidence." This would be almost incredible were it not that we know that the most outrageous doctrines are preached in the name of religion. The confession, in the mind of this minister, must be something beyond belief. In this case, he was a blind leader of the blind, and he needs to read his Bible, not, as many do, to find something to bolster up man-made theories and human inventions, but to discover what the Word of God says about Baptism for the remission of sins, repentance, renewal and conversion.

KING'S COLLEGE, WINDSOR.

The Bishop of Nova Scotia, as Visitor, has issued an Appeal to the Church people of the two Dioceses—Nova Scotia and Fredericton—on behalf of this old and important Institution of learning. Our correspondent "N. Y." has touched upon one or two points which deserve attention; and in our next we shall refer to them and also print the Bishop's Appeal with some remarks of our own thereupon.

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.

KING'S COLLEGE.

(To the Editors of the Church Guardian.)

SIRS,—Your remarks concerning the withdrawal of Grants to King's College are very seasonable. All Church work of a Diocesan character should have the sympathy of the Church people as a body. This cannot be until every Diocesan agency be reported to Synod. If the withdrawal of the Grants should bring about a lively interest in King's College, then the withdrawal will be the greatest blessing. At present, King's College is a close corporation on old conservative lines, and the Church takes but little interest in it. Put the College on the broad lines of the Church, invite help

and co-operation, and then it will be well with the College. Every Baptist you meet knows all about "Acadia," and every Methodist all about "Sackville," and almost every Churchman *nothing* about "King's." Surely every clergyman would turn to it as the centre of Theological life! It is not a monopoly worked simply for King's men. I should think any clergyman would be welcomed who would place himself in sympathy with it. Oh, there's the rub! Many clergymen neither know nor care anything about the College, and principally because their *Church life* knows it not. Let the College come out as the great educational institution of the Church, and for the Church, place it in sympathy with Church work and with the clergy, and soon every clergyman will be a missionary for it. At present, the College is of very little interest to any but to its own graduates. There is one other matter I may mention: Is the College moving in sympathy with Canadian ideas? Any man who to-day believes that the modern Canadian lives and moves and has his being as an *Englishman*, has his eyes closed. Before anything else, the rising generation are *Canadians*; there is a national thought and spirit that is distinctly not English, though not un-English. I hope the Sibyl has not burnt her books.

Yours truly, N. Y.

THE REVISED TESTAMENT.

(To the Editors of the Church Guardian.)

SIRS.—It occurs to me to ask a question concerning the forthcoming revised version of the English Testament. Most of us, especially the clergy, are aware that our English version of the Scriptures was appointed to be read in the Churches upon the sole authority of the King. By what authority will it be appointed to be read in our Church now, or have we to wait for any authority? And by what authority, or rule, are the various bodies calling themselves Churches, yet separate from the Church of England, going to act? As the present version was published by the sole authority of the King, there is nothing but public opinion to prevent any clergyman reading any translation, even the Douay, if it please him. The present authorized translation did not have much encouragement from the Church collectively, or from the Episcopal order. The cathedral chapters would not even help to further the work by contributing towards the expenses, or giving preferment to those engaged thereon. This is not a thing generally known.

B.

PASSION WEEK AND HOLY WEEK.

(To the Editors of the Church Guardian.)

DEAR SIRS,—We are often asked "why call the week which begins with Palm Sunday Holy Week, and the previous week *Passion Week*?" I quote the following as a good explanation:—"Several passages of the Gospel seem to indicate that the resurrection of Lazarus occurred a fortnight before the death of our Saviour; and that the Jews, from that time forward, took counsel together how they might get rid of Jesus, who appeared no more in public, but withdrew to the desert, till His time should come freely to deliver Himself up. Therefore, it is that at the first vespers of to-day (5th Sunday in Lent) we begin the great mourning by which we are associated with the sufferings of our Divine Master."

CLERICUS.

PRESENTATION TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—The enclosed cutting is well calculated to shew the evils that may arise from the gift of clerical offices being in the hands of all the Parishioners—of course "Ratepayers" in England includes persons of any or no religion.

D. C. M.

"The parish of St. Saviour's, Southwark, is disturbed by a contested election for the sole chaplaincy of the parish, which has just fallen vacant by the death of Mr. Benson. The candidates are the Rev. R. L. S. Cloquet and the Rev. Dr. Wainwright. Repudiation of ritualism and the holding of strong Protestant Evangelical doctrines are the principles upon which both candidates appear and base their claims to the suffrages of the ratepayers. Committees have been formed on either side, and the machinery of canvassing, issuing circulars, posting placards, and discussing the merits of the candidates has assimilated the condition of the parish to that which it presented during the contested election for the Parliamentary representation of the borough. The *Record* states that the Rev. W. Thompson, for two years the curate in sole charge of St. Saviour's Parish, is also a candidate."—*London Guardian*, April 6, 1881.

