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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. 2.—No. 4.

THURSDAY, MAY 6, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, MALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

THE English Church Congress will be held at Leicester this year.

THE Church of the Ascension, Baltimore, Campbell Fair, D. D., Rector, was relieved of its debt of \$33,000 on Easter day.

IN the fire which occurred in December last at Tokio, Japan, the residence of Bishop Williams of the Protestant Episcopal Church was burned. It was the private property of the Bishop, and was uninsured.

THE fixtures and screens erected in the transept of St. Peter's for the Vatican Council have been entirely removed, and on Easter-day the multitudes which visited St. Peter's were able to view the vast church in its full extent.

THE *Appeal* (Reformed Episcopal) tells us how Bishop Cheney's church was decorated at Easter and how beautiful were the "flowers on the altar." This probably is only the ritualistic wing of the Reformed Church which is doing these things.

THE Rome correspondent of the *Tablet* (London) complains of the late distribution of "Protestant Bibles" in the streets of that city. "In all the principal thoroughfares men are hired to walk up and down and present those passing by with a Bible for a few soldi."

IN Mount Calvary Church, Baltimore, on Easter Sunday, three races were represented. The choir and congregation were colored, the Clergy were white, while the preacher was the Rev. J. J. Emmegaboh, a full-blooded Indian. On Easter evening he baptized an Indian girl.

THE *Sunday Magazine* has a portrait and biography of the Rev. Frederick Courtney, the new Rector of St. James' Church, Chicago. He is a son of the Rev. S. Courtney, late Vicar of Charles Church, Plymouth, England, and has been for some years assistant to Rev. Dr. Morgan, of St. Thomas' Church, New York.

A CORRESPONDENT of the R. E. organ, who has been abusing the Church, and calling some of our Bishops "sympathizers with paganism," has, so the organ tells us, "established an independent organization in Jersey City where baptism will be administered according to the Greek rite, and confirmation by the presbyter, after the manner of the Lutherans." The organ has the grace to apologize for the mouthings of this villifier previously printed in its columns.—*Living Church.*

"A church without children in its pews, at its services, and at the Lord's table, is practically a contradiction in terms. The best, strongest, most growing, and most useful churches are these which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth."

THE *Church Review* says that the Bishop of Lichfield, in delivering his primary charge to the clergy of his diocese on the 2nd of March, expressed the opinion that in large parishes clergymen or godly laymen might preach with advantage, not in great thoroughfares, but in courts and alleys. He advocated the leaving open of churches for private prayer. He strongly advocated the observance and regretted the frequent neglect of holy-days and daily services; said that catechizing ought to be more general than it is, and that the Athanasian Creed ought to be made a basis of instruction to the young.

THE Archbishop of Canterbury and his family attended the services in the English Church, Rue d'Aguesseau, Paris, on Good Friday and Easter Sunday, when about 600 communicants partook of the Lord's Supper.

THE Rev. Mr. Atwell, a colored minister of the Church, once in Pittsburg, Va., is meeting with large success in New York. Twenty-six colored persons were confirmed by the Bishop, March 31, making 156 in five years.

HERE is another "straw."—The leader in *The Independent* of last week, say:—"The frequent request that the minister will use the Episcopal service in celebrating the marriage rite, proves that the use of some orderly, grave and decent ritual is felt to be desirable."

THE Rev. Mr. Prescott, of St. Clement's church, Philadelphia, has been "admonished" by his Bishop to abstain from all ritual, forbidden by canon 22 of 1871, and from wearing of vestments not authorized by custom, as well as various other matters. The rector intends to disobey so that the matter may come up for trial.

THE Jesuit father Ballarini, who, as theological adviser of the Propaganda, has been charged with the task of examining the question pending between the English Roman Catholics bishops and the regular clergy in England, in which Cardinal Manning supported the demands of the bishops, has made his report. It is a very long document, in which he examines the whole question historically, points out the essential differences between the duties of the secular and the services expected from the regular clergy, and concludes adversely to the demands of the bishops.

