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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. 12.

THURSDAY, JUNE 30, 1881.

One Dollar a Year.

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

In his visitation charge at Gloucester, the Arch-deacon stated that during the last twenty-three years there had been built in his Diocese 42 Churches, and 300 Churches had been restored.

EIGHTY thousand acres of land have been secured between Jaffa and Jerusalem with the purpose of establishing a colony there, where the Jews who are persecuted in Europe may find a refuge.

THE latest report of the Japanese Minister of Education shows a steady increase of public instruction throughout that Empire; 3,500,000 now attend school, the males unduly preponderating.

THE saving in coal, by recent processes in the manufacture of pig-iron and steel rails, amounts, for England alone, to about 6,000,000 tons per year, or about one ton in five on the annual production.

THE Greek Government has given an order that the Bible shall be read in the public schools in the ancient and not in the modern tongue. This introduces the Greek Testament into 1,200 schools, which contain 80,000 pupils.

PROF. CHARNAY, in Central America, has discovered the ruins of a city that has been buried at least a thousand years. A house with twenty-five rooms and two cisterns attached has been partly uncovered, and utensils of clay, porcelain, and glass have been found.

THE skeleton of a "finer whale" has been brought from the Pacific Ocean for Prof. Cope, of Philadelphia. The size of the huge mammal may be imagined when it is known that the bones weigh over 12,000 pounds. It is intended for the Permanent Exhibition.

THE oldest specimen of glass, probably made 2000 B. C., and bearing the name of an Egyptian king, is found in the British Museum. Ancient Hebrew glass-blowers, with blow-pipes much like those of our own day, are represented on the tomb of Beni Hassan. The principal elements of ordinary glass are silica (sand), soda, and lime.

At the recent Methodist Conferences of Toronto and London, Ontario, three of the ministers formally resigned their connection with that body for the purpose of entering the ministry of the Church. Their names are William Jameson, M. A.; Thos. D. Gilbert, of British Columbia; and John Ridley. They received credentials of standing, Mr. Ridley being granted honourable mention as to high standing.

PROF. ROBERTSON SMITH, who was censured and suspended from his position as teacher in the University of Aberdeen, by the Assembly of the Scottish Church, because of an article he had written for the Encyclopædia Britannica, on the literary character of the books of the Hebrew Bible, has accepted an offer from the publishers of the Encyclopædia to connect himself with the editorial staff of that work.

MR. JOHN H. SWIFT, of Morristown, New Jersey, died recently at his residence in that place. In his will, after making ample provision for the members of his family, he bequeaths to Bishop Whipple, of Minnesota, \$3,000, to various religious and charitable institutions in connection with the Church, \$50,000; for the perpetual endowment of Church Missions, \$55,000; and to St. Luke's Hospital (Church), New York City, \$10,000.

THE number of pieces of all classes mailed in 1880, in all the post offices in the United States, was nearly three thousand millions, of which more than a thousand millions consisted of letters; or an average of twenty-one letters for every man, woman and child in the whole country. Nearly a thousand millions consisted of newspapers, and over twenty-one millions consisted of packages of merchandise. There certainly is no lack of letter-writers or newspapers among the American people.

THERE is trouble among the followers of "the Prophet." The holy city, Mecca, is besieged by irreverent Arabs, who demand the release of their Sheiks who are held captives by the Grand Scherif. The neighbourhood of the town has been devastated, and the inhabitants within the walls are making the best efforts they can to defend themselves. The Arabs have no Krupp guns, and their operations are slow. It is evident at Mecca, as it is in Constantinople, that Mahomedanism has not the power it once had.

ACCORDING to the *Nazione*, the Florentine police have discovered among the employes of the Roman railways an extensive association of malefactors to whose operations were due the many serious robberies committed along the railway lines. Twelve men, conductors and guards, have been arrested, together with two of the principal receivers of the stolen goods.

THE Bishop of Worcester has refused to convene a Diocesan Synod. *The Literary Churchman* says:—Anything weaker than the Bishop's arguments against the Diocesan Conference system it has seldom been our lot to read, and his memorialists, who have striven to induce his Lordship to reconsider the matter, have a strong claim upon our sympathy.

DURING the last illness of the late Maharajah of Travancore a ceremony was performed which bears some resemblance to the Jewish institution of the scapegoat. A man was found willing, for a consideration (10,000 rupees), to bear the responsibilities of the Maharajah's sins. He was brought into the royal presence, and after the Brahmins had performed certain ceremonies over him the sick man tenderly embraced him. He was then led out of the country of Travancore into the Tinnevely district, with a charge never to return.

ON Tuesday morning in Whitsun week, at Grace Church, Syracuse, N. Y., the Bishop of the Diocese admitted to the order of Deacons David Pendleton Oakerhater, Cheyenne, and Paul Caryl Zotom, Kiowa, two of the Indian young men who, for the last three years, have been pursuing their studies for the ministry under the tuition of the Rev. J. B. Wicks, at Paris Hill. The ordination service was one of peculiar interest and solemnity. The Church of modern times presents no parallel case of savage men captured in war, fierce and revengeful, returning in a few short years as missionaries of Christ and ministers of His Church to their heathen people.

It is to be feared that despite the influence of the Evangelical Alliance the Christian world is nearly as far from either union or unity as ever. The spirit of schism, when once it has tainted the blood, seems as hard to be repelled as nature or malaria. A Baptist paper in Hartford advises, if their members go to a Congregationalist Church, even in places where they have none of their own, and persist in uniting in their ordinances after being admonished, that they should be dropped from the roll of membership, or, in other words, should be looked upon as heathen men and publicans. They thus unchurch the whole body of Congregationalists, and leave them without any valid sacraments.

THE following statistics for this year may be read with interest by those of the Anglican communion who follow the course of the Old Catholic movement in Germany. The statistics only relate to those congregations which sent in their reports to the Bishop at Bonn in the beginning of this year. So the numerical total is in all probability rather under than over stated. The following places show an increase—Heidelberg, Kappel, Ladenburg, Mannheim, Pforzheim, Singen and Zell; in Prussia, Bielefeld, Bonn, Breslau, Gleiwitz, Konitz and Sagan:—

Prussia.....	17,620 Souls.....	16 Clergy.
Baden.....	16,625 ".....	20 "
Hesse	}.....	1 "
Oldenburg		
Bavaria.....	6,545 ".....	5 "
	41,912	42

In the above list of congregations, where the returns were multiplied by heads of households, they have been multiplied by 5. Presuming that the above returns are in some measure defective, we may probably conclude that the numerical strength of the Old Catholic body in Germany at the present time is one Bishop, forty-five clergy, and 45,000 laity in round numbers. The congregations at Cologne, Munich and Breslau are the largest, and are about 3,000 each. In forming an estimate of the work of the Old Catholic Clergy it must be recollected that, though the congregations do not average more than about 1,000 souls to each priest, yet they are generally scattered about the various towns and villages, and that most of the clergy are immersed in literary undertakings. For instance, in this neighbourhood Professor Michelis is constantly publishing, and Pfarrer Riels is editor of the Old Catholic paper.—*Guardian*.

THE development of Mexico has begun in earnest. There are already twenty lines of railway under construction, and as many more have been projected. Some of these roads, like the Mexican Central and the Laredo lines, are from 800 to 1,200 miles in length. Others are mere branches, some of them but a few miles in length. The government has already paid out for subsidies over \$12,000,000.

IN days gone by we used to hear a good deal of fox-hunting parsons, especially if they hunted in pink. Their place has, it appears, been now taken by Dissenting ministers in fancy dress. At a ball given by the Mayor of Birmingham in Easter week, the local paper reports that "Mr. Crosskey, as Prospero, looked a very passable embodiment of Shakespeare's grand hero of 'The Tempest.'" Mr. Crosskey is the leading Unitarian minister of Birmingham.—*The National Church*.

It is announced in the *London Gazette* that the Queen has been graciously pleased to direct letters-patent to be passed granting and declaring that the degrees of Bachelor and Master of Arts and Bachelor and Doctor of Medicine, of Laws, of Science, and of Music, granted or conferred by the University of Adelaide, South Australia, on any person, male or female, shall be fully recognised as academic distinction and rewards of merit in the United Kingdom and the Colonies and possessions of the Crown throughout the world.

WHILE the revision of the Bible is making a great stir among the English-speaking people of the world, a new French translation has appeared, which, like some of the early English translations, is largely the work of one diligent scholar. The translator is Dr. Louis Segond, who has given sixteen years of diligent labor to the work. It is designed for the use of the Protestant Churches. The translation is founded on the most modern texts of the great scholars, such as Tischendorf in the New Testament and the Masoretic text of the Old Testament.

FOREIGN MISSIONS.

A FORBIDDEN LAND.

(Continued.)

THE COREA.—II.

From Mr. Oppert's account of his second visit to this inhospitable country we take the following narration of the escape of the three Missionaries who, as mentioned in our last paper, had succeeded in hiding themselves from the fury of the Regent when Bishop Berneu and his eight friends were beheaded by the tyrant in 1866:—

"The death of the Missionaries did not satisfy Tai-wangoon. A downright hunt commenced for all native Christians which, in cruelty, surpassed all previous persecutions under which they had suffered. Many thousands were put to death, and entire villages were nearly depopulated. Several years later I received from natives in Corea a list containing the names of the places in which these massacres had taken place, and the number of killed in each. Up to that period the number of persons put to death had reached a total of more than 10,000.

Captain James had gone on shore shortly after day-break to take observations, but returned immediately afterwards in a state of great excitement. A Corean had come up to him in a mysterious and secret manner, and had delivered to him a letter for me. The letter written in French I found to be signed by Monsieur Ridet, one of the three French Missionaries who had escaped the fury of the Regent, and who, with his unfortunate companions, had now been hunted for months by his officers all over the country. They had been obliged to hide in the mountains, woods and caverns, and had miserably sustained their lives by the scanty supply of food with which compassionate natives secretly contrived to furnish them. When I looked up after having perused the letter I observed two or three natives, at some distance from each other, walking up and down opposite our anchorage on the shore, who made the sign of the cross when they saw that I had remarked them. I wrote an answer to Mons. Ridet on the spot, promising to render him and his companions any assistance within my power, and offering them a refuge on board our steamer. As soon as my answer was written I set off for the shore, where I was anxiously awaited by the messengers. They were overjoyed at having at last been able to deliver the letter to its address and made themselves known as Corean Christians. Unfortunately, however, my appearance on shore had attracted a

great crowd, whose idle curiosity it was difficult to keep off without creating suspicion against the converts. I managed, with the assistance of the boat's crew, to keep the crowd at a distance while I entered into a short conversation with these men. One of them sat down in a spot sheltered from the looks of the people, and wrote down in Latin "I, Phillipus, a Corean disciple, arrived in this place before midnight yesterday. It would be well if a small boat could come after dark to fetch us." It was certainly a remarkable sight to see this poor, rough-looking and worn-out native sit down and indite Latin sentences. I told him that the ship's boat would be waiting for them at eight o'clock in the evening. Now they were anxious to withdraw from the inquisitive looks of the people round us, so I watched until I saw them off safe before I myself returned to the steamer. Punctually at the hour fixed they were again on the spot, and they were soon safe and sound on board the steamer. There were three of them, a fourth had started back already with my reply to the fugitive Missionaries who were some days journey distant in the interior. It is almost impossible to describe the joy and happiness of these poor people to find themselves surrounded by friendly and sympathizing faces. For forty-eight hours they had not tasted a morsel of food, being strangers they had not dared to ask for anything for fear of being discovered by the authorities. How they did pitch into the viands which were put before them! When their hunger was appeased they found time to give me an account of all that had occurred since my last visit. One of the three Missionaries had contrived to escape safely to China; the other two lived concealed, some three days journey from the coast, in company with some of their catechists, in wild and inaccessible mountain passes. Thither they had fled, travelling by night only. And here they were waiting for a favourable opportunity of escaping. Their position was a very precarious one.