THE OUTLINE SERMON ON ST. MARK viii. 36, 37.

(To the Editors of the Church Guardian.)

"B" is grateful for small favours. With reference to above verses in the New Translation, I should think it would be preferable in choosing a text to use the parallel passage in St. Luke ix. 25, which reads thus in the Authorized Version, and is probably not open to the same objection as St. Mark viii. 36, 37 in the New Translation.

St. Mark ix. 25, Authorized Version. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

A. B.

The Week.

HOME NEWS.

Sir Charles Tupper arrived at Rimouski on Saturday night in the steamer Parisian.

Ottawa, May 7.—The appointment of Mr. John A. Boyd, as Chancellor of Ontario, is gazetted to-day.

The steamer Canina, which sailed on Saturday night from Halifax for New York, took 3,973 bags and 1,530 barrels of potatoes.

The Grand Trunk receipts for the week ending April 20. Were \$215,296, or \$34,158 more than during the corresponding period last year.

The quantity of Dominion notes in circulation on the 30th of April was \$14,170,728.50 with an excess of specie and debentures of \$2,935,600.

Sir John Macdonald has engaged passage for England by the Parisian, the new "Allan" liner, which sails from Montreal on the 21st inst.

Messrs. Dickey & Buckley are now slaughtering about forty head of cattle per day at their slaughter house at Amherst, for shipment to the English market.

Ottawa, May 7.—Judges Sinclair and Kingsmill, of the counties of Wentworth and Bruce, respectively, have been made Surrogate Judges of the Maritime Court of Ontario.

The resignation of Sir William Young, Chief Justice of Nova Scotia, makes a vacancy on the Bench of that Province. It is quite likely that he will be succeeded by Hon. James Macdonald.

The imports at St. John in April amounted to \$478,141, against \$392,312 for the month last year. The exports were \$275,612 for the month this year, against \$265,136 for the same month last year.

Montreal, May 6.—The Grand Trunk porters' strike terminated this morning, Mr. Hickson, the General Manager, having accepted the modified demands of the men, \$1.15 per day. They were formerly getting 90 cents.

Ottawa, May 7.—A number of Ottawa merchants give notice in to day's Canada Gazette for letters patent of incorporation, as "The Dominion Sugar and Syrup Company," with a capital of \$200,000; headquarters to be in this city.

Spring Hill, May 6.—A mad dog ran through Spring Hill on Wednesday night and bit eleven persons, men, women and children. Fatal results are feared. Three hundred people joined in the pursuit, and killed it. The brute knocked down men and worried children in the gutter.

Ottawa, May 7.—Prof. Sparrow, of Royal Wiltshire Agricultural College, who visited Canada last year as an agricultural delegate from England, has taken passage with his family for Quebec. It is understood that he intends to settle in the eastern townships, where he will engage extensively in stock raising.

The first shipment of fresh beef from Nova Scotia to England by Mr. Symes, was made from Halifax on Saturday, in the steamer Nova Scotia. The beef arrived early in the morning on a special train of six refrigerator cars, and were unloaded at North street freight depot, the beef transferred to trucks, and placed on board the steamer.

Messrs. Adams & DeCamp, New York, who recently purchased the Barton property at Tangier, N. S., have sold the same to the "Salem Gold Quartz Co.," a wealthy corporation of New York, for \$100,000 in the capital stock of said Company. This firm are negotiating several other valuable properties in the Province.

The revenue of the Dominion for the month of April is officially given as \$2,384,559.57; Revenue to the 31st of March, 1881, \$20,991,077.44; grand total, \$23,375,637. The expenditure in the month of April amounted to \$2,191,932.66; expenditure in the fiscal year to March 31st \$1,685,765.083, making a total expenditure of \$1,049,583.40 in the ten months.

Active steps are being taken to organize a Woollen Manufacturing Company in Hopewell, Pictou Co., N. S. The promoters propose a capital of \$50,000, in 2,500 shares of \$20 each, of which they propose to call in \$20,000, or 40 per cent.; 20 per cent to be paid on or before the first of June; the balance of 20 per cent. in two instalments, at thirty days' notice. \$15,000 has already been subscribed.