"SOMETIME since we read an article on "Horn-blowing." We were reminded of it in reading a letter recently in one of our exchanges announcing the advent of a new Evangelist so far as Canada is concerned. His modest credentials are: He has travelled 2000 miles along the Pacific Coast, preached three months in Mayor Killoch's Church, conducted overflow meetings for Mr. Moody, held services in Victoria, Teatro, London, knows some of our sainted dead. Why is all this horn-blowing necessary? Is it needed? Does it tend to glorify man or God? Can the Holy Spirit use it to convert souls? Are our Churches to be played upon with all the cheap tricks of sensation mongers?"

These are the sensible remarks of the *Christian Visitor*, (Baptist). Religious tramps are like most other tramps, a nuisance and an injury to the faithful workers.

A CANADIAN FARMER. A MISSIONARY INCIDENT.

A MISSIONARY Clergyman travelling in his wide-spread Mission District in Canada, on asking a man whom he met, if he belonged to the Church of England, receiving the reply that he had not heard of it. The same answer was given by another, who directed him to a man living in a distant hut, who he said was different to other people. The Clergyman went, and found that he was a Churchman, but that for thirty years he had not seen the face of a Clergyman. On the minister telling him that he was one, the old man said, "show me your surplice, and I will believe you." The Clergyman opened his travelling bag, and took out his surplice; and when the old farmer saw it, he threw his arms around him, fell on his neck, and with tears kissed him.

Where, that hut stood, a church has since been built. And they who for so long had had no church, and seen no minister, now worship God in His house of prayer.—*The Greater Britain Messenger*, April, 1880.

THERE are two classes of people who talk unnecessarily during Church service—those who do not know any better, and those who, knowing better, persist in doing it, out of carelessness or irreverence.

CHRIST Church, Boston, is now more than one hundred and fifty years old. Erected in 1723, it is older than any other church in that city. From its belfry were swung the lanterns that flashed their signal to Paul Rovere on the night of his famous ride to Lexington to give warning of the anticipated English raid. The furniture of the chancel is plain and antique, while the prayer-books and Bible are also honorable with age, and were given in 1733 by King George II.

"SUNDAY" OR "SABBATH."

THE first day of the week—the Lord's day—the Christian day of rest, which commemorates the rising from the dead of our Emmanuel, and gives us "an Easter day in every week"—is never called the "Sabbath" in the Bible. The seventh day the Jewish day of rest, the day our Lord's body laid in the ground while His spirit was in Hades, is always in the Old and New Testament called the "Sabbath." Our Prayer-Book, as ever accordant with the Bible, never uses "Sabbath" for the Lord's Day or Sunday. Our laws protect us in the enjoyment and rest of Sunday, not the Sabbath day. They forbid Sunday desecration no Sabbath desecration. As Christians, Churchmen and citizens, we ought always to speak of the Lord's day as Sunday.—*Our Churchman.*

COMING TO THEIR SENSES.

THE following is from the *Toronto Globe*:—"In Cooke's Church yesterday forenoon, Rev. W. Frizzell, of Newmarket, who occupied the pulpit, made the following announcement: 'At the annual meeting of this congregation held last Wednesday evening, a resolution was adopted requesting the Session to consider the question of posture in singing at public worship, it being the opinion of that meeting that the congregation should stand while singing the praises of God. The Session has considered the above resolution, and has resolved to recommend, in accordance therewith, that in future this congregation stand while singing in public worship.'"

Foreign Missions.

INDIA.

THE KOLS.—No. I.

By H. A. FORDE.

IN the year 1844 a German clergyman called Pastor Gessner, sent out from Berlin, four Missionaries to Calcutta. They had no fixed place determined upon for their labors, no salary even promised them; they were simply sent out (as Christ's ministers to the heathen) to great wide India, to take up any work that God might put in their way.

This might seem a rash enterprise to many. It is necessary to remember that these four men were brave and earnest followers of a brave and earnest master, for Pastor Gessner was well known in these days for his zeal in the establishment of Christian Missions. So it was not as we might term it, on a wild goose chase that these devoted four left home and comfort for a distant land; they had a fixed purpose guiding them from the very day they landed in India, and that was to see who needed their services most, and then to give those services heartily, freely wherever their lot happened to be cast.