Mons. Jeron told me that on one occasion he and his companions, after a long and wearisome night, march had taken refuge at daybreak in a well-concealed place, where they hoped to find the much-needed repose. To their utmost consternation, however, they soon discovered that they had got into the lair of a tiger—the beast itself was away, probably in search of food, while its numerous growling brood had been left behind in the lair. On receiving these accounts, I seriously considered whether it would not be my duty to try and rescue the unfortunate missionaries in the interior by proceeding there personally. Turning to the Coreans, I asked their advice in the matter. They at once pronounced themselves strongly against my proposal, on the plea that it would be rather an impediment to their rescue than otherwise, as they would find it easier to escape by travelling alone, than in the company of foreign-dressed people. It was decided to abide by the contents of the letter transmitted to the missionaries this morning. This letter duly reached them, and they at once started to join my steamer, the "Empress." Unfortunately, they were mis-directed, and missed the vessel, but reaching the coast safe, they found a native boat to convey them to the China coast in company with several Corean converts, who wished to follow them. The attachment, devotion, and self-sacrifice of the native Christians, dispersed all over the district, who, on the slightest ground for suspicion, exposed themselves to a sure and tormenting death, alone, had rendered possible the escape of the missionaries. And, really, these three rough-looking men, who courageously craved all sorts of danger and death itself, to save their teachers from the fate that threatens them, deserved all praise for their self-devotion. Their plain and unadorned tale, and the description of the sufferings they had undergone to penetrate to us through a country where they had neither friends nor acquaintances, made an impression hardly to be described. Every one of the listeners, and even my Chinese friends and interpreters, got worked into such a pitch of excitement and enthusiasm, that they loudly uttered their admiration of their conduct. They felt and admitted that such self-denial was a thing rare with their own countrymen.

From these natives, I obtained an accurate account of the present state of affairs in the country, and learned something about the terrorism which reigns there."

M. Oppert made a third voyage to the Corea; but did not succeed either in reaching the capital Saoul, or in seeing the Regent, or in persuading the Government to favour such intercourse with other nations as might tend to bring the Kingdom under the softening influence of Christianity and Civilization. So that, up to the present time, this remarkable country still remains a forbidden land to all western nations.

News from the Home Field.

DIOCESE OF FREDERICTON.

SINCE the "Occasional Paper" No. 3 of the Diocesan Church Society was published this month, the Bishop has received a letter from the Society for the Propagation of the Gospel, announcing a reduction in the grant for 1882 of four hundred pounds sterling, or about two thousand dollars.

THE Seventh Annual Missionary Meeting of the Board of Foreign Missions will be held in the City Hall, Fredericton, on Friday evening, July 8th, at 8 o'clock. The Lord Bishop will preside and make an address, and addresses will also be delivered by the Bishop of Albany, New York, and the Rev. Dr. Kingdon. The collection will be for Algoma. We expect this will be one of the largest and most successful meetings ever held in the Diocese.

PERSONAL.—Rev. Dr. Kingdon visited St. John last week, and was the guest of Wm. M. Jarvis, Esq.

WOODSTOCK.—To raise funds for the completion of the new church at Jacksonville, a tea-meeting was held there by the Church people on Thursday, the 16th inst. The day did not prove at all favourable, as it was quite cold and rainy, and many, no doubt, were prevented from attending who would otherwise have done so. But, in spite of the weather, quite a number were present, and the efforts of the Jacksonville ladies were duly appreciated. The tables were fairly overburdened with good things—so much so, that a great deal was left unconsumed, and it was determined to repeat the entertainment on Saturday evening. This evening proving fine, the tables were well patronized, and everything went off well. The ladies deserve a great deal of credit for the energy they displayed in preparing so ample a repast and for the courteous manner in which they waited on their guests. The sum realized was about \$170.00.

PARISH OF BURTON.—The Most Rev. the Metropolitan held a Confirmation in St. John's Church, Oromocto, on Tuesday, the 14th June. The Rector presented seventeen candidates for the sacred Rite of Laying On of Hands. Several candidates from Rusiagonish were prevented by the rain from being present. The Rev. H. T. Kingdon, D.D., and the Rev. G. H. Sterling took part in the Communion Office. His Lordship delivered an earnest and impressive address to the newly-confirmed, showing the reality and responsibility of the vows just renewed, and that only God's grace can give the needed strength to perform the same. He also solicited the interest and regard of the parish for the Coadjutor elect. The offertory was devoted to the funds of the D. C. S., and amounted to \$7.11. After service, the Clergy and Church Wardens (the Lieut.-Governor and C. H. Clowes, Esq.) lunched at the Rectory. Through the thoughtful kindness of some of the parishioners, many beautiful flowers adorned the House of Prayer,—Callas, Lillies of the Valley, Fleur de Lis suggesting to thoughtful minds the hope that those renewing their Baptismal vows might ever wear "the pure white flower of a blameless life."

FLORENCEVILLE.—The Leaflet for Children, No. 3, has been received. In it I read the following: "At present there is no resident Clergyman (with the exception of New Denmark) upon the River Saint John, from the Parish of Bright upwards." As one of the resident Clergymen on the Upper St. John I protest against this. Rev. L. A. Hoyt has been labouring earnestly for 10 years, and I have worked for six years, and are we to receive no credit for what we have done? The writers of these papers should be careful in giving information. If the east side of the river was meant, why was it not so stated? I don't think children generally will understand that only one side of the river is spoken of, unless they are pretty well informed about the position of the different parishes mentioned. By making this explanation in your valuable paper, you will oblige

J. E. FLEWELLING.

SAINTE ANDREW'S.—A Deanery Meeting was held at Saint Andrew's on the 21st and 22nd insts. There were present—The Revs. Ranald E. Smith, M.A., Rural Dean; Canon Ketchum, D.D.; Jos. Rushton, S.A.C.; William Mansfield Groton, M.A.; J. W. Millidge; C. P. Wilson, B.A.; Canon Sills, M.A., of Portland, Me.; J. W. Norwood, of Calais, Me.; and Mr. Welman, of Eastport, Me. On the morning of the 21st a service was held in St. Ann's Chapel, Chamcook, and addresses made by the Dean, on "The Revision"; Mr. Rushton, on the "Labours of the Monks in the Mediaeval Ages in Translating the Holy Scriptures," and Mr. Millidge, on the work done in his Mission. The Rev. Canon Ketchum introduced the speakers. The service was a hearty one, and the addresses well re-

ceived. On Tuesday morning at 8 a. m. the Holy Communion was celebrated at "All Saints" Church, St. Andrew's, the Dean celebrant. The Chapter met at 10.30 a. m., and sat until 1 o'clock. Heb. viii. was read by the clergy in the Greek and compared with the Authorized Version and the Revision. A paper was read by the Dean on the Authorship of the Epistles to the Hebrews, for which a vote of thanks was unanimously passed. The following resolution was also unanimously passed:—

"Whereas The Rev. William Mansfield Groton, M.A., Rector of Trinity Church, St. Stephen, is about to remove from this Diocese to that of Rhode Island, U. S.;

"Therefore RESOLVED, That we, the Clergy of the Deanery of St. Andrew's, in the Diocese of Fredericton, and Province of Canada, while congratulating our brother on his appointment to a sphere of more extended usefulness, wish to express our deep regret for the loss which the Diocese and Deanery of St. Andrew's will thereby sustain. We also desire to record our estimation of Mr. Groton's uniformly kind and courteous manner and his high attainments in theology."

The Rev. gentleman then made a very feeling reply. As usual, the exhortations and questions addressed to candidates for the Priesthood, in the Ordination Service, were read by the Dean. The thanks of the clergy were passed to Mr. Mallory for placing himself, his barouche, and a span of fine horses at their service, for the purpose of conveying them to Chamcook and back. An evening service was held in "All Saints" Church, St. Andrew's, on Wednesday, the 22nd, when, after a well-timed introduction by the Rector, addresses were delivered by the Dean, Mr. Groton, and Mr. Norwood respectively, on "The Revision," "The Duty of Giving," and "Personal Missionary Experience in Africa." Both Churches—"All Saints" and "Saint Ann's"—are perfect gems and in perfect order. St. Andrew's is looking its very prettiest, its beautiful bay almost rivaling that of Naples. Altogether, this was one of the most pleasant and profitable Deanery Meetings which we have held for a long time. The next meeting, which will be the fourth held this year, will meet (D.V.) at Campobello on August 16th and 17th.

NEWCASTLE.—There was an interesting marriage ceremony at Newcastle, June 21st, the groom being Rev. Arthur Hoadley, Curate of Hampton, the bride, Miss Sly, of Warminster, Wiltshire, Eng., who came out in the steamer "Parisian" to Quebec. The ceremony was performed in St. Andrew's Church by the Rev. H. H. Barber, Rector, assisted by Rev. Mr. Forsyth, Rector of St. Mary's, Chatham, Rural Dean. The Rev. W. Wilkinson, late of Petitcodiac, as groomsmen, and his sister, Miss Mary Wilkinson, of Buthville, as bridesmaid. Rev. E. P. Flewelling, of Bay du Vin, was also present, besides a goodly number of the congregation. The service was choral as far as it could be made so, and was exceedingly interesting. There was also a celebration of the Holy Communion. After partaking of a wedding breakfast at the Rectory, the Rev. gentleman and his bride were accompanied to the station by the above named and other friends, who extended their best wishes to the happy couple as they left in the accommodation train for their home in Hampton.

SHEDIAC.—Rev. H. H. Barber, of Newcastle, will shortly move to Shediac to take charge of this Parish, lately held by Rev. Dr. Jarvis.

DIOCESE OF NOVA SCOTIA.

ANNUAL MEETING B. H. M.—The Annual Meeting of the Board of Home Missions will be held in Argyle Hall, on Friday, the 1st July, Chair to be taken by the Lord Bishop of the Diocese at 8 o'clock. The following bye-law is published for the information of those concerned:—

"A General Meeting of the Board shall be held annually, in July, or at the time of meeting of the Synod, to which matters may be referred from the ordinary meetings of the Board, and such appeals addressed as have hitherto been allowed to the General Meeting of Members of the D. C. S."

Certain amendments to the present Quebec Scheme and other important business will come before the meeting. It is hoped there will be a large attendance.

JOHN D. H. BROWNE, Secretary.

AMONG the Ordinations on Trinity Sunday, reported in the English papers, is that of William H. Binney, B. A., of New College, Oxford, as Deacon, by the Bishop of Chester, in the Cathedral. Mr. Binney is also reported as having been appointed to read the Gospel at the Ordination, and as licensed to the Curacy of Tarporley, Cheshire.

HALIFAX.—St. Paul's.—The Bishop of the Diocese held an Ordination in this church on Sunday morning last, when D. R. Sutherland, B.A., of King's College, Windsor, and H. L. A. Almon, B.D., of the Cambridge (Mass.) Theological College, were admitted Deacons. The Rector, the Rev. Geo. W. Hill, D.C.L., preached a particularly able and appropriate sermon, which we regret not being in a position to quote from, and the whole

service was most solemn and striking. The Archdeacon presented the candidates, and the Rev. G. O. Troop, who is so soon to leave for Ontario, also took part in the service. Mr. Sutherland goes as Curate to Mr. Snyder, at Mahone Bay, and Mr. Almon, (whom we warmly welcome to the Diocese), has been placed in charge of Trinity Church, Halifax.

HALIFAX.—Trinity.—On Sunday evening last Trinity Church was opened for Divine Service, after having been closed for upwards of a year. The edifice was well filled, and the services were conducted by the Rev. Dr. Hill and Rev. Herbert Almon. Just previous to the sermon, Dr. Hill introduced the newly-ordained minister to the congregation, urging upon them the importance of assisting him in every way in the important work which he had that day commenced. Mr. Almon then ascended the pulpit and preached a carefully prepared and very interesting discourse from the words, "Blessed are the pure in heart, for they shall see God." Mr. Almon has a full, clear voice, and his effort last evening augurs for him a successful career in the Ministry. Morning and evening services will be held every Sunday in future in Trinity.—Recorder.

DIOCESAN ROOM. Collections, Subscriptions and Donations received for week ending June 25, 1881.

Table with columns for names and amounts. Includes entries for B. H. M. DEFICIENCY, A. Churchman, Mrs. J. M. Campbell, etc.

Total to date.....\$750.30 EDWIN GILPIN, Treasurer. GENERAL FUND, B. H. M. Tusket, per Rev. H. Sterns.....\$25.00 JOHN D. H. BROWNE, Clerical Secy.

BOARD OF FOREIGN MISSIONS.

Received, June 22nd, from "A. D. C.," Twenty Dollars (Five Pounds), for the Diocese of Algoma, dated March 30, 1881. Also, June 22nd, per Rev. D. C. Moore, Three Dollars Offertory at Meeting of Amherst Rural Deanery, at Albion Mines. Also, June 23rd, from Miss Fitzgerald's Class, St. Paul's Sunday School, Three Dollars, for Wawanosh Home. Also, from Rev. Dr. Bowman, Parrsboro', Three Dollars; Port Greville, Cumberland County, One Dollar, for Foreign Missions.