The Princess Louise, on her return to Canada, will be attended by her own physician, who will accompany the Vice-Regal party to the North-West. While at Winnipeg, the Princess is expected to formally open for traffic the Louise Bridge, across the Red River, named in her honor, and His Excellency will lay the cornerstone of the new Legislative buildings for Manitoba.

Recruiting to fill vacancies in the North-West Mounted Police Force is now going on at Ottawa, and an officer of the force will shortly visit Montreal, Quebec, Kingston, Toronto, Hamilton, and London, to engage men at those places. The terms of engagement are five years' service, with pay ranging from 40 cents per diem, the men being clothed and fed at the public expense. Extra pay is allowed to mechanics, such as blacksmiths and carpenters. About one hundred recruits are required.

NEWS FROM ABROAD.

New York, May 5.—The World's Fair Project has been definitely abandoned.

Chicago, May 9.—Mercury Sunday afternoon rose to 85, one case sunstroke reported.

San Francisco, Cal., May 9.—The City of Tokio, from Hong Kong and Yokohama, arrived to-day, with 1,040 Chinese aboard.

Rev. John C. Edgar, of Hubbardtown, Vt., who died recently, was one of the six hundred who rode "into the jaws of death" at Balaklava.

London, May 9.—Sir Edward Thornton discredits the report recently cabled from London that he is to be sent to St. Petersburg, owing to an important juncture in affairs.

New York, May 9.—The Army worm and Colorado Beetle (Potato Bug) appeared in large numbers in Long Island. The army worm are found mostly in spinach and sprout beds.

Chicago, May 5.—During April 80,000 to 95,000 emigrants from foreign lands passed through Chicago to settle in the North West, an increase of 40 per cent over the previous April.

London, May 8.—At a meeting of Conservative Peers to-day the Duke of Richmond will propose and Lord Cairns second, a motion that the Marquis of Salisbury shall lead the party in the House of Lords.

Durban, May 9.—The British residents in Transvaal are leaving no stone unturned to upset the settlement. There are exaggerated accounts of the doings of both the Boers and natives, but there is not sufficient truth in them to give cause for anxiety.

London, May 7.—The Queen and Princess Beatrice paid a visit to the tomb of Earl Beaconsfield to-day. They and the ladies-in-waiting were in deep mourning. They took a special train to Wycombe, and thence drove to Hughenden manor. They were received at the gates of the manor by Lords Rowton and Harrington.

London, May 9.—The Daily News St. Petersburg despatch says: Neither General Melikoff nor General Milutine will succeed the Grand Duke Michael. A Council will be held on Tuesday, to give final shape to the resolutions establishing unity of the Administration. There is good ground to believe that a convocation of Deputies in some form will shortly be decided on.

London, May 5.—Gladstone to-day announced amid cheers that he will move on Monday next an address, praying the Crown to provide a monument in Westminster Abbey in memory of Beaconsfield, with an inscription expressing the high sense of the House of his rare and splendid gifts, devoted labors in Parliament and great offices of State, assuring the Queen that the House of Commons would make good the expenses attendant thereon.

At North Andover, Mass., two burglars, twin brothers, named Foster, sons of respectable parents, and of high repute as industrious, frugal and prudent young men, both of them two year students at Phillips' Academy, tried to burglarize the residence of Abiel Wilson, a wealthy bachelor. A revolver, a box of pepper and an iron poker found on the floor of his room were their weapons. The affair produces a profound sensation.

INFLUENZA -AND- CATARRH

(Commonly known as Cold in the Head)

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

EPIDEMIC

And if cured or arrested will produce diseases of a more serious character. It has been said that

Puttner's Emulsion

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

BLOOD TONIC.

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

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

NERVE TONIC

There is no Substitute for

Puttner's Emulsion

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

The Trade says

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

PRICE, 50 CENTS. SEE YOU GET

Puttner's Emulsion.

PROVERBS.

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

Rest and Comfort to the Suffering.

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

MISERABLENESS.

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

IT IS WORTH A TRIAL.