Their glance fell on a simple people whose home lay really among the far hills and highlands of the country, but who crept up every where as labourers, road menders, canal diggers, the "navvies"

in fact of India. The four German evangelists were not deterred by the fact that these men as a rule wore ugly in features with broad flat noses and thick lips; they looked further and saw a promising earnestness in the way they dugged the ground and carried heavy weights, while maintaining all the while a cheerful countenance. A merry dirty set they seemed in truth, very much despised by the other dwellers in the land, and not the least depressed by their low condition. They did not even resent the name by which they were generally known, though it expressed the widest contempt—"Kols," or as the meaning is, Pigs!

These Kols were the old early inhabitants of the country and had only by degrees been driven back to the hills by new intruders, with whom probably they had fought every inch of ground. Now, however, they seem to have accepted their place in the land quietly, content to be regarded as servants or savages while working in the lowlands, and retiring a fifteen days' journey from Calcutta westward to reach their real mountain homes.

To that part of India, called Chota Nagpore, the new comers then took their way—Pastors Patsch, Brandt, Schatz, and Janke—with the full intention of Christianising the despised race, and making their home among them. They had little pride these poor Kols and less religion, so there was not so much to undo as there would have been among other sects; but oh! the amount there was to do!

The Kols had almost no religion, and no word in their language for God. Bad spirits indeed they believed in and offered sacrifices to, but the idea of a loving, protecting Good Spirit was unknown to them. "Ghosts," they called the spirits, that hid themselves, as they imagined, in trees and rivors, in rocks and groves, coming out occasionally to worry or perplex one or another of the human dwellers around. Witches they thoroughly believed in and dreaded, and to kill a witch was thought to be a most praiseworthy act.

Drinking too is universal amongst them. Only in one particular do they seem even in their sins to shame more enlightened nations. While in our streets you may see the sad sight of a drunken mother, with a baby in her arms, staggering along, these poor "Pigs" keep sober while they have young children, only when they are grown up do they consider themselves entitled to indulge in drinking, the woman as well as the man. At certain festivals every one gets drunk; of a whole village not one is left in his senses. Does this shock you? It will may; and yet how dare we pass one word of blame on these poor untaught savages, while so many of our own people warned, entreated, prayed over, preached to, fall into the same deadly sin.

Drinking always brings other evils in its train. A dancing place in every village is erected, where for whole nights young persons dance, belonging for that time to the devil. No secret is made of this; close by are two houses, one called the bachelors' house, the other the girl's house, and parents may not keep their children at home, but must let them go to one or other of these houses, there to belong to the devil, while their parents drink themselves into stupefaction at home.

What a state of things for these four earnest Christian men to witness! What a sink of iniquity to dream of cleansing! Many and many a time must their hearts have fainted at the idea of the work, but they never dreamed of giving it up. They never despaired.

To settle down in the chief town of the district Ranchi, and to do what little work came to their hand was their simple mode of action. A few orphan children were collected and taught in the Mission House; and two of the Missionaries would often go out, like the apostles of old into neighboring villages, trying to

get a hearing with the rude people, but often driven out with stones. For five years the Missionaries toiled on in seemingly fruitless labor.

They had made up their minds in advance on one matter—whatever teaching was to be given to the Kols must be in the Hindi language. The Kol tongue had no words for God or religion, and the Kols naturally understood the Hindi language which was that of their masters. But as yet they had no one to teach save the few children gathered round them. It was terribly disheartening.

At length, however, a ray of hope broke on the anxious teachers. In 1850 four men came to the Mission House. They had read, they said, in a Hindi book of some one called Jesus. The word had pleased them, and now they wished to see Jesus. They were asked to stay for evening prayers, hitherto conducted solely for the teachers and their scanty flock, and the men consented. The service over they began the old demand, "Wo would see Jesus, Jesus Himself." In vain one and another of the Christian pastors tried to explain to the simple, ignorant creatures, the doctrines of our faith, and the impossibility of seeing Jesus with mortal eyes; they only angered them, and the visitors shortly left the Mission-house, loudly abusing the Christian inhabitants.

In week's time the same four men reappeared, asking more earnestly than ever to see Jesus—they could not rest till they had seen Him. One of the Missionaries then went with them into a room, shut the door, fell on his knees and prayed earnestly. Soon they went away more quiet than before, and apparently not without a deep impression of the truth of what they had heard. Some time afterwards they again returned and requested permission to be present at the English service, at the close of which they came to the Mission-house, saying with joy now we are satisfied, and only desire to become Christians."