WM. GOSSIP, Treasurer. KING'S COLLEGE, WINDSOR. Received, in response to the Appeal of the Lord Bishop to date:— From Rev. George Butler.....\$10.00 "I".....2.00 Total.....\$12.00 B. G. GRAY, Treasurer King's College, Windsor. Halifax, June 24th, 1881.

D. T. S.—In speaking of the Diocesan Temperance Society on page 4, the following newly elected officer was unintentionally overlooked:—Vice-President—A. J. Cowie, Esq.; M. D.

LOCKPORT.—The Congregation worshipping in Church of the Holy Cross, in this place, was summoned to prayer by the new bell, which rang for the first time on Sunday morning last. The makers are the well known firm of Mencyly & Co., W. Troy. The progress of the Church here in the past few years has been steady. Formerly the spiritual wants of the then few Church people were met by the ministrations of the Rector and Curate of Shelburne, until it was found that more services were needed than it was possible for clergy residing twenty miles distant to give. Up to about four years ago the services were held in the Temperance Hall, and the Presbyterian Meeting House, until it was decided to build a Church, which in due time was raised and consecrated; the latter fact being equivalent to saying that there was no debt, the general custom of the Bishop being not to consecrate until all debts are wiped off. From this time to the present the growth has been rapid, so that now there is an exceedingly pretty Church, well furnished and provided in every way, and means raised to secure the services of a resident Minister, with some outside help. Among the late additions to the Church, besides the bell, are a carpet for the Chancel, matting for the aisles of the Church, etc. There has also been ten dollars subscribed towards the B. H. M. deficiency from the people in Lockport, and this week ten dollars more

are sent from Jordan River, the principal out-station, making in all twenty dollars towards this fund from the infant parish.

PARRSBORO'.—I promised you, Mr. Editor, that, having neglected to send you an account of the fire at the Rectory at the time of the occurrence, I would try to make amends when the damage was repaired, and I now write to fulfil that promise. On the morning of April 29th, at about 9.30, a fire broke out on the roof, caused by the falling of a spark from the oven chimney. Instead of making its way upon the outside, where it might soon have been put out, it went in under the shingles and between the boards into the space above the ceiling of the upper room, and worked along towards the main building, inside, and out of reach. An alarm was soon given, and in a few minutes nearly every man, and many of the women, of the place were on the spot, not to look on, but to work; and work, I can assure you, they did. The fire raged for about an hour, long enough, but for the quantity of water thrown upon it, to have consumed the whole building; But, under Providence, the workers were triumphant, and "all out" was called. While all that could find room to work were fighting the fire and carrying water, others took all the furniture out of the house, and when the danger was passed, kindly carried it all back again, and it sustained but little damage through their careful handling. The building was insured in the Aetna Insurance Co. of Hartford for \$800, and the damage appraised at \$500, for which sum a claim was made upon the Company.

After a month's delay, during which time the repairs might have been effected, and the house re-occupied, the agent received instructions to repair, which he immediately set about doing; and by the time this appears in print, I hope we shall be again settled in our home, rendered all the better for the renovation that has been necessary to make good the injury by fire and water. My family and I have been put to a good deal of inconvenience, and sustained some little loss, but we have reason to be thankful that it was no worse, and I hope the Parishioners will endeavour soon further to complete the renovation of the house by subscribing sufficient to paint the outside, which needs it very much. As this communication will be read by many of our willing helpers, I take the opportunity of thanking all our kind friends who assisted at the time of the fire, and those who took care of us, or offered to do so, during the week that elapsed before we were able to secure a house as a temporary residence.

Having received a copy of a Resolution of sympathy from my brethren of the Amherst Deanery while in Session at Stellarton, I hereby tender to them my thanks for their kindly feelings, and express a hope that no unforeseen misfortunes to myself or them may prevent my meeting them all at our next Deanery meeting. C. BOWMAN.

ANNAPOLIS RURAL DEANERY.—The next meeting of the Annapolis Rural Deanery will take place at Digby, on Tuesday, 12th July. There will be Divine Service in Trinity Church at the usual hour, with Sermon and Celebration of the Holy Communion; also, a public meeting in the evening in the Sunday School House.

HENRY D. DEBLOIS, Secretary. Annapolis, June 30th, 1881.

PRINCE EDWARD ISLAND.

MILTON.—The Bishop of Nova Scotia, on Wednesday, 8th of June, Confirmed at Milton Parish Church twenty-two persons, fourteen males and eight females. The Prayers were said by the Rev. Alfred Osborne; Confirmation preface by the Rector, Archdeacon Read, D. D.; followed by an admirable address and sermon from the Bishop. The Church was well filled; hymns for Ember Day, and 125. 440 S. P. C. K.

GEORGETOWN.—The Bishop was in this Mission on a recent Sunday, and Confirmed 35 candidates—18 males and 17 females. This is the largest number Confirmed in one Mission on the Island during this Visitation. The Cherry Valley class of 24 was the largest class except St. Paul's, Charlottetown. Eleven were Confirmed in Georgetown.

DIOCESE OF HURON.

THE SYNOD of Huron was opened at the Chapter House, on Tuesday, 21st inst., with Divine Service Morning Prayers were commenced at nine o'clock by Ven. Dean Boomer, and Rural Dean Ballard, of St. Thomas. At eleven o'clock, the regular Ordination Service was commenced by singing a hymn, after which the Rev. F. Courtney, of St. James' Church, Chicago, preached the ordination sermon from Second Epistle of Timothy, fourth Chapter, and fifth verse:—"Make full proof of thy Ministry." The Rev. gentleman's eloquent sermon was highly appreciated by the large congregation. The ordination then took place, when Messrs. E. S. Turquand, M. Turnbull, and H. Wylie, of Huron College; G. B. Sage, of Trinity College, Toronto; J. Hale, G. B. Taylor, C. J. Balstone, of London, England; C. O'Meara, of Toronto, and A. W. Chapman, of Boston, Mass., were ordained to the Diaconate, the latter gentleman being ordained for the Bishop of Massachusetts.

The Holy Communion was then administered by the Bishop and Dean Boomer, after which it was

announced that the Synod would meet for business at 2.30 p. m.

At 2.30 the Synod re-assembled, when the roll was called. This occupied over an hour and a half. A large majority of the delegates responded to their names.

Rev. J. B. Richardson was unanimously re-elected Clerical Secretary, and Mr. L. Skey Lay Secretary. Mr. E. B. Reed was retained as Secretary-Treasurer according to the provision of the Canon, and Messrs. James Hamilton and A. G. Smythe as Auditors.

His Lordship the Bishop then delivered his charge, in which he was able to make the following gratifying statement:—

God has again crowned the year with His goodness. Once more we are permitted to rejoice with thankfulness in the fact of a large increase in the free-will offerings of our people for Diocesan and missionary purposes. Two years ago the Diocesan income was \$11,809.46; last year it had increased to \$13,300.25; this year it had risen to \$15,007.85, an increase of \$1,707.61, as compared with last year, and an increase of \$3,298.40, as compared with the income reported at our Synod of 1879.

OUR LONDON LETTER.

(From our own Correspondent.)

The two most interesting events of the week past to Churchmen have been the opening of the Theological College at Ely, and the stonelaying of the Selwyn College at Cambridge, which is to be a sister institution to Keble, at the other University, with this difference, however, that Selwyn is intended to help forward chiefly the Mission work of the Church. At the service in the Cathedral at Ely, the hymn which was sung was accompanied by a military band, which was placed in the triforium, and a grand effect it produced. In passing, I may say that "bands" are very frequently used at special services, where it is desired to invest them with more than ordinary dignity and grandeur. Your people in Halifax might with advantage take a leaf out of our home book in this particular. There are always good military bands to be obtained there, and the aid would be invaluable at Choir Unions and such like celebrations. In speaking of the Religious Societies, the *Rack* says: "This year the leading religious societies have been able to give favourable reports of their financial position, showing in almost all cases substantial increase upon incomes of previous years. Amongst the sums thus announced at the recent meetings are the Church Missionary Society, £207,500; the Religious Tract Society, £193,580; the British and Foreign Bible Society, £209,519; the Church Pastoral Aid Society, £48,519; Colonial and Continental Church Society, £39,715; the Society for the Propagation of the Gospel, £138,288; Irish Church Missions, £19,625; the Church of England Sunday School Institute, £25,285; the Church of England Temperance Society, £7,311; the Church of England Zenana Missionary Society, £13,639; Missionary Leagues Association, £1,585; the Trinitarian Bible Society, £2,673; the London Society for Promoting Christianity amongst the Jews, £84,237; the Protestant Reformation Society, £3,601; the London City Mission, £50,857; Christian Vernacular Education Society for India, £10,826; the Ragged School Union, £7,591; and the Church of England Scripture Readers' Society, £10,775."

Mr. Green is still in prison, but there are hopes of his being set at liberty. The English Church Union has consulted Sir John Holker and Mr. Vanglin Williams, and they are both of opinion that he is in prison illegally, and that if he appeals to the House of Lords, he will be liberated. They both hold, notwithstanding the decisions to the contrary, that no power is given to Lord Penzance to imprison any one for disobedience to a monition issued by the Public Worship Act. It is true that Ecclesiastical Courts have power to imprison for contumacy, and that Lord Penzance is an ecclesiastical judge; but when Lord Penzance is a judge under the Public Worship Act, he ceases to be an ecclesiastical judge so far as the power of imprisoning goes. The lawyers have another point. The writ which sent Mr. Green to prison was not, it seems, properly displayed in the Court of the County Palatine. Upon the latter technical point, Mr. Green may find himself set at liberty one day, and sent to prison again the next. But on the large question, the success of the appeal would be fatal to Lord Penzance. A Judge who may issue sentences which he cannot enforce may as well not be a Judge at all. He is as idle as a painted ship upon a painted ocean.

I cannot congratulate Prince Leopold on the name of the title by which he has been raised to the Peerage. It is all very well in itself, of course—an ancient, a distinguished, and even an illustrious title. But none of its associations are inspiring, and some of them are quite the reverse. Two or three of the Dukes of Albany lost their heads, and even those who continued to keep them, have kept them only by crossing the water, and keeping out of the way of the Headsman and his axe. Of course, there are no risks of that kind for Princes to run now. The title brings with it scarcely any additional power, nor does it shed any new lustre on its bearer. Nevertheless, it is justly regarded as a recognition by Her Majesty of her youngest son's merits, and as such, is popular in the country. It is usually the case, that members of a large family like that of the Queen, have each their particular spheres or departments. The Prince of Wales is

Her Majesty's representative. He is the gracious host, and the welcome visitor *par excellence*. The Duke of Edinburgh has become a trained and experienced sailor, and though the son of the Queen, he has more accomplishments than Captain Corcoran; for besides reefing and steering, he is an adept with the violin—often more difficult to master than an ironclad. The Duke of Connaught is a military man. The Marchioness of Lorne is an artist, so also is the Princess Imperial of Germany. Prince Leopold has gradually become associated in our minds with literature and social questions. He it is who seems most likely to follow closely in the footsteps of his father, and this it is which will endear him to his country. He is well known as a sympathizer with all progress in Art, Literature, and Social Science, and he often presides at a meeting connected therewith, where he delivers thoughtful addresses—words of encouragement to the students, or of respectful praise to those from whom he has learned.

Family Department.

THE THUNDERSTORMS.

"THE GOD OF GLORY THUNDERETH."

Say if there is not glory
In the solemn, awful roll;
If the flash athwart yon heaven
Does not thrill the heart and soul?
The loud reverberation
That tells of danger past,
Of immediate preservation
From the blinding, fiery blast,—
Well rings out its glad message,
Though with trembling we rejoice,
As we list amidst the darkness
To the God of glory's voice!

Say if there is not glory
In the swiftly coming storm;—
In the noonday light o'er shadowed
By the cloud of varied form?
Dark, heavy-laden, riven,
In hopeless speed it drives,
Till across the clear blue heaven
Not one gleam of light survives.
Then from out its sullen masses
Fiery flames leap forth to tell
That the God of glory hideth
Where the clouds and darkness dwell.

Say if there is not glory
When the storm is overhead;—
And the crash, and shock, and sparkle,
In one moment break and spread,
And in its passing splendour,
Like grand, retreating foe,
Scarcely willing to surrender
As he turns with footsteps slow?
Stranger, too, the softened silence,
When the whirl and strife have done,
And the God of glory beckons
For the light of summer's sun.

God out of glory thunders;—
His prerogative alone;
From the "lightnings and the thunders"
That surround His Holy Throne,
Where cherub pure rejoices
In the glowing glory there;
Shall we listen to the "voices"
Ever calling us to share,—
Through the God-man once appointed
As the whisperer of peace,—
When all present perturbations
In eternity shall cease.