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

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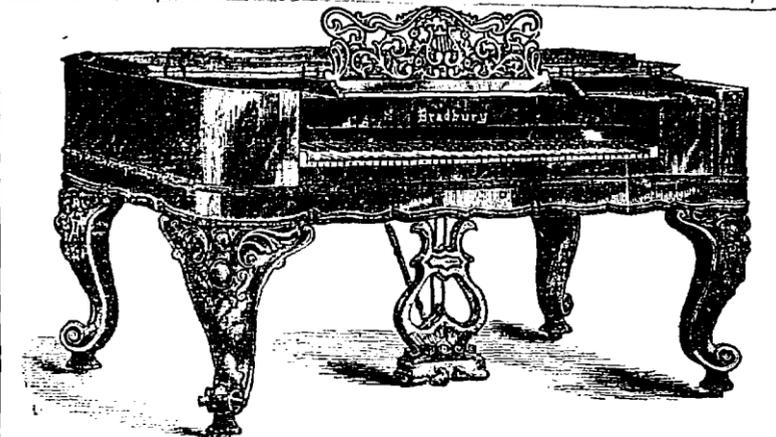
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The following are a few of the many hundreds who have derived great relief from the use of EAGAR'S PHOSPHOLEINE, and whose certificates can be seen at Mr. Eagar's store. E. C. NEWBURY, S. H. SUGART, JOHN LEE, MR. BLUM, ALEX. S. BAYER, ALEX. MCKAY,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

One bottle Eagar'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 former years 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 unfailingly, its pleasant taste and agreeing with the most delicate stomachs.

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

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Marriages.

HOY—DRAKE.—At the residence of the bride's parents, St. George, on the 3rd inst., by the Rev. Ranald E. Smith, M.A., Rector St. Mark's Church, James Hoy, Esq., of Chicago, U. S., to Wilhemina Frances Drake.

CRONKITE—CAIN.—At Knosford, Carleton Co., N. B., by the Rev. J. E. Flewelling, May 3rd, Alonzo Cronkite, to Mary Jane, second daughter of Mrs. James Cain.

GLIDDEN—PARKS.—By the Rev. H. H. Neales, Rector at St. John's Church, Richmond, N. B., on April 20th, William T. Glidden, of Woodstock, N. B., to Hannah Beatrice, daughter of George H. Parks, of Richmond, N. B.

Deaths.

BULLOCK.—At Centreville, Carleton Co., N. B., on April 30, of bronchitis, Robert Wilmot, beloved child of Mr. and Mrs. R. Wilmot Bullock, aged 1 year, 7 months, 3 days.

"Lost awhile, our treasured love; Gained for ever, safe above."

HOYT.—At Halifax, on the 30th ult., at 6 o'clock, after a long and painful illness, Jesse Hoyt, formerly Manager of the Acadia Mines, Stellarton, N. S., in the 45th year of his age.

SMITH.—At Windsor, on May 5th, Rachel, beloved wife of Bennett Smith, Esq., aged 73 years.

PARKIN.—At Salisbury, Westmorland Co., on the 3rd inst., in the 87th year of his age, John Parkin, a native of Middleton, Teesdale, England.

SUBSCRIPTIONS RECEIVED.