These were the first converts among the Kols. Into their dark souls had come a glimmer how to see Jesus by faith, when they beheld the earnest Missionaries upon their knees. Now, indeed, the poor teachers might rejoice. By twos and threes came other Kols to be taught, and eleven years after the arrival of the missionaries, a goodly Church, of which any Christian people might be proud, was built and opened at Ranchi.

The Christian religion did not at first bring peace to the poor Kols, rather persecution and distress. It was not among themselves that this persecution arose. The heathen Kol looked quietly upon his new-made Christian brother, they worked side by side and in the same village as neighbors and friends. But it was far otherwise with their masters, the Hindu Zemindars, or farmers, and the Hindu officials in the country. These greater folk were strongly opposed to the Christian religion, and persecuted with cruel pertinacity the poor laborers who embraced it. These zemindars plundered the fields and villages of the Kols and then prevented them getting any redress, for the magistrate's assistant himself was probably a Hindu and a Christian-hater. In vain the plying pastors of the poor flock endeavored to obtain justice for their suffering people, the persecutions went on and the Zemindars even tried to make their tenants sign a paper to say they would never become Christians.

It is said, however, that a religion thrives under persecution, and the four "Jesus" seekers had now amounted to upwards of 700 converts, when a most terrible storm assailed the community. The great mutiny broke out in 1857. The Zemindars hated the Christians, and allying themselves to a mutinous Sepoy regiment, they tried heart and soul to root out the followers of Jesus.

[To be Continued.]

News from the Home Field.

DIOCESE OF FREDERICTON.

D. C. S. DEFICIENCY FUND.—Parochial meetings within the Deanery of Saint John on behalf of the deficiency in the Diocesan Church Society funds, have already been held in Trinity Church and St. John's Church Parishes, and last Thursday evening, April 29th, a similar gathering assembled in St. James Church. The Rector, the Reverend Mr. Armstrong, briefly stated that the object of the meeting was to make the members of the congregation familiar with the Society's operations, the manner in which the rural churches were assisted through its aid, and the necessity for renewed exertions at the present time. He was followed by Rev. Mr. Dowling who gave an interesting sketch of the Church's progress from Woodstock to Madawaska, since the establishment of a Church in that mission, from which he was enabled to draw for the Society's benefit much encouragement. He pressed the Society's claims upon all with good effect. Messrs. Hurd Peters and E. Willis also addressed the meeting, dwelling upon the Society's purposes, and upon the duty of all churchmen to do for themselves a little for its benefit. They were followed by Rev. R. Mathers, who spoke of his early labors in mission work, of the cares and toils of clergymen in country districts, and of the want of mere laborers and better accommodation for church purposes. This, the closing speech, was followed by the benediction from the rector, after which the meeting dispersed.

The aims of the Society, briefly stated, are to provide that the ministrations of the Word and Sacraments shall be within the reach of every resident of the Diocese; and secondly, to give every member of the Church an opportunity of taking his share in the work in a systematic manner. These objects are sought to be carried out in the following manner:

- 1. By providing missionary visits to places where there is no settled clergyman, and aid to new and poor missions.
2. By the establishment of civility scholarships; and by assistance, when necessary, to those who may be under preparation for the ministry, especially sons of clergymen.
3. By aiding Sunday and other schools.
4. By supplying the books and tracts of the society for promoting christian knowledge.
5. By aiding the building and enlarging of churches.
6. By aiding the building of parsonage houses.
7. By the creation of a fund towards the education of the children of clergymen.
8. By the creation of a fund towards the making a provision for clergymen who may be incapacitated by age or infirmity.
9. By the creation of a fund for the widows and orphans of the clergy.
10. By aid to the endowment fund in particular parishes.
11. By the formation of a fund for receiving money or securities as special trusts.

The following is the list of future Parochial meetings:—Tuesday, May 11, Potorsville, Parish Church, 2 p.m.; Wednesday, May 12, St. Martin's, 7 p.m.; Monday, May 24, St. Martin's, 8 p.m.; St. Paul's, Portland, School Room, 8 p.m.; Tuesday, June 1, St. Anne's Church, Musquash, 7 p.m.; Monday, June 7, St. Thomas' Church, Mac's Bay, School Room, 7 p.m.; Thursday, June 10, Fairville, School Room, 7.30 p.m.; Monday, June 14, Carleton St. George's S. R., 7.30 p.m.