SELINA A. BOWER.

Ringland Vicarage, Norwich, G. B.

THE REVISED NEW TESTAMENT.

A Sermon Preached in St. John the Evangelist's Church, Montreal, by REV. WM. WRIGHT, M. D.

"Heaven and earth shall pass away, but my words shall not pass away."—St. Matt. xxiv. 35.

The Holy Bible is the jewel of the Church, a jewel "more precious than rubies," "more to be desired than gold, yea, than much fine gold." It is the sacred deposit of truth which the Almighty has committed to her safe-keeping. It enshrines the faith once delivered to the saints, for which "ye should earnestly contend." It is as the corn which, though it be sifted, "yet shall not the least grain fall upon the earth." And it has the eternal words of the Word of God Himself, who has said "Heaven and earth shall pass away, but My words shall not pass away." Whatever is done to the Scriptures must be of the utmost importance to God's people. I purpose, therefore, saying a few words to you now upon the Revision of the New Testament, which has been grandiloquently styled "the great event of the nineteenth century." This work is set forth as the version of 1661, the one we have always had, "compared with the most ancient authorities and revised." Upon hearing this, the question at once arises: has such ability, have such new MSS. or versions, or other aids, have such greater attainments in learning sprung up during the past two centuries to warrant the undertaking of revision? Witnesses can be adduced whose evidence answers this enquiry in the negative. Dean Alford said "sacred criticism is yet in its infancy." Bishop Ellicott, who inconsistently enough was Chairman of the Revisers, once affirmed, "for any authentic revisions we are not yet mature either in Biblical learning or Hellenistic scholarship." The time has not yet come for such a work. Our age is not the one to be crowned with success. It is, as has been well described, an age "dealing in unlicensed criticism and deceitful dealing with the

Word of God." The principle, too, by which the Revisers was guided would lead to certain failure. It was to overrule, according to Bishop Cox, "the early versions and Greek fathers, as far as it could presume to dictate, on the authority of two or three Egyptian codices reducible, perhaps, to a single original and proceeding from the worst school of ancient Christian thought."

The Revised New Testament is characterized by omissions and changes of parts of the text of the Old Version.

I. OMISSIONS. In the Revised Version several truths and facts are left out which are in the one we use. As examples may be mentioned, the doxology in the Lord's Prayer, the reason for the troubling of the water of Bethesda, the faith required of and professed by the Eunuch before being baptized by St. Philip, and the declaration about the three heavenly witnesses in the first Epistle of St. John. In most of these a whole verse is dropped. In another set of passages the excision is less, only reaching from one to more words. Instances of this occur in the Annunciation, where "blessed art thou among women" find no place; in the sermon on the Mount, where, in the allusion to anger "without a cause," are left out; in the account of the transfiguration "as snow" are not retained; and in the reference to the father of the child vexed with a spirit, "with tears" are expunged. Other omissions are, "take, eat" in St. Paul's description of the institution of the Blessed Sacrament—as well as "unworthily" and "Lord's" in a verse a little further on. "God" is taken away from "was manifest in the flesh," and "He who" substituted. Lastly, some parts are either spaced off or bracketed to throw a doubt on their authority or genuineness, or both. These omissions take from the text and leave it imperfect. They also lead to other disadvantages. Some make it less graphic; some tend to obscure a doctrinal point as that of the Incarnation; and some cause Scripture to contradict Scripture; while in one place, just referred to, all anger is represented as sinful; in another it is not so, for we are told "be ye angry and sin not."

II. CHANGES. The changes in the Revised New Testament are said to be about 10,000. Happily, none of them shew any error in what the Old Version teaches about God, the soul, and the future. The greater number are purely literary, consisting in either verbal alterations, or putting a stop in one place instead of another, or the use of the definite for the indefinite article, or the substituting a modern for an obsolete expression. Many are simply pedantic, and very many are anything but improvements. Several of the changes affect the sense, as in these illustrations. "Hell" is displaced for "Hades," where the latter occurs in the Greek, so that Christ and the rich man, after death, are consigned to the same state, one of torment. "Deliver us from evil" is particularized as "from the evil one," by which the broad scope of the petition, as we use it, is lost, for it includes the evil of our own hearts, and the evil of the world as well as the evil of the Devil. Instead of calling our Lord's mighty works "miracles" they are characterized as "signs," as one might stamp anything that was not supernatural. In place of "good will toward men" in the Angel's Christmas Carol, the words are "among men in whom He is well pleased." "Wisdom is justified of her children" is turned into "by her works." "Lunatics" are made "epileptics." Agrippa told St. Paul "almost thou persuadest me to be a Christian," the New Version represents him as spurning the petty efforts of the Apostle, thus, "with little persuasion thou wouldst fain make me a Christian." "The word was made flesh" is transformed into "the word became flesh," which does not suggest, as the former, He was made or "conceived by the Holy Ghost." And in 1 Cor. xiii. "charity" is withdrawn, and "love" inserted in its place. Yet the two are not synonymous—the first is never applied to express any form of selfish passion such as is denoted by the last. There is the love of money, of fame, of pleasure, &c., and the word love might suggest them, but charity would never do so.

What do these omissions and changes mean? Can they be justified? Certainly not,—as we have seen—on the ground of scholarship, however vaunting it may be of its own independency and sufficiency. Even were it all that could be desired, it alone has no right to change the Scriptures, to chip and mar the Jewel of the Church, to falsify the Divine prediction, "Heaven and earth shall pass away, but My words shall not pass away." No men, however clever,—no single branch of the Church, not even the Church of England, with all her Continental offshoots and American alliance,—has the right to let slip a single grain of the Bible, to let a single word or meaning fall to the ground. If the Bible belong to the whole Church, a part of that Church has no right to meddle with it without the consent of all the other branches, or to make any change in it without their approval. If the re-consideration of the text of Scripture is to be undertaken, there should be representatives from every part of the Church to assume the work, an ecumenical council. Instead of that, it was assigned to a Protestant Committee of 27 members, consisting of some who belonged to the Church of England and others, among whom was a Presbyterian, a Wesleyan, a Baptist, and a Unitarian. It may be urged that any other combination would be impossible, since no Roman, nor Eastern, nor Old, nor other Catholic would join in such a proceeding. What follows? why that till this impossibility be removed, no revision should be attempted, but the

Scriptures retained as they have been from the beginning. The impossibilities of men may be means by which God's will is sometimes wrought. They may be the means of preserving inviolate His Holy Scriptures, of which He has said, "Heaven and earth shall pass away, but My words shall not pass away."

Our old version of the New Testament accords with the Bible of every land in substance, in subject, and in the letter. It has the Catholic text; but the revised work drops out parts of that text and changes its sense in other parts. A single passage thus treated is enough to sever it from the Bible of Christendom. One word "filioque," or "and from the Son," refused by the Eastern Church, keeps millions from holding communion with one another.

The Revised New Testament has no authority. In England it dare not be read publicly in the Church. The Lord Chancellor has declared that any one so using it may be treated as an offender against the law. For the Church of England to adopt it would be to stand apart from the rest of the Church Universal, to hinder the union of herself and them, and to prefer a text purely Academic to one that is Catholic. To adopt it, would be, also, to stultify herself. The Prayer Book would at once become inaccurate; it would contain a different Lord's Prayer, a different Epistle, a different Gospel, and a different expression of its Scriptural statements generally. Furthermore, the Sixth Article would have to be altered. Its words "the New Testament commonly received" mean the version we have always had and not the revised, for that neither is, nor will be, commonly, that is to say, universally received.

The reception of the Revised Testament has been remarkable. It has been ushered in with a great flourish of trumpets. It has been magnified into a work of the greatest importance. The rush for it exceeded anything of the kind ever made for any book previously. Hours before the warehouse doors were open crowds sought a copy. Ten loads were carted away to the shops. Two millions were sold in two days. It was enquired after as the book in which there was no hell nor devil; and many seemed to think it was to relieve the world of a monster that had become insufferable. It has been variously criticized. Among those who reject the plenary inspiration of the Scriptures and weaken the evidence of our Lord's Deity, as it does, it has been most popular. By several of the best reviewers it has been denounced. One writer says "it is bad English, bad grammar, and the whole thing is a bungle."

"Prove all things," prove the Bible by the voice of the Church, its "witness and keeper." What though there be 135,000 readings of the New Testament she is our guide. We must take for Scripture what she receives as it and not what is tampered with by those who bring in another version. What though there be blemishes in the old version: there were blemishes in the Septuagint, yet Christ used it. They do not affect either the integrity or the sense of the text. Insignificant blemishes are a far less matter than the flood of evils which would be let loose by the adoption of this revision. It would depreciate "three hundred millions of Bibles out in the world," as well as the vast array of Commentaries, Dictionaries, Handbooks and other works with which it is out of gear. But what are these to consequences which nothing can remedy, such as the undermining of the faith of the unlearned and the strengthening of the hands of the scoffer. By this revision the pious feelings are outraged of more humble Christians than can be told; by this work the bitter taunt is fanned: where is the boasted stability of Scripture? what better is your Bible than the abortions of ever-shifting science as she travails through her stages of transition? what means that saying "Heaven and earth shall pass away, but my words shall not pass away?"

"Hold fast that which is good." The merits of the version we have used are indisputable. It has been pronounced by Selden to be "the best translation in the world," and by another "a master piece of English prose." "It reflects the meek wisdom of earlier days in its every utterance. It appeals to every devout Christian as the version of Bishop Andrewes and his pious-learned allies." "It has worked blessings and revolutionized the nations for good." "Its sacred pages are hallowed by the dearest associations." It has led many of your kindred to the pearly gates of Paradise, and can do the same for all. It was the book your loved parents prized. In its treasured lines they taught your infant lips to read the truth as it is in Jesus. It appeals with the constraining force of one that has ever done good; and it links you with all who have loved God most and served Him best during the centuries that are past. Realize the glorious band of the faithful lifted up on the wings of the dear old pages above the sorrows of earth and joined to the blessed assembly of those who are in perpetual joy and felicity. From its pages, it may be, wet with many a tear and impressed by many a mark, they drew the hope of eternal life. Surely what sufficed for them may well suffice for you. Their revision was not of the Bible, but of their lives. They might tell us, it is not so much a new book we need as the better use of the old. Be true to it. And let your highest esteem be shewn by gaining from its well-worn leaves more and more of the mind of Him, who has said "Heaven and earth shall pass away, but my words shall not pass away."

The Church Guardian,

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THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The immense proportions which this Society has already attained in England, and the great interest awakened in the United States by Mr. Graham's recent visit, lead those who have blessed God for the movement, to look forward with confidence to a day, not so very far distant, when every Clergyman of the Church shall have taken one or other of the Society's pledges, and when a Parochial Branch shall have been formed in every Parish throughout the world. There are still, we know, some good men who from mistaken ideas of its obligations, or from other wrong views, persist in opposing it, but their numbers are growing less and less every year, as the principles and operations of the Society are becoming better understood. We believe that ultimately the Society must be successful, because its advocates are men of mind, and men thoroughly in earnest. Bishops and other Church Dignitaries, noblemen and other leading Laity have joined the Parochial Clergy in organized effort against the evil. Its advocates are not men ignorantly fanatical, or men easily led away by an utopian idea. Intellectually they are inferior to none, and their earnestness and honesty of purpose have been universally recognized. It will not do to sneer at such men. They are too much in earnest to be trifled with; and the seriousness and dangerous nature of the evil no man can deny. In England the movement has already done much to stem the tide of intemperance, not only by direct appeals to those who drink, but also by the establishment of counter attractions to the Gin Palaces and other places of public resort of a questionable character. To the joy and comfort of her children the Church has joined issue with the foe, and by the use of her own organized agencies she has taken at once the commanding position which in the Motherland is hers by right, and even her enemies have been compelled to applaud the noble and successful fight which she has waged against the national vice that, like a mighty whirlpool, has been swallowing up, year after year, thousands and tens of thousands of her children.

In nearly every Diocese in England, a Diocesan Church of England Temperance Society has been organized, and in many hundreds of Parishes Parochial Branches have been formed. At least two of the Royal Family (Prince Arthur, Duke of Connaught, and Prince Leopold, Duke of Albany) are active members of the Society, and have shown their warm interest by speaking at public meetings in its favor, and otherwise advocating its principles. The two Archbishops, and a majority of the Bishops are Patrons and Members, having subscribed to one or other of its pledges. The Duke of Westminster and scores of the nobility are actively interesting themselves in its behalf. It will, therefore, we hope, be considered far from presumptuous on our part, if, with these great names, in advocating the claims of this Society, we urge upon all that the duty of the hour, above and beyond everything else, lies in the work of the Church against Intemperance, which destroys both the bodies and souls of so many of her sons, cripples her energies and Missionary enterprises, and impoverishes her treasury.