- Rev. F. P. Groatorex, Granville, Annapolis Co., N.S.; Miss Grove, Beaver Bank, Halifax Co., do.; Richard Barrett, do., do.; Mrs. Jas. Donaldson, Wolfville, King's Co., do.; Mrs. A. Adams, Halifax, do.; Rev. J. W. Milledge, St. David's, N. B.; John Wilson, Oak Bay, do.; Mrs. Wm. Gillespie, More's Mills, do.; Rev. J. E. Flewelling, Florenceville, Carleton Co., do.; John Bragg, J. P., Wyndham Hill, Cum. Co., N.S.; Rev. J. Constantine, Stanbridge East, Que.; Joseph Forrest, Chatham, N. B.; Wm. Forrest, do., do.; Geo. Dick, do., do.; Rev. Jeffrey Hill, Seaford, Ont.; Wm. Thistle, Victoria Corners, Carleton Co., N. B.; Mrs. Wm. Scott, Moncton, do.; Mrs. Jno. R. Smith, Sr., Arichat, C.B.; Dr. Jas. C. Parish, Yarmouth, N.S.; Rev. J. T. T. Moody, do., do.; Joseph Sarson, Pugwash, Cum. Co., do.; C. W. Hiltz, Chester, Lunenburg Co., do.; W. J. M. Harrington, Shediac, Westmoreland Co., N.B.; Rev. P. H. Brown, French Village, St. Margaret's Bay, N.S.; Chas. Meister, New Ross, Lun. Co., do.; John Veinot, do., do.; Enos Veinot, do., do.; Wm. F. Russell, do., do.; H. S. Rapley, Kincardine, Ont.; Andrew Cowie, Liverpool, Queens Co., N.S.; Wm. Cowie, do., do.; Rev. R. W. Dyer, Alberton, P.E.I.; Jas. Wood, Kildare Capes, do.; Capt. Maxwell, Charlottetown, do.; Mrs. Henry Staples, Nashuakasis, York Co., N.B.; W. N. Shaffer, Halifax, N. S.; Mrs. F. Allison, do., do.; Mrs. Donaldson, do., do.; Mrs. S. B. Raymond, Springfield, King's Co., N.B.; Jno. A. Williams, Londonderry Mines, Col. Co., N.S.; David Phillips, do., do., do.; Jas. Wilkes, do., do., do.; Jno. Delaney, do., do., do.; Rev. Jas. Neales, Gagetown, N.B.; Mrs. Gabriel DeVeber, do., do.; Albert Vail, do., do.; Mrs. Dr. Gilbert, do., do.; Chas. Bragg, River Philip, Cum. Co., N. S.; Mrs. B. Salter, Halifax, do.; Rev. H. H. Hamilton, Manchester, Guysboro', do.; Harding Carter, Oxford, Cum. Co., do.; Mrs. Mary A. Orr, "Waveig," St. Andrew's, N.B.; B. H. Appleton, Carleton, St. John, N.B.; Mrs. Wm. Dunlany, do., do., do.; J. B. S. Raymond, Hayes P. O., Norton, Kings Co., do.; Mrs. Boone, Hampton, do., do.; Wm. Gossip, Halifax, N.S.; Rev. Simon Gibbons, Baddeck, C.B.; Rev. J. A. Kaulbach, Truro, Col. Co., N.S.; Wm. Hallett, do., do., do.; Wm. Earle, North Sydney, C.B.; L. W. Wilson, do., do.; Rev. H. W. Atwater, Port Medway, Queens Co., N.S.; Edmund L. Watson, Durham, Que.; Frank Braman, Digby, N.S.; Rev. D. Smith, Sydney, C.B.; Mrs. C. J. Clarke, do., do.; Mrs. Challoner, do., do.; E. Murphy, do., do.; Thos. M. Corbett, J. P., Williamstown, Carleton Co., N.B.; Abraham J. Stone, Woodstock, do., do.; Jno. Clarkson, Oromocto, Sunbny Co., do.; Rev. W. Greer, do., do.; Rev. John Abbott, Halifax, N.S.; Rev. H. How, Newport, Hants Co., do.; H. Pryor, D.C.L., Halifax, do.; W. H. Keating, do., do.; Wm. M. Connell, Woodstock, Carleton Co., N.B.; Chas. S. Stroppe, Bayfield, Antigonishe Co., N. S.; Henry D. Cleveland, Bayswater, N. S.; Miss Stone, St. Andrew's, N. B.; Mrs. John Harris, Lequille, Annapolis Co., N. S.; Mrs. R. D. Jones, Weymouth, Digby Co., do.; J. E. Parker, Walton, do.; Geo. Gay, St. Eleanors, P.E.I.; Col. Robinson, St. Andrews, N.B.; S. Billings, do., do.; G. H. Stickney, do., do.

1881. SEEDS. 1881.

Messrs. Brown Bros. & Co.

Again, as for the past 23 years, invite the attention of the Public to their large and complete Stock of SEEDS for the Spring of 1881, and beg to thank their friends for past favors, and to assure them that they have taken every care possible to maintain the high reputation their House has secured for

Good and Reliable Seeds.

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

Their list of FLOWER SEEDS

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

GLADIOLI BULBS,

Which have the finest and richest blooms, and also an extensive assortment of colours.

For the convenience of their numerous country customers, Messrs. Brown Brothers & Co. forward all Seeds—excepting Beans, Peas, Corn and Grass Seeds—free of postage to all parts of the Dominion, on receipt of price.

BROWN BROTHERS & CO. Druggists and Seedsmen, March, 1881. HALIFAX, N. S.

McMURRAY & CO. 273, 275 TO 279

Barrington Street, Corner of Jacob St. SPRING OPENING.

Millinery and Straw Goods, Ladies', Misses' & Childrens' Hats & Bonnets. ALL THE

LEADING STYLES. Plushes, Straws, Satins, Ribbons, FLOWERS, FEATHERS, Ornaments, Laces, Fringes, Trimmings, &c.

DRESS GOODS Costumes, Mantles, PARASOLS, GLOVES, HOSIERY &c. NOVELTIES & FANCY GOODS.

Popular Dry Goods & Millinery Stores, 273, 275 to 279

BARRINGTON STREET, CORNER JACOB STREET, AGENTS FOR McCALL'S BAZAR PATTERNS, Spring Catalogues now ready.

LOSTONBURY, July 22nd, 1880.