WAKEFIELD.—St. John's Church.—A very interesting meeting on behalf of the D. C. S. deficiency was held in this Church on the 27th ult. The speakers from St. John having failed to come, Rev. E. S. W. Pentroath, who happened to be in Sussex, remained over, and accompanied Rev. J. Lockwood, the Missionary, to the Church, seven miles from Sussex. After Evening Prayer, the meeting was addressed by Roswell Arnold, Esq., of The Knole, in one of the best speeches for the purpose it has been our lot to listen to for a long time. He was followed by the Associate Editor of THE GUARDIAN, who laid before the meeting the proposed Deficiency Fund, and invited contributors in money, produce, and women's work. Rev. Canon Medley spoke of the past and present condition of the Mission. We are glad to learn that the Missionary has moved out

to the Parish, occupying part of a house near the Church.

ST. ANDREWS.—The Rev. Francis Partridge, of Rothesay, lectured on Friday night last, under the auspices of the W. C. T. U. of St. Andrews. His subject—"Rights and Wrongs"—was dealt with in a masterly manner. There was a very large and appreciative audience present. On Sunday, the Rev. gentleman preached at 11 in All Saints Church, at 3 at Chamcook, and in the evening again in All Saints Church. His sermons and lecture are highly spoken of. His many friends in St. Andrews were glad to see him.—Globe.

HOME MISSIONS DEFICIENCY FUND.—A. P. Tippet & Co., 3 North Market Wharf, St. John, are our agents for the sale of produce for the benefit of this Fund. Consignments should have plainly marked on them the name of the sender, and "for D. C. S." Send a postal card to the Associate Editor, Moncton, stating what you have sent, and it will be acknowledged in the paper. Will Rectors of parishes kindly bring this plan before their people? We should be glad to receive needlework, etc., from the Churchwomen of the Diocese. Will not each parish make up a parcel and send us? We will then arrange for a sale in St. John during the summer, and each parish sending can have its articles arranged by themselves. If those who think favorably of this will write us that they are willing to help, it will encourage others.

FREDERICTON.—The Synod Delegates from St. Ann's Church are Chief Justice Allen and W. Carman, Esq.

ST. JOHN.—Trinity Church.—The new church is approaching completion. It will not, however, be consecrated in July as was anticipated, as the organ, bells, and other fittings would not be ready. Workmen are busily engaged in carving the capitals of the pillars. The interior of the church will, we think, present a very handsome appearance. The ladies are busily engaged in working a Chancel carpet.

PERSONAL.—Rev. Wm. Walker, Missionary at Thomaston and Rockland, Maine, formerly of this Diocese, has been visiting friends in the Province. Revs. W. Greer, of Oromocto, and W. H. Street, of Bathurst, were in town last week.

ST. JOHN'S CHURCH.—An appeal has been made to the congregation for monthly contributions to a Sustentation Fund, instead of half-yearly. \$1,500 additional are required.

CHILDREN'S MITE BOXES.—Five hundred of these have been issued to the S. S. children in the Diocese.

HAMPTON.—We understand that Rev. W. E. Vroom, of King's College, Windsor, will, after his ordination, be appointed Curate to Canon Walker. He will probably begin work about Sept. 1st.

ST. JOHN.—Messrs. J. & H. McMillan have for sale, "What is Confirmation," by the Most Rev. the Metropolitan of Canada, a useful little Tract, in the form of question and answer. Price \$1.00 per 100.

ST. MARY'S CHURCH OF ENGLAND Temperance Society.—A fair audience assembled in the school of St. Mary's Church, Waterloo street last Thursday evening, to witness the exhibition of views under a magic lantern. Mr. L. L. Sharpe, the owner of the apparatus, conducted the affair. Some of the views were productive of a good deal of laughter, while others were both instructive and interesting. Mr. Sharpe's list embraces large numbers of views of ancient cities, some of a local nature and a few on sculpture. The entertainment was a highly satisfactory one in all respects.

C. of E. Institute Literary Club.—The last meeting of this Club, held last Thursday evening, was fairly attended, when Vice-President C. F. Kinnear occupied the chair. I. Allen Jack, Esq., gave a continuation of his highly entertaining original paper, "Art in Common Life," which was well received, and drew forth some approbatory remarks from the Rev. Canon Brigstocke, President of the Institute. Choice readings were given by Dr. Walker, Mr. Tippet, and Mr. Frith. In bringing the enjoyable series of meetings held by this club to a close the chairman made a few appropriate remarks.