THE WORK IN NOVA SCOTIA has been directed in the past principally to the establishing of Coffee and Lunch Rooms, which have proved so successful in

England. Two of these establishments have been opened in the city of Halifax and have been very successful. Recently a large and attractive place has been leased, in the very heart of the city, at a rental of \$400 yearly, and has been fitted up with many conveniences, and there is every prospect of a large and constantly increasing patronage.

At these Coffee Rooms a good hot meal of meat and vegetables can be purchased for ten cents, a cup of tea for three cents, and almost everything ordinarily eaten at equally low rates. The result of these reasonable charges has been to lead many who would otherwise have attempted to satisfy their appetites with ardent spirits to eat a good meal instead, and thus to save themselves and families from the disgrace which drink entails.

At the Annual Meeting of the Diocesan Temperance Society of Nova Scotia, held in Halifax a few weeks ago, the following were elected office-bearers for the ensuing year:—*Patron*, The Lord Bishop; *President*, Rev. W. J. Ancient, Rawdon; *Treasurer*, W. C. Silver, Esq., Halifax; *Secretary*, Mr. S. H. Shreve, Halifax; *Council*, Rev. F. J. H. Axford, Cornwallis; Rev. J. Ambrose, Digby; Rev. V. E. Harris, Acadia Mines; Rev. J. L. Bell, Dartmouth. Revs. John D. H. Browne, Dr. Hill, A. J. Townsend, and H. J. Winterbourne, Halifax; Hon. P. C. Hill, Col. Fremantle, and Messrs. W. M. Brown, R. J. Wilson, Thomas Brown, John H. Balcum, A. J. Artz, W. H. Wiswell, and Thomas Forbes. The Society appointed a committee, consisting of Rev. J. D. H. Browne, and Messrs. W. C. Silver, Dr. Cowie, and S. H. Shreve, to report upon the best means of extending the usefulness of the Society, and directed them to correspond with the Rectors of the several parishes of the Diocese, looking towards the formation of Parochial Branches.

The Venerable the Archdeacon and fully one-third the clergy of the Diocese are total abstainers, and the other two-thirds are favourably disposed towards the Society's work, so that there are no obstacles in the way, so far as the clergy are concerned, of the Society planting parochial organizations in every parish.

On Friday week the Rev. Heber Bullock, D. C. L., delivered a particularly powerful address on the subject of Temperance, before a public meeting, in the Freemasons' Hall. The Lord Bishop occupied the Chair, and on the platform were several of the city clergy. The audience, a highly respectable one, testified their appreciation of the speaker's arguments and eloquence by hearty applause. The lecture was a very able one of about one hour and a half in length, and did Dr. Bullock infinite credit, while it must have done the cause in Halifax much good.

There is, we trust, a bright future before the Society in Nova Scotia, in overcoming the prejudices and customs of a class not hitherto reached by the Temperance movement.

THE NOVA SCOTIA COLLEGE QUESTION.

THE College Consolidation meeting on last Thursday evening having been called for the special purpose would seem to have been unanimously in favor of the project, when in fact a majority present were simply onlookers who took no part whatever in the proceedings. His Lordship the Bishop and quite a number of the Clergy and Laity who were present heard nothing to induce them to go into opposition to the existing Colleges. The speeches were neither able nor convincing. It is to be regretted that the promoters of the meeting thought it wise not to permit a full and free discussion as to the feasibility of the proposed scheme. Had they done so the views of the Bishop and others qualified to express an opinion might have been obtained. Although an organization was formed, several of the officers elect were not present, and were placed in the position without their consent having been obtained. We understand this was the case with both the gentlemen who are Alumni of King's College—the President and Treasurer—Hon. Judge Wilkins and C. B. Bullock, Esq.

We urge upon the Alumni of King's College the duty they owe their Alma Mater to rally round her standard, and help to lift her still higher as an Institution of which they may continue to feel proud, for we do not think there is much to be expected from the meeting of Thursday evening. We trust the efforts now to be put forth, in order to increase the efficiency of King's College, will result in creating a host of new and warm friends and liberal benefactors.

THE HOLY EASTERN CHURCH.

No. IV.

By REV. H. H. BARBER, S.A.C.

I wish my readers to understand that my object in writing these papers is not to give a detailed history. Time and space forbid more than the merest outline of leading events, turning points. My own hope is that such an interest may be created as shall lead to a desire for further knowledge and a more intimate acquaintance with that Church from which we receive our origin.

For the commencement of the Eastern Church I must refer you to the narrative in the New Testament. It is there, in the Holy Gospels, in the Acts of the Apostles, in the Epistles to the various Churches and to individuals, and in the Book of Revelations, where we find our earliest accounts. In that upper room in Jerusalem, on the Day of Pentecost, there it was that the Holy Spirit came down with a sound as of a rushing, mighty wind, filling all the house, and settling, in the form of tongues of flame, upon each one present. Then the Church, as a visible community, began that life against which "the gates of Hell cannot prevail." The Lord Himself had prepared His Church a body in the "hundred and twenty" souls who were gathered together there, "waiting for the promise of the Father." In these, thus assembled and endowed with that Holy Spirit Who should "guide them into all truth" and bring all things to their remembrance whatsoever He had commanded—in these began the Holy Eastern Church; and it was with that wisdom which they received from the Holy Ghost they established "the Kingdom of God" on earth. How the news of this strange sound, so unlike anything heard by man before, spread through the city—how, in a very few minutes, a vast concourse of people, who had come from all parts to Jerusalem to be present at the feast, from the Tiber to the Euphrates, from the Euxine to the Nile, congregated around the house in which the disciples were—how, as it were, on the spur of the moment, Peter, the Apostle, standing on an elevation, preached the Lord Jesus Christ to them—how three thousand of this multitude accepted the testimony of Peter and of the other Apostles and were baptized and received into the Church—all this is told in those first two chapters of the Acts of the Apostles. And we ourselves, from our own experience of the influence of true religion upon human nature, know how eagerly the "glad tidings," the "good news of the Gospel of peace," would be told by them on their return to their homes. In this manner, within a very few weeks, Christianity, to some extent, was spread throughout the world, and the way prepared for the more definite teaching of the Apostles and those whom they commissioned.

But of the Sacred history of the Early Church I will say no more for with this all should be familiar. Only this will I add, that as a body of Christians were collected together in any city an elder, that is a priest, was sent to take charge of the Church there, while the Apostles, as Bishops, retained the oversight of all. Then as time wore on and the care of the Churches began to press on the Apostles,—when the weight of years began to tell upon them, and the increased burden of ever-growing duties was felt more and more, lest the Church should be left without overseers, they appointed and consecrated Bishops to succeed them in their office, and to continue the work which had been begun. Of the truth of this we have abundant proof in St. Paul's Epistles and in the Revelation of St. John. In the latter we find short epistles addressed to "the Angels" of the Seven Churches of Proconsular Asia, and without doubt these so-called "angels" were the Bishops appointed by the Apostles. Clement, Bishop of Rome, mentioned by St. Paul in his Epistle to the Philippians, says "the Apostles knew, through our Lord Jesus Christ, that contention would arise about the name of Episcopacy, and for this reason they appointed certain persons, and handed down an order of succession." Thus we have the establishment of the Eastern Church, and thus we have provision made for her uninterrupted continuance. That she has maintained this apostolical succession is a fact which has scarcely been called in question; hence it is unnecessary for more to be said here on the subject.

At the end of the first century the Church had been planted in almost all parts of the then known world. In Ephesus the "Blessed Disciple" S. John was still alive, as bishop of that Church whence we Anglicans have our Liturgy: but if we turn our eyes from this flourishing city to Jerusalem we may see that our Lord's prophetic words had been carried out to the letter; for little is to be found there than ruin and the blackened walls of the once glorious Temple; yet still a Church of Christians is to be seen struggling for existence, over which Symeon, "the Lord's brother" is presiding. Few, however, are to be found whose bodily eyes saw the Lord; true, Ignatius, the aged bishop of Antioch, is said to have been the little child whom our Blessed Lord placed in the midst of His Apostles to teach them that lesson of humility, but of this we have no positive proof; but there were many yet living who had known the Apostles and had been baptized by them. Polycarp, Bishop of Smyrna, the disciple of S. John, and Clement the Bishop of Rome are to be numbered among this distinguished company. This is the period which has, perhaps, more than all others, the greatest attractions; for it is, as one says, sufficiently closely connected with Apostolic

times to give it some security for the purity of its doctrine and its discipline. As yet the Church had not been modified to meet the supposed necessity of the hour, neither corrupted by her alliance with the State, nor had it become sufficiently advantageous to be connected with her that the worldly-minded professor had sought membership;—so that to these Primitive days we look, through mediæval and intermediate ages, and appeal to them as affording the purest standard of doctrine and discipline.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

IX.

The Fourth Commandment. This Commandment affords us an excellent example of the exercise by the Church of the power of binding and loosing which our Lord gave. (St. Matt. xvi. 19, and xviii. 18). This power of binding and loosing must be distinguished from that of remitting and retaining. (St. John xx. 22, 23). The former has for its subject things or laws, the latter persons and sins. The letter of this Commandment enjoins us to keep holy the Sabbath, i. e., the Seventh Day. From this the Church has loosed us, and no one now thinks of keeping it; but at the same time the Church has bound us to keep holy the first day, and that law is now of Divine obligation. We see here also the limit of the dispensing power of the Church, for though no limits are expressed, a reasonable interpretation must be given to the words. The Church could not dispense men from the obligation of worship altogether, any more than she could dispense with the law against murder or theft. But the particular days for worship are quite matter for her regulating. Sometimes the mode of observing the day is a matter quite within the regulation of the Church, provided, of course, that the purpose of the day is kept in view. And here we must go much beyond the letter. To rest from work is all that the letter of this Commandment enjoins. So a few would have kept his Sabbath if he remained guilty at home and did no work. A Christian most certainly will not keep the Lord's Day in that way. The same authority which tells him to keep the day, tells him how to keep it. He must not only rest from work, but he must give time to the public worship of Almighty God. Staying at home to "read my Bible by myself" wont do. If a man said prayers and read his Bible and sermons all day at home, that would not be common public worship, nor be any excuse for the wilful neglect of it.

The Church has enjoined the observance of other days. You will find them all in the Prayer Book; e. g., Christmas, Ascension, All Saints Day, and other minor Saints Days. Also Penitential Seasons and Days of Fasting and Abstinence, Advent, Lent, and all the Fridays in the year. The same degree of strict observance is not required for all these days. We must take a common-sense view of things. An ordinary Saint's Day is not to be kept like a Sunday, nor every Friday like Good Friday. The danger, however, lies quite the other way, and I should rather have warned you not to keep Sunday with no more strictness than most people give to an ordinary Saint's Day, nor to observe Good Friday as most observe every Friday.

Under this Commandment you will examine your conscience, whether you have kept from unnecessary work on the Lord's Day, and regularly attended public worship; whether you have staid away from Church, without necessity, all the morning, and gone only in the evening—(fancy a man in business or at a trade not going to his office or workshop until evening); whether any recreation in which you have allowed yourself has interfered with due attendance at God's House; whether you have, according to your opportunities, observed the other Holy Days; whether you have taken due use of such special opportunities as have been given you in Advent and Lent, and practised abstinence during these seasons; whether you make every Friday a day of abstinence. You will specially resolve through your life to be regular and constant at public worship, and not to yield to those miserable petty excuses by which men so often try to quiet their consciences as they neglect this duty. When you are tempted to keep away from public worship, ask yourself, Would this weather, this indisposition, keep me from my business? Answer honestly, and act rightly.

This Commandment speaks of labouring on six days, as well as of resting on one. "To serve God truly all the days of my life" is the explanation given of it in the Catechism. So the due use of all our time should be a subject for your examinations and resolutions.

The explanation of the Fifth Commandment given in the Catechism is so full that little further need be said of it. But it is an exceedingly important one on which you are to question yourself. Look back over your life, and see what disobedience there has been towards parents, or any placed in authority over you. Remember the principle the Apostle lays down about obedience—"Not with eye service as men please"—and judge yourself by that standard. There will be much room for good resolutions for all your life to come. Remember, that we are never free from authority. There will always be those to whom we shall owe obedience, even while as time goes on, there are those who owe obedience to us, and we shall never rule well those

who may be under us, unless we have been, and are obedient to our own superiors. Make a due submission to all lawful authority, a principle all through your life. Proper respect is to be shown to those above us. If we are such fools as to think no one is above us, we shall have none to whom we will show respect. But I hope better things of you. I might put this on much lower ground; merely, proper self-respect will always lead us to give due respect to others.