Messrs. C. Gates, Son & Co. GENTLEMEN.—About one year ago I got sulphur in my eyes, and suffered very much with them. I tried doctors medicine, but it did them no good. A friend told me to try you

RELIEF.

I did so, and one bathing cured them. Some time afterwards my wife's eyes got sore, and she used it with the same effect. I gave some to a friend who had Erysipelas for years, and after bathing with it great benefit was derived.

I am, gentlemen, Yours very truly, F. S. DOYLE.

Sworn to before me. ROBERT DILL, J. P.



PARKER HOUSE, Halifax, 17th March, 1881. To the HOLMAN PAD Co., Halifax, N.S.: Gentlemen,—I suffered for several years, as is well known to all my friends, from dizziness and neuralgia in the head, and a complication of diseases. I have tried everything that money could purchase without benefit, but I gradually became worse, until I gave up all hope of recovery, and was confined for months to my room. Your Pads and remedies have restored me to perfect health and strength, and I feel that it is only an act of justice that I write you this, and I shall always recommend them to all my friends. Yours very gratefully, JOHN CHAZMAN, Landlord Parker House.

Consumption and Wasting Diseases

L. de Bremon, M.D., Knight of Legion Honor, in his work on Consumption, says: Dr. CHAZMAN, of Paris, never mixes Iron with either of the Alkaline, Lime and Soda Hypophosphites Salts. He considers the mixture of Hypophosphites objectionable, preferring in fact the Salts separate, giving them alternately according to the Physiogenic or Pathogenic symptoms produced by either. He also says that the Hypophosphite Salts as sold are generally impure.

EAGAR'S PROSPHOLEINE

contains PURE HYPOPHOSPHITES with NORWAY COD LIVER OIL only. It is free from Iron or any other chemical which will account for its superiority to other preparations offered for Wasting Diseases. Read below the certificate of Dr. Slayter, DATED JANUARY 1881.

The proprietor also has certificates from leading physicians in Toronto, St. John, Halifax, &c., of not only EAGAR'S, proving conclusively that Eagar's Phosphate or Cream is the greatest preparation now in use. Second Certificate from Dr. Slayter.

Since giving you my last certificate I have had many opportunities of further testing your Cod Liver Oil Cream, and as well of comparing its action with the EMULSION AND PREPARATIONS OF OIL IN THE MARKET. I may state that I BELIEVE IT TO BE THE BEST PREPARATION NOW OFFERED TO THE PUBLIC, the drugs and oil being of the very finest quality, while the facilities and machinery used for mixing them are of the most perfect kind. I have no hesitation in stating that where Oil is indicated EAGAR'S CREAM WILL BE FOUND TO BE EVERYTHING THAT IS CLAIMED FOR IT BY ITS PROPRIETOR.

W. B. SLAYTER, M. D., etc., etc.

M. F. EAGAR, Chemist, 157 Hollis St., Halifax, N. S.

The Organist

Of an important city Parish Church, formerly pupil and assistant of the late Dr. Stephen Elvey, Oxford, England, desires an appointment where there is full cathedral service, or where such a service is wanted, and where earnest work will be appreciated. Communicant, Good Choir trainer. Copies of testimonial forwarded if required.

Address, Organist, 29 Birmingham Street, Halifax.

BOOTS and SHOES.

Spring, 1881.

IN STOCK AND MANUFACTURING:

2000 Pair Fishermen's Boots, Men's, Women's, Misses',

Boys' and Children's Boots, Shoes, and Rubbers,

OF EVERY DESCRIPTION.

200 Pair Pure Gum Boots.

ROBERT TAYLOR & CO. Halifax, April 1881.

WICKED FOR CLERGYMEN.

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

Rev. —, Washington, D. C.

OUR CHILDREN.

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

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

MOTHERS! MOTHERS! MOTHERS!

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

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

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

STAMMERING CERTIFICATE.

We, the undersigned residents of North Sydney and vicinity in Cape Breton, having known Miss Lawlor when afflicted with, and sometimes pained by, witness her struggling with the impediment (stammering) have now much pleasure in testifying through this medium, that she has been relieved of the above referred to difficulty. She can now give utterance to her ideas with a freedom of speech at once free, deliberate, and apparently without effort. We learn from her that she attended, in December, the Stammering Institute of Halifax, in charge of Mr. R. B. MacIntosh, he having been empowered to use the method first known to, and practiced by, Professor Butherford, of London, Ontario. We heartily recommend those similarly affected as Miss Lawlor to avail themselves of the privilege of attending an institution calculated to render such valuable aid to both old and young.