SUSSEX.—A meeting on behalf of the D. C. S. was held in Victoria Hall,

Sussex, and addresses made by G. A. Schofield, Esq., Rev. Canon Partridge, Roswell Arnold, Esq., and the Rector. Canon Medley laid before the people the plan advocated in the GUARDIAN, and stated that contributions in money or women's work would be received by the Editor at Moncton, while produce could be sent to St. John.

PORTLAND.—St. Paul's Church.—Rev. F. S. Sill will continue as the Curate of this Church.

DIOCESE OF NOVA SCOTIA.

NORTH WEST ARM, HALIFAX.—A largely attended business meeting of the members of the North West Arm Mission was held at Cogswell School House on Monday evening last. Mr. Selwyn H. Shreve was requested to occupy the Chair, and Mr. E. Lawson Fenerty was chosen Secretary. After prayers had been said, the Secretary presented a report, briefly summarizing the state of the Mission from early in 1878 to the time the services were again revived, viz., August 17, 1879; he also, as Treasurer, presented a financial statement from that time to the present, embracing a period of nearly 9 months; the following abstract we glean from his accounts:—

Receipts. Offerings at evening service to May - 2, 1880.....\$40.56 Gross receipts, L. and M. Entertainment, (February)..... 30.75 Special contributions from members of the congregation and friends towards the general improvement fund..... 85.30 Total receipts.....\$156.61

Disbursements. Sundry expenses, including platform, choir, seats, carpet, painting, prayer desk and lectern, &c.....125.10 Cash balance.....\$31.60

which, with \$8.40, donations still to be received, leaves a balance, equivalent to cash, of \$40.65 in the Treasurer's hands. It was decided that a new organ was the next piece of Chapel furniture required, and the feeling of the meeting was strongly in favor of making an early purchase.

Several schemes were presented and proposals made which, in turn, were well discussed, the debate being greatly enlivened by many valuable suggestions from the ladies of the congregation, who were not few in number. The matter was finally left to a Committee, who were authorized to purchase a suitable instrument upon the best possible terms. The new fittings in the building were thought, by all, a very decided improvement, and the building, as at present arranged, much more worthy of being called a Place of Worship. Allusion was made to the fact that all the wood work, painting and coloring had been done by Mr. John Mont, a member of the congregation.

The Chairman presented a report of the number of services that had been held during the past 9 months.

The total number of evening services amounted to 39, and the congregations summing up 2,263; or, 34 Sunday evening services, average congregation, 62; 4 week-day evening services, average congregation, 35; and a celebration of the Holy Communion on Easter Tuesday morning; communicants, 10; congregation present, 15. This last service was principally for the benefit of those who were unable to reach the city on Easter Sunday. The services being in charge of a lay-reader, no provision has been made for the Celebration of the Holy Communion, excepting on special occasions, such as that alluded to, when the older members of the congregation, through weakness, are prevented from going to a Church.

Resolutions, expressive of grateful feelings towards Dr. Cogswell, (England), for kindly placing his building at the disposal of the congregation, and also to Miss Gelling, who has so faithfully and efficiently filled the position as organist, were unanimously and cheerfully passed. Arrangements were made for another Literary and Musical Entertainment, to take place on Monday evening, 17th inst., proceeds to be appropriated to the organ fund. As some of our leading city amateurs have consented to take part, a successful termination is anticipated.

Reference was made to the debt of gratitude due by the congregation to the city clergy, who, on different occasions dur-

ing the past 9 months, gave the people the benefit of their ministrations. The following are those who have assisted:— Ven. Archdeacon Gilpin, Revs. Dr. Hill, Jno. Padfield, R. Wainwright, Robt. Wyllie, C. M. Sills, G. O. Troop, H. J. Winterbourne, H. Y. Hind, (P. E. Island).

The following officers were chosen for the ensuing year:—

Mr. E. Lawson Fenerty and Mr. Osborne Warner, Chapel Wardens; Secretary and Treasurer, Mr. E. Lawson Fenerty.

Notices of Service Ascension Day evening at