Speak of and to your parents with proper respect. Do not neglect them in their old age. Your duties towards them continue as long as they live. In the 6th Commandment turn to St. Matthew v. 21-26. Anger, quarrelling, hatred will be the principal heads under which you must examine yourself about this Commandment. Observe our Lord's rule about our conduct when injured or offended by a brother Christian. It is *not* if he smite thee on one cheek, turn to him the other; if he take thy coat, give him thy cloak also. Those directions referred to the conduct of Christians towards the heathen world without. Quite different is the direction about an offending brother. You will find that in St. Matt. xviii. 15-17, and St. Luke xvii. 3, 4: If thy brother sin against thee rebuke him, and if he repent forgive him. But, now, see how the "rebuke" is to be given: "Go and tell him his fault between thee and him alone;" and that in the hope that thou mayest "gain thy brother." Now, if this simple rule were followed, how much ill-will would be prevented.

Too often if a person is offended, he says "I will not speak to that person again." Our Lord says "Go and speak to him about it." And worse than that, he goes and tells his brother's fault to some third person, instead of "between thee and him alone." Of course what he says is repeated and made worse. Our Lord supposes that others being brought in shall be the *second* step; and then the offending person is to be present when his offence is told. Take these rules: If I am injured, and the injury is worth taking notice of, then I must speak about it *first* to the offender alone, and to others only in his presence. The whole idea running through our Lord's directions is, that a Christian injured by a brother, is much more troubled about his brother's sin than about his own injury. His great wish is to bring his brother to acknowledge his fault 'that he may be able to forgive him.' Examine yourself about this.

Or to Anger, the first sudden feeling may be unavoidable, but "let not the sun go down upon your wrath." About bearing malice get an honest answer to these two questions—(1). Would I injure this person if I could. (2). Would I do him good if I could. And don't be to easy with yourself about the first. You may not wish to injure him by deed, but do you say, or would you say injurious things about him. I have not thought it necessary to dwell upon the letter of this Commandment, but this much should be said. The destruction by any means of unborn human life, is a breach of this sixth Commandment.

SOMETHING OF THE LITERARY HISTORY OF THE BIBLE.

Compiled by the Curate of Yarmouth.

No. II.—(Continued.)

Cromwell, with all his unholy ambition and pride, his unprincipled conduct, and his reckless obstinacy, certainly expressed reverence for the Scriptures. He it was who assisted, with his influence and his purse, Coverdale, the same translator already mentioned, to bring through the press the "Great Bible" so called because of its size (1538-9) They selected Paris as the place for printing it, not because of opposition at home, but simply because better work could be done abroad. Although they were working with the permission of King Henry of England, and under the license of the King of France, Coverdale remembered the past too well to be over confident, and he therefore forwarded to England the sheets as fast as printed. How well founded his suspicions were is shown by the fact that the Roman Inquisition in France, issued an order in December (1538), prohibiting the printing of this Bible. Coverdale and his assistants tried at once to send away the latest sheets printed, but this was found impossible,—it was only with the greatest difficulty they themselves escaped; the sheets were seized, some were burnt, but "four great dry fags full" were sold to a haberdasher "to lap his caps in." But happily after a little while, again through the influence of Cromwell, the workers returned to Paris, and succeeded in recovering their presses, and even, somewhat later, a good deal of the printed matter from the man to whom it had been sold. This edition was finally completed in England in London in 1539, and injunctions were issued to the Clergy (by Cromwell) to provide "one boke of the whole Bible of the largest volume in English to be set up in the Churches." In these same injunctions the Clergy were informed that "the charge of this Book shall be ratably born between you, the Parson, and the Parishioners, that is to say, the one-half by you and the other half by them."

This liberty to read the Bible without fear of persecution was received with joy, not only among the learned, "but," says Strype, the Annalist, "generally all England over, by the vulgar and common people, and with what greediness God's Word was

read, and what resort to places where the reading of it was! Everybody that could bought the Book, or bought it, or got others to read it to them if they could not themselves, and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the Holy Scriptures read!" The later editions of the Great Bible had a preface by Cranmer, and so came to be called "Cranmer's Bible." One matter, trifling in itself, yet interesting as shewing the way in which Henry's capricious will was watched, may be noted here. When the first editions of the Great Bible were issued, we have seen Cromwell had much to do with the work. He was then in high favour with the King. The title page bore a shield, upon which were emblazoned Cromwell's arms. In the edition of 1541 the shield is there, but it is blank! Cromwell had fallen. In the month of July he had been beheaded on Tower Hill.

In the rapidly-changing scenes which followed the death of Henry in 1547, and the short reign of the young Edward VI., the temptation is strong to wander a little from our subject and speak of the general progress of the Reformation; but we must restrain ourselves.

We all remember that simple little story which shows Edward's respect for the Bible; how that, wishing one day to reach for himself a book on a high shelf, he was offered a Bible as a footstool; but he refused to place his foot upon it, and strongly condemned the conduct of the attendant who had thus thoughtlessly treated the Sacred Volume. He reigned but six years and a half, but during that short time there were fifty editions of the Bible issued from the press—eight in each year.

No new version was attempted, but men could read those already provided without hindrance. Coverdale and Cranmer were still at work, even Bonner set up a copy of the Bible in St. Paul's Cathedral, London, and Gardiner, in Convocation, spoke favorably of Bible translating. But like a sudden darkness of eclipse and storm there came a change, when Edward died, and the Roman Mary became Queen. A proclamation forbidding the reading of the Scriptures was issued. Gardiner and Bonner showed themselves apt pupils of such a mistress. During five years 277 persons suffered death for their religious opinions; among them Rogers, Hooper, Latimer, Ridley, and Cranmer. Bonner was the high-priest of this holocaust as Cowper says:

"When persecuting zeal made royal sport,
With royal innocence in Mary's court,
Then Bonner, blythe as shepherd at a wake,
Enjoy'd the show, and danced about the stake."

When Mary was married to Philip of Spain in 1554, and the grand procession passed through London, among the decorations of the streets was a picture of Henry VIII. with a sword in one hand and a Bible in the other, giving the volume to his son Edward. The artist was brought before Gardiner, severely reprimanded, called "villain and traitor," and commanded to daub over the book, and paint a glove in its place, in doing which, the story goes, he spoiled the king's hand; for he "wiped away a portion of fingers withal." Bonner promulgated his decree that, within his jurisdiction texts from Scripture should no longer, as was customary, be painted on the walls of Churches; commanding all in office to "abolish and extinguish such manner of Scriptures, so that by no means they be either read or seen."

When the eminent and good men, whose names we have mentioned, fell victims to religious hate, Coverdale escaped, through the solicitation of the King of Denmark, to whose country he fled at the first opportunity. Through all these troublous times there were hundreds who were faithful, and so concealed their Bibles that officers of the law

" that volume sought in vain,
Enjoyed by stealth, and hid with anxious pain;
While all around was misery and gloom,
This showed the boundless bliss beyond the tomb;
Freed from the venal priest, the feudal rod,
It led the weary sufferer's steps to God."

(To be continued.)

"J. W. H. R.'s" communication will appear next week.

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.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "J. W. H. R." is evidently an honest man. I ask him an honest question in the hope of an honest answer: Does "J. W. H. R." believe in his heart of hearts, that in the event of an appointment to the Parish or Parishes with which he is best acquainted being necessary, if the machinery he so honestly approves of were employed on the occasion, whether he believes that the choice of the "managers" and the wish of the great body of the "Parishioners" would be likely to light upon the same man?

NON DUBITO QUIN —.

WHAT IS FAITH?

(To the Editors of the Church Guardian.)

SIRS,—In reply to "Catholic (Lay)." Faith and Opinion, what is Faith? Take the Creeds, and even the first nine Articles of Religion. Well, if that be the basis of unity, what becomes of our position? Of the 400 sects, but few would have any "appreciable difference of holding." Is there no such thing as Apostolical Succession? Is it a matter of faith or of opinion? Is prayers for the dead a matter of faith or of opinion? Now we ask, What is opinion? The bond of unity is "to tolerate such differences all around"—differences of opinion, we presume. Very well; let one priest preach, say Apostolical Succession and prayers for the dead; let another flatly deny both (they are only matters of opinion say) and let them exchange pulpits with full liberty, and see where unity will be. Congregationalism, even with life, (though preferable to sloth) is not unity. Catholic and Congregational are directly opposed the one to the other. What are the marks of the Catholic Church? Let it be written in letters of fire across the blue canopy. Unity is the mark of Catholicity. "X Y" is a strong and determined Catholic Churchman; but to ask him to believe that we of the Church of England do shew the mark of Catholicity, is to ask him to believe that which is untrue. Amid the war of words, and the clang of theological disputation, the Catholic Church must have a bond of unity somewhere. "Catholic (Lay)" has not touched the skirts of the question; it remains, What is the bond of unity?

Yours, etc., N. Y.

WHICH IS THE CHURCH?

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "Rothesay" says that I deny the claim of the Baptist, Congregational, Methodist and Presbyterian denominations to be considered churches in an unusually extreme manner. Well, I did not intend to be either ambiguous or equivocal. Will you allow me to say a word on the reasons "Rothesay" gives for considering these denominations to be churches. If I understand him, he says we cannot accept the testimony of history in favour of the existence of One Catholic and Apostolic Church, visible in all ages from the Apostles' days till now; for this reason, history is dim and full of contradictions. I presume that he is a student of history, otherwise he could not tell whether it was dim or clear, full of contradictions or consistent with itself. How is it then that he accepts the testimony of history in favour of the claims of the book we call the Bible to be the Word of God, the inspired word of truth? If there be dimness and contradictions in the testimony history gives to the Church, there are equally dimness and contradictions in the testimony history gives to the Bible. If we must reject the One Catholic and Apostolic Church, visible from the beginning, in the world, because we think history is dim and has contradictions, we must reject the Bible also. But it is possible that history may resemble mathematics and have not quite all the dimness it is credited with. Boys, and men, too, occasionally see dimness and contradiction in the reasoning by which the fifth or forty-seventh Propositions of the first book of Euclid are proved, and for this reason vote mathematics a delusion.

Your correspondent assumes that the Mystical Body of Christ, the Church is an invisible body. I confess I cannot find any evidence of this in the Bible. But much to show that the Mystical Body of Christ, the Church, must necessarily be a visible body. Much is said touching the Church that could be said of a visible body only. Again, when Christ rose from the dead, He rose with a spiritualized human body, which, so far as we know, is naturally invisible to mortal man; Christ rose from the grave with a human body commonly invisible; but He did not require His disciples to believe that He brought a human body from the grave, because He told them so. He made that body visible to their weak sight; showed its proper signs, the wounded hands and pierced side, and not till then did He require them to believe in it; so His Mystical Body, the Church, is to be known by its proper marks. When "Rothesay" assumes that the Church of Christ is an invisible body, he puts himself in opposition to the vast majority of the Christian world. The great Greek Church does not believe the Church to be an invisible body, nor does any other branch of the Church in the East believe it; the Roman Catholic Church does not believe it; the Lutheran Church in Europe does not believe it; the Church of England does not believe it. And do these denominations which "Rothesay" is specially anxious to honour as the Church of God believe it? Let us see. Have we sufficient reason to think the Baptists believe this invisible Church theory? My own experience is they do not. I find that Baptist denominations, Calvinistic, Free Will, and all other sorts, agree in this. They deny that Churchmen, Lutherans, Methodists, Congregationalists, Roman Catholics, Presbyterians or Quakers are Christians, even nominal Christians. I am an old man, a Churchman, a communicant for many years, and I have been frequently told by Baptist people of various sorts that I would surely go to hell when I die unless I submit to be immersed by them, join their church and become a Christian; and many others, upon whose word I can rely, have assured me that Baptist people are constantly urging them to be immersed, join the Baptist Church, become Christians, and save their souls. Presbyterians, Methodists, Congregationalists and Roman Catholics, one and all, have made this charge. Personally, I do not find any fault in Baptist people urging others to become one with them. But by denying the validity of all other baptism but their own, and refusing to acknowledge any except themselves to be Christians, they

virtually ignore this theory of an Invisible Church, unless they believe that men now living who are not Christians may belong to the Invisible Church. Then, if some heathen may belong to the true Church, why not all heathen. Then, what is the use of any religious organization; what the use of the Bible, the Christian Ministry, or preaching the Word? Since Baptist people value these things as means of grace, and deny the Christianity of every other denomination except themselves, in practice they clearly reject the theory of an Invisible Church on earth, made up of a thousand wrangling denominations.