TO ADVERTISERS.

GEO. P. ROWELL & CO'S SELECT LIST OF LOCAL NEWSPAPERS. An advertiser who spends upwards of \$5,000 a year, and who invests less than \$50 of it in this list, writes: "Your Select Local List paid me better last year THAN ALL THE OTHER ADVERTISERS I DID." IT IS NOT A CO-OPERATIVE LIST. IT IS NOT A CHEAP LIST. IT IS AN HONEST LIST. The catalogue states exactly what the papers are. When the name of a paper is printed in FULL, PAGE TYPE is in every instance the BEST. With a printed list in CAPITALS is the ONLY paper in the place. The list gives the population of every town and the circulation of every paper. The rates charged for advertising are barely one fifth the publishers' schedule. The price for single States ranges from 25¢ to 40¢. The price for one inch one month in the entire list is \$225. The regular rates of the papers for the same space and time are \$4,000 to \$14. The list includes 953 newspapers of which 187 are listed DAILY and 766 WEEKLY. They are located in 788 different cities and towns, of which 30 are State Capitals, 303 places of over 5,000 population, and 408 country seats. For copy of list and other information apply to GEO. P. ROWELL & CO., 30 Ann St., New York.

CARD COLLECTORS!

First. Buy seven Bars Dobbins' Electric Soap of your Grocer. Second. Ask him to give you a bill of it. Third. Mail us his bill and your full address, and a wrapper from the Soap. Fourth. We will mail you FREE seven beautiful cards, in six colors and gold, representing Shakespeare's "Seven Ages of Man."

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

W. W. McLELLAN, Barrister and Attorney-at-Law, Conveyancer, &c., &c. 149 HOLLIS ST. HALIFAX, N. S. Legal business in all its branches promptly attended to. 42

ROCK CRUSHERS, With reversible Jaws if required. Lycop's Pulverizer for Gold Quartz and all kinds of Ores, &c. This machine is built on same principle of the WYMAN MILLS. Working parts Steel and Chilled Iron, large output, small wear and tear and power. Engines, Boilers, Lathes, &c., OF ENGLISH MANUFACTURE. Mine Rails, Fish Plates, Mine Rail Spikes, Olmch Nails, Out Nails, &c. E. G. SCOVIL, Gold Brook, New Brunswick.

BROOKSIDE FARM. NEW GLASGOW HARRY TOWNSEND, Proprietor.

Breeder of Ayrshire Cows; Border Leicester and South Down Sheep; (Scotch Collie Dogs) and Suffolk Pigs. Also, Toulouse Geese; Pekin Ducks; Bronze Turkeys; Light Brahmas, &c., &c. Correspondence Solicited. New Glasgow, N. S., Mar. 14, 1881.

SIGN OF THE GOLDEN KETTLE.

RENT'S Stove and Kitchen FURNITURE DEPOT, No. 31 BARRINGTON STREET, Spring Stock complete in every department by recent arrivals from Europe and the United States of a carefully selected Stock of KITCHEN FURNISHING GOODS And American Novelties, making the Largest, Cheapest and best assortment in the Lower Provinces. ALSO - A large assortment of Portable Ranges & Cook Stoves, Tin and Woodware, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Clothes' Wringers and Clothes' Mangles, Water Filters, Toilet Ware, Carpet Scrapers, Door Mats, Bird Cages, Jelly Moulds, Brooms and Brushes of all kinds, Wire Flower Stands, Garden Tools, &c. &c. Country Dealers will do well to examine the Stock of home made Tinware, which is the best value in the city. Goods carefully packed and shipped without extra charges.

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

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A VERITABLE DYNAMITE, and is much more powerful than either of those named. Both kinds are put up in strong but VERY TIGHT paper, insuring to the consumer 10 OUNCES of explosive for every pound. The Company are now prepared to furnish the above article with DETONATORS and all the appliances for using this explosive. Instructions accompany every case. They will also supply Best saltpeter Blasting Powder. Soda Sporting Powder of every grade. ALSO - REFINED SATTETE. O. J. WYLDE, Sec'y. 70 BEDFORD ROW.

GUNS Rifles, Revolvers, Shot Guns, Pistols, Ammunition, Setaes, Fishing Tackle. Catalogue free. Address Jas. H. Johnston, Great Western Gun Works, Pittsburg Pa.