The Congregational denominations do yet, I believe, acknowledge the Westminster Confession of Faith as their standard. The Presbyterian churches acknowledge this Confession as their standard also; but the Westminster Confession teaches that the Church on earth is Visible. What the Methodist denominations teach on this subject I am not prepared to say. However, there cannot be a doubt that an immense preponderance of the Christian world—perhaps nineteen parts out of twenty—utterly reject the theory of an Invisible Church on earth. A gentleman, who for many years was a highly esteemed minister among the Presbyterians, says of this theory: "It is like the fig leaves of Adam and Eve. They never dreamed of using the fig leaves before they sinned; so moderns never dreamed of adopting this theory of an Invisible Church on earth until they found out they had been guilty of the sin of schism and wished to hide it."

"Rothesay" mentions a passage in Christ's teaching which is often referred to as conclusive in favour of division where Christ, speaking of some irregular workers, says "Forbid them not." We are told that all who profess to be working in the cause of Christ should be regarded as standing exactly on equal ground. But the Apostles, Christ's chosen Ministers, and those irregular workers, did not stand on the same ground, they were friends and brethren; they of whom Christ says "Forbid them not" were strangers to Christ's family, only they were not enemies.

We may imagine a Presbyterian minister actively engaged in doing the work which he believed God has appointed him to do, meeting a Methodist minister, who he looks upon as an outsider, an irregular worker. If the Presbyterian minister should say to the Methodist: I will not try to prevent your working, for this reason, Christ said, "forbid them not." The Methodist minister might say, if you forbid, or if you allow me, you claim to be the successor of the Apostles, appointed and sent by the Lord, and you look upon me as neither appointed nor sent by the Lord, but merely as the representative and successor of certain men who, when Christ was on earth, were merely not enemies to Him. While I know that I am personally called by God to do this work, I am the representative of the Apostles, and it is you that represents the outsider who goes to work of his own motion, and is not called or appointed by God. Who is to decide which is right, or whether both are wrong, unless we are enlightened by the history of the one Catholic and Apostolic Church. It is not all probable that the ministers of no one so-called Christian denomination will allow that they are the representatives and successors of those self-appointed, irregular, outside workers, of whom Christ saith, "forbid them not." Nor is it possible that the command "forbid them not" is in anywise applicable in our own day. There is another thing to be considered in this connection.—Christ saith, "they will not lightly speak evil of Me."

The Presbyterian minister, if he is really sent by the Lord, is the ambassador of Christ, then the Methodist minister with whom he comes in contact, ought to hear Him, follow His teaching, and cease to be a Methodist. The Lord, who sends the ambassador, says—"He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent Me." To despise the ambassador of Christ by refusing to hear and follow him is a grievous sin. But the Methodist minister will not follow the teaching of the Presbyterian minister, because he believes himself to be an ambassador of Christ. Who is to decide?

"Rothesay" claims for the teachers in the various denominations all the respectful consideration that Christians should give to genuine successors of the Apostles, and all the kindly forbearance that should be shown towards mistaken, uninformed, zealous, irregular workers. It seems to me these gentlemen cannot at one and the same time be successors of the Apostles, and successors of those men, concerning whom Christ says, "forbid them not." He claims too much for them. And I presume we should avoid placing these gentlemen in a false position. At least, the Baptist, Congregational, and Methodist denominations, ordain or allow women to exercise the pastoral authority to preach the Word, and administer the Sacraments, so-called. The opinion held by these denominations is this, that the public ministry of women in the Church is as valid and good as that of men; that one is equal to the other. Now, God declares by the mouth of St. Paul, "I suffer not a woman to teach, or usurp authority over the man." When Baptist, Congregational, and Methodist denominations tell us that the ministry of women is as valid and good as that of men, they tell us that their own ministry, in their own opinion, is no better, no more valid, than the ministry of women. But women cannot occupy any independent teaching or authoritative office in the Church. It is a great sin against God for them to attempt to do so. But in their own showing, the ministry of these gentlemen is no better or worse than the ministry of women. The question is, then, do these gentlemen, when they take upon themselves the office of ministers, sin in the same way the women do? I ask "Rothesay," then, to prove that Christ established an invisible Church, and ever so many visible ones. I ask him to prove that the ministers of lately founded denominations are either successors of the Apostles, or successors of those of whom Christ said, "forbid them not." I ask him to prove, without going to history, that the whole of the Bible we now have is the inspired word of God.

QUERO.

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The Machine is selling rapidly, orders coming in constantly from all parts of the country.

Its price is so low that the Machine is placed within the reach of all.

PRICE WITHOUT RIBBER, \$25.00. WITH " 37.00.

The above are the Manufacturers' cash prices, Send for circulars and full information to

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J. W. BETCHER

Invites the attention of the Public to his EXTENSIVE ASSORTMENT OF

Superior Second-Hand Furniture,

Which, on inspection, will be found equal to new in durability and appearance, and at only about one half the price.

All articles offered for sale by the Subscriber have been SELECTED WITH GREAT CARE, ensuring to customers good value for their money.

A variety of NEW FURNITURE always kept in stock.

Appraisements and Exchanges Made. House-Furnishing attended to.

CARPETS made and laid by experienced hands.

A great variety of Odds and Ends constantly on hand.

Purchases of Furniture, &c., made at Auction Sales for parties, on Commission.

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FOR THE DEAF

Garnore's Artificial Ear Drums

PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum.

Always in position, but invisible to others. All Conversation and even whispers heard distinctly.

We refer to those using them. Send for descriptive circular. Address JOHN GARNORE & CO., 8, W. Corner 5th & Race Sts., Cincinnati, O.

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."

"Holls, 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.

HOW TO GET SICK.

Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know

HOW TO GET WELL,

Which is answered in three words—Take Hop Bitters! See other column.

4 KENT ST., Halifax, 14th May, 1881. To Holman Pad Co., Halifax:

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

Yours, very truly, JOHN LITTLE.

DRUNKEN STUFF.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctoring, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, who can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, &c., which is so pure, simple and harmless that the most frail woman, weakest invalid, or smallest child can trust in them. Will you be saved by them? See other column.

OUR CHILDREN

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

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

MOTHERS! MOTHERS! MOTHERS!

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

Rest and Comfort to the Suffering.

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

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

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

NITRO-GLYCERINE DYNAMITE,

GUNPOWDER.

The Acadia Powder Co.

ARE now prepared to furnish DYNAMITE manufactured at their works at Waverly, of a quality which they will guarantee equal to the best imported, and superior to many of the high explosive in the market.

Their No. 1 RED DYNAMITE is made with special view to obtain a uniform and powerful explosive.

Particular attention is also requested by miners to the BLACK DYNAMITE, also manufactured by this company, as developing great explosive force and in a majority of cases proving as fully efficient as the No. 1. This is not a DUALIS VULCANITE or GIANT POWDER, but

A VERITABLE DYNAMITE,

and is much more powerful than either of those named. Both kinds are put up in strong but very thin paper, insuring to the consumer 10 ounces of explosive for every pound.

The Company are now prepared to furnish the above article with DEMONSTRATORS and all the appliances for using this explosive.

Instructions accompany every case. They will also supply Best Saltpeter Blasting Powder.

Also—REFINED SATFETRE.

O. J. WYLDE, Sec'y, 79 BEDFORD ROW.



GO TO BRENNAN'S

FOR BOOTS, SHOES, & SLIPPERS

They are selling the Best and Cheapest Goods in Halifax.

162 Granville Street.

Births.

GODFREY.—At Dorchester, N.B., on 22nd inst., the wife of E. V. Godfrey, Esq., of a daughter.

Baptisms.

CLARK.—In the Parish of Canning, Queen's Co., by Rev. B. Shaw, Mary Finch, daughter of Henry F. and Ada B. Clark.

Marriages.

ATKINSON—DIXON.—At St. Paul's Church, Sackville, N.B., by Rev. Mr. Wiggins, on 22nd inst., Capt. Frith Atkinson and Miss Minnie J. Dixon, daughter of Joseph Dixon, Postmaster, all of Sackville.

WENTWORTH—COPELAND.—At Christ Church, Stellarton, N.S., on 21st inst., by Rev. D. C. Moore, Rector, James Wentworth, Esq., of Stellarton, to Frances A. Copeland, of New Glasgow.

How.—WARD.—On June 20th, at St. George's Church, Sydney, C. B., by the Rev. D. Smith, the Rev. William How, of Green's Pond, Newfoundland, to Margaret Ellen, daughter of the late James P. Ward, Esq., of Sydney, C. B.

GARTLEY—SAUNDERS.—At St. John's Church, Magandy, N. B., on the 22nd inst., by the Rev. L. W. Fowler, Rector, Joseph Gartley, to Melissa, daughter of Mr. James Saunders, both of Upper Magaguadavic, York County.

Deaths.

VAUX.—June 22nd, of diphtheria, Margaret Annie, aged 8 years and 9 months, eldest daughter of Joseph Vaux, Leading Ground Road, Pictou County.—"The first lamb killed safely by the Good Shepherd from St. George's Sunday School, New Glasgow."

WILLIAM GOSSIP,

United Service Book and Stationery Warehouse

ESTABLISHED 34 YEARS

Section and Profile Paper, per sheet or yard, for Architects and Civil Engineers; and do. do. mounted per yard.

Leather Tracing Paper, will supersede Tracing Linen, per yard.

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All kinds superior Drawing and Cartoon and Crayon Papers, per sheet or yard, mounted or unmounted.

Windor & Newton's unrivalled Oil and Cake and Moist Water Colors.

A fresh supply of very superior Sheet and Cake Wax, Wares, and Colors.

Studies of Figures and Landscapes, &c., &c., &c. July, 1881

Wanted.

THE ORGANIST of St. Paul's Church, and Choir Master of St. Luke's Cathedral and the Garrison Chapel, Halifax, Nova Scotia, 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. Testimonials from Dr. Elvey, Dr. Corie, and others. Copies sent if required. The advertiser is permitted to refer in Halifax to the Lord Bishop, Rev. Dr. Hill, Rector St. Paul's, Rev. John Abbott, Rector St. Luke's Cathedral, and Rev. A. J. Townend, Chaplain H. M. Forces.

GEO. W. JONES,

Manufacturers' Agent,

HALIFAX, N. S.

DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES,

PRINTING AND WRAPPING PAPER &C.

BOOK NOTICES, REVIEWS, &c.

E. & J. B. Young & Co., New York, have our thanks for "Lectures on the Book of Common Prayer and Administrations of the Sacraments, and other Rites and Ceremonies of the Church: after the use of the Church of England, Anno Domini, 1549," by Morgan Dix, S.T.D., Rector, Trinity Church, New York.

These lectures on the First Prayer Book of Edward the Sixth were delivered by Dr. Dix in Lent, we believe, and they have attracted a good deal of attention as well as criticism. There are in all six lectures, under the following heads: 1. The History of the Book; 2. The Principles of the English Reformation. 3. The Contents of the Book. 4. The Agitators and Restless Spirits. 5. A Specimen of King Edward's Bishops. 6. Reconstruction and Repair after the Storm. 7. Liturgical Enrichment and Revision. Dr. Dix has given us here a valuable addition to the literature of a very interesting and important subject. To many of our readers the book will be very acceptable. It will repay perusal. Price 35 cents from the publishers as above.

"The Fourth Annual Address of the Rt. Rev. Alexander Burgess, S. T. D., Bishop of Quincy, Illinois," has been received. In simple but eloquent language the Bishop dilates on the greatness and needs of the work of his Diocese, deploring the losses of his Clergy by removals, and the smallness of present results, which there breathes throughout the charge the Christian's quiet confidence of future success. The address everywhere shows the marks of having been written by one matured and cultured by the added wisdom and experience of years. The three dioceses of Illinois seem to be blessed with remarkably able bishops.

A LIST of Books; Recommended for Sunday School and Parish Libraries, by the Church Library Association, Cambridge, Mass. Easter, 1881.

The Church Library Association, with its headquarters at Cambridge, Mass., which last Summer issued a 'List of Books Recommended for Sunday School and Parish Libraries,' has just sent out a second list, dated Easter, 1881. This list contains all the titles which were in the first, and the titles of all the books which have been read and approved since the former publication; moreover the books are divided into two classes: I. Books which bear directly upon Church Life, History, or Doctrine. II. Books recommended, but not distinctively Church Books. The Church Library Association is a voluntary organization of ladies and gentlemen, whose sole object is to read books, discuss their merits, and finally print and distribute lists of those which they can recommend for use. The List may be obtained on application to the Secretary of the Church Library Association, Cambridge, Mass., and while no price is charged for it courteous applicants will naturally enclose with their application a postage stamp or more.

"Temper is everything," and in the pens of the Esterbrook Steel Pen Company the temper will be found all that is to be desired.

Rome, June 24.—A prelate will start next week on a confidential mission from the Pope to Ireland, to report the true state of affairs. Catholic Bishops in America are specially instructed to exhort their flocks to abstain from any action calculated to promote civil war in America.

PERSONAL.

The address of the Rev. R. Wyllie, late Chaplain to the Lord Bishop of Nova Scotia, will be, after July 2nd, Diocesan Training College, Exeter, England.

WANTED!

A YOUNG MAN, a native of the United States, desires the position of LAY READER under some Priest; desires in remuneration for his services board and assistance in reading; is a Candidate for Holy Orders in this Diocese, and has had four years' experience in Parish Work.

Address, FRED. FRANCIS SHERMAN, The Rectory, 12-21 St. Margaret's Bay, Hx. Co., N.S.

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Established 1828. Bells for all purposes. Warranted satisfactory and durable.

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INFLUENZA

—AND— CATARRH

(Commonly known as Cold in the Head)

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

EPIDEMIC

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

Puttner's Emulsion

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

BLOOD TONIC.

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

Puttner's Emulsion

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

AS A NERVE TONIC

There is no Substitute for

Puttner's Emulsion

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

The Trade says

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

PRICE, 50 CENTS.

SEE YOU GET

Puttner's Emulsion.

EDWARD ALBRO,

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

Offers for sale

ENGLISH, AMERICAN AND DOMESTIC HARDWARE,

CUTLERY, in Knives, Razors, Scissors, &c.

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

NICKEL SILVER, in do., do.

KITCHEN UTENSILS.

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

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

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

Ready Cleaner, Emery, ADAMS' FURNITURE POLISH,

Brushes of every possible description, MRS. POTTS' ColdHandled Smooth-

ing IRONS, NEEDLES, Sewing, Knitting, Sail,

Mattress, &c. PICTURE WIRE, Gold and Silver,

superceding the Cord BREAD PLATTERS, (Carved—"Give us

this day our daily bread.") FEATHER DUSTERS, long & short handle.

GREEN Wire Cloth for Windows, Meat Safes, &c.

Galvd. and Wove WIRE CLOTH AND LATHICE.

PERFORATED ZINC, cut to any size.

HUNTS HATCHETS AND AXES.

GREEN AND GOLD Flower Stands and Baskets

GARDEN IMPLEMENTS.

In Hoes, Rakes, Spades, Pading Forks, Reels, Trowels, Weanders, Weeding

Hoes and Rakes, Edging Knives, Hedge and Grass Shears, Floral Sets,

-adies' and Childrens' Garden Sets, Watering Pots, &c.

TIN TOILET SETS, CHAMBER PAIRS, BATH TUB, HOTEL JAR, CAKE BOXES

LAWYERS' PAPER AND DEED BOXES. Also:

American Scythes and Snathes.

" Hay Bakes.

" HAY CUTTERS, 10p. c. below cost.

" HAY and MANURE FORKS, &c.

" POTATO & MANURE HOOKS SHOVELS and SPADES.

HYDES Wonderful CEMENT for Chimneys, Glass, Wood, Iron, &c.

The above goods are now offered at a Reduction of 10 per cent off last years prices.

E. ALBRO.

Pianos and Organs

By the leading American and Canadian manufacturers. Any celebrated maker's Instruments furnished at unprecedentedly low prices. Be sure and send for our Price List. We sell a Full-Sized 5-Octave ORGAN, by the Best Maker, for \$75. Our \$100 and \$110 are very popular, by the best makers in America. Grand Organs from \$125 to \$150. Orchestral Grand and Chapel Organs, from \$160 to \$200. Send for particulars. Sole Agency for the Celebrated BELL Organ Company. Also, Dominion Organ and Piano Company, and others. Our Organs, containing SCRIBNER'S PATENT QUALIFYING TUBES, are powerful and pipe-like in tone, and are the Instruments long looked for.

PIANOS.

A full Iron-frame 7-Octave PIANO for \$250 and upwards. Sole Agency for WEBER & CO.'S famous Pianos. Cash or easy terms. Please state whether you wish to purchase for CASH or on time. Extraordinary inducements to first purchasers where our Instruments have not been introduced. Apply at once. Every Instrument warranted to give satisfaction, or exchanged at any time.

W. E. JOHNSON,

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

CLOTHING! CLOTHING! CLOTHING!

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

GLAYTON & SONS, Jacob facing Argyle.

MACDONALD & CO.
HALIFAX, N. S.

Steam and Hot Water Engineers,

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

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



The PAIN-KILLER

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

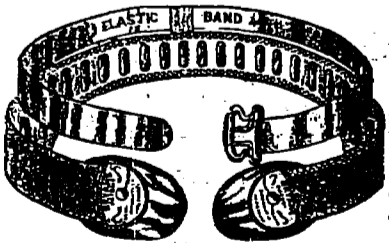
TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

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

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

PERRY DAVIS & SON & LAWRENCE,
PROPRIETORS,
MONTREAL AND PROVIDENCE, R. I.

BRYAN'S ELECTRIC BELT.



THE ONLY GENUINE.
A BELT CURE WITHOUT MEDICINE.
A Marvellous Remedy
Intelligently Applied.

PATENTED 1874 & 1877.

Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and Physical Prostration.

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

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

BRADBURY PIANOS

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks.

Over 16,000 in Use.

The Week.

HOME NEWS.

The Minnie Browne, a new barque of 1022 tons register, was launched on Monday week at Maitland.

Ottawa, June 25.—The Governor General will leave Quebec for the Sussex Review on Wednesday next.

The corner stone of the new Beet Root Sugar Factory at West Farnham, Que., was laid on Wednesday week.

Mr. C. H. MacIntosh has been seated as Mayor of Ottawa by decision of the Court and a new election has been ordered.

Ottawa, June 25.—Warren Smith arrived this afternoon, accompanied by Mr. Ross, of the Halifax Rowing Association. He brought a shell with him.

The capital stock of the St. John Cotton Company is being freely subscribed in sums of from \$500 up to \$10,000; meanwhile work on the site of the new mill has been commenced.

The Dominion Alliance for the Suppression of the Liquor Traffic convenes at St. John Friday, July 15th. Every temperance organization both close and open are asked to send delegates.

Jos. Tomlinson, C. E., of the Department of Railways, has gone to Rat Portage to hurry on the completion of the bridges over the two branches of the Winnipeg River on the Canadian Pacific Railway.

It is proposed to start a pulp factory in Ottawa, with a capital of \$200,000. The pulp is to be made out of sawdust, of which a large quantity can be made from the saw mills in that locality. The stock is to be sold to paper mills for the manufacture of printing and wrapping paper.

On Tuesday last a bye-law granting \$3,000 to Messrs. Kettlebron, Ross & Sharp, to aid them in establishing a boot and shoe factory in Walkerton, Ont., was carried by a vote of 51 of the ratepayers. The bye-law binds the firm to employ from 30 to 50 persons steadily, in their factory.

The "Rocky Mountain Stock Company," composed of Messrs. Andrew Allan, Robt. A. Smith, John Cassils, Frank Stephen, Walter Wilson, T. D. Milburn, of Montreal, and F. S. Stimson, Compton, are applying for incorporation. The Company have a capital of \$500,000, and intend to embark in stock raising in the Bow river district.

St. John, June 25.—The ceremony of laying the corner stone of the St. Croix cotton mill at St. Stephen was performed by the Masonic Grand Master, Hon. B. R. Stevenson, yesterday. There were about six hundred Masons in line, including the St. John Encampment, of this city, and St. Bernard Commandery, of Eastport, Me.

The Grape Sugar Refining Company of Canada, whose headquarters are to be at Walkerton, Ont., have given notice of application for letters patent. The capital of the Company is \$100,000, and the names of the applicants include Messrs. E. A. C. Pew, James MacLaren, Hon. R. W. Scott, Sayers Hagar, of Canada, and a number of New York capitalists.

The Messrs. Shaw, the great American tanners, have bought the Foundry block, near Woodstock, containing 8,500 acres, as well as another block north of it, for \$30,000. They have bought this land on account of the hemlock trees which are growing on it. We understand that bark was lately worth, on the cars in Massachusetts, \$12 per cord.—*Fredericton Capital.*

We are pleased to announce that Sir Charles Tupper has authorized the construction of a branch line to the town of Oxford, Cumberland Co., and the survey commences to-day under the supervision of Mr. Archibald, of the I. C. R. It will leave the I. C. R. at Oxford Station and proceed on the east side of the river to a point opposite the Woollen Mills.—*Post.*

The dry dock scheme approaches its conclusion. The \$25,000 required by the City have been deposited in the bank. The Dominion Government have passed a Minute of Council guaranteeing one per cent. per annum, or \$10,000 a year. The British Government have given their guarantee for a similar amount. These, with the City's guarantee, made up three per cent. We understand that Mr. McPherson's property at the North-end, south of the Sugar Refinery, has been chosen as the site. Thus another stage in the progress of the city has been reached.—*Hs. Herald.*

Winnipeg, Man., June 26.—Some half-breeds who have arrived at the Grand Valley at the Assiniboine on their way here report that hostilities have commenced between several bands of Crees and Sioux, near Wood Mountains. In one engagement, of the latter twenty-eight were killed, the Cree loss being about equally heavy. The half-breeds who have come direct from the Missouri ascribe the cause of the outbreak to Sitting Bull's desire to come east, which the Crees object to. More fighting is expected, as both tribes are well armed, and have a good supply of ammunition.

NEWS FROM ABROAD.

London, June 24.—The Irish Parliamentary party will give a banquet to Parnell next week, in celebration of his 35th birthday.

New York, June 22.—The vessels in port to-day hoisted flags in honour of the abolition of compulsory Hell Gate pilotage, which goes into effect to-day.

London, June 23.—The *Standard* says the entire population of the United Kingdom will be shown by the coming census to be about thirty-five millions, and the increase in the decade is a little over four millions.

Denver, Col., June 26.—There has been an Indian outbreak in Western Utah, and in a raid and skirmishes several Indians, six soldiers, and over twenty cattle-men were killed. Troops are pursuing the Indians.

Cincinnati, June 24.—Prof. Ormond Stone, of the Cincinnati Observatory, observed the comet last night. He says it was moving rapidly north. He is quite positive it is not the comet of 1802, but thinks it may be that of 1807, whose return was not expected by astronomers for seventeen hundred years. He thinks it is the same comet as that seen about June 3rd by Dr. Gould in South America.

London, June 23, despatch to Halifax *Chronicle*:—At yesterday's levee at St. James' Palace, the Prince of Wales received Sir John Macdonald cordially. On Monday Sir John proceeds to Norwood, a beautiful suburb ten miles from the Exchange. To-day Dr. Clark again assured him that he could discover nothing radically wrong, but Sir John still suffers from languor and a sense of prostration.

London, June 25.—The House of Commons last night discussed Sir Wilfred Dawson's motion that Parliament should legislate in the direction of local option in the direction of the liquor traffic, according to a resolution carried last session. Mr. Bright admitted that there were difficulties in the way, but said that the question was growing continually, and with constant promise for its future results. The vote for the motion stood 196 against 154. The temperance party evinced much rejoicing at the result. The press this morning is somewhat divided on the question, but it is admitted generally that the liquor laws must be amended.

New York *World's*:—London despatch says: Advices from Dublin say quietness prevails throughout the country. The farmers have harvested the biggest hay crop for fifty years, and the root crops promise to be unprecedentedly abundant. Archbishop McCabe's pastoral of Sunday denouncing the League and sharply reminding the clergy that their mission is not to incite war but promote peace and concord, has thrown Leaguers into confusion. It is known, moreover, that Dr. McCabe is in this, as in many other instances, the direct mouthpiece of the Pope, and the pastoral will have great weight, not only in the arch-diocese of Dublin but throughout Ireland. Many landlords who fled during the boycotting period, are returning home, and there are signs on every hand that the agitation has nearly burnt itself out.

DENTAL.

DR. O. W. MARTER,
Surgeon Dental,
143 Hollis Street, Halifax, N. S.

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

Parish Wanted.

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

Fiske's Lavodent cleanses the Teeth
Fiske's Lavodent preserves the Teeth.
Fiske's Lavodent hardens the Gums.
Fiske's Lavodent is refreshing to the Mouth.
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