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BOOTS & SHOES. The subscriber would respectfully call the attention of the public generally to his Stock of Boots and Shoes, RUBBERS & FELT GOODS, Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE. N. B.—No connection whatever with any other Establishment in the City. At the Old Stand. George Yates, 23 George Street, HALIFAX, N. S. THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. Established 1820. Bells for all purposes. Warranted satisfactory and durable. MENEELY & CO., W. ST., TROY, N. Y. THIS PAPER may be found on file at Geo. P. Rowell & Co. Newspaper Advertising Bureau (10 Spruce St.) where advertising contracts may be made for it IN NEW YORK.

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JOHN K. TAYLOR, Merchant Tailor and Importer, Would invite special attention to his Splendid Stock of

Goods for Fall and Winter Wear, in Overcoatings, Suitings, Trouserings and Vestings, Comprising all the Novelties of the season, and is by far the largest stock of the best Goods in the City.

Clergymen's Clothing, of Every Style, made to order from our own Goods, at moderate Prices, and on

EASY TERMS. Samples Free by Mail. Garments Expressed to any part of the Dominion. Perfect Satisfaction Guaranteed, and no Garments allowed to leave the Premises unless satisfactory. J. K. TAYLOR, Union Street, Carleton, St. John, N. B.

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

DANIEL & BOYD, 27 MARKET SQUARE, ST. JOHN J. & J. D. HOWE, MANUFACTURERS OF

SETTEES,

For Churches, Sunday Schools, and Public Halls, in Ash, and Ash and Walnut of superior quality. All kinds of Church Furniture,

Made to order. PHOTOGRAPHS furnished on application. ESTIMATES made from Architects' Drawings. All work warranted. WAREHOUSES—Market Building, Germain Street. FACTORY—East End of Union Street, St. John, N. B. 25 6m

The Church of England Sunday School Institute Publications.

Instruction for Confirmation for the Use of Senior Class Teachers. By the Rev. E. P. Cachellemille, M. A. Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. O. A. Row, M. A. Lessons on Early Church History. Reprinted from the "Church Sunday-School Magazine." Gladin's Ecclesiae or Church Lessons for Young Churchmen. By the Right Rev. J. K. TICOMB, D. D. The Reformers, their Homes, Haunts, and Works. By Doris M. P. mefather. A Church Sunday School Hand-Book. A Manual of Practical Instructions for the Management of Church Sunday Schools. Compiled by the Rev. E. P. Cachellemille, M. A. Lessons on the Life of our Lord. By Emily E. Deales Bible History Lessons for Junior Classes. By J. Elias Tretter. Elementary Lessons on the Old Testament. By Emily E. Deales. Lessons on Israel in Egypt and the Wilderness. By Sarah Geraldine Stock. Lessons on the Gospels and the Ecclesiastical Year. By Laura Soames. Fifty-Four Infant Class Lessons with Introduction. By George Warrington. Bethlehem to Olivet. A Course of Lessons on the Life of Jesus Christ. By John Palmer. Lessons for the Little Ones. Containing Fifty-Two Infant Class Lessons. By Caro L. Greene. Lessons on the Collects. By the Rev. John Kyle. Steps to Truth. A First Course of Teaching for Sunday Schools. By Eugene and Sarah Geraldine Stock. Lessons on Genesis. By the Rev. W. Samere Smith, B. D. Lessons on the Church Catechism. By Rev. A. Clukey Macpherson, M. A. Lessons on the Acts of the Apostles. By Eugene Stock. Lessons on the Life of our Lord. By Eugene Stock. For sale by J. & A. McMILLAN, 98 Prince William Street, St. John, N. B.

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Just received at this Depository, a large assortment of

Sunday School Library Books.

Quite new and original, and especially adapted to the Sunday Schools of the Church, 13c. and upwards.

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Church Almanacs, 1881, sheet and book. DEPOSITORY AT THE United Service Book and Stationery Warehouse, No. 103 Granville Street. W. M. GOSSIP, Depository. Dec. 1880.

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54 Barrington St., corner of Jacob. A CHOICE STOCK OF Men's and Boy's Clothing, Well assorted, and fully 20 per cent below current prices. Gentlemen's Suits Made to order of shortest notice and latest Fashions.

The whole Stock of DRY GOODS Is now selling off at GREATLY REDUCED PRICES. Everything marked down.

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W. & C. SILVER,

11 to 17 George St., cor. of Hollis, Are now showing a Stock of

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Second to none in the Maritime Provinces. Hair-Cloths. Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of

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Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles. Civic and Military Fur Glove Manufacturers MASONIC OUTFITS Always on hand. OUR SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. To Clergymen, in all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St. CORNER OF SACKVILLE. Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS TROY, N. Y., U.S.A. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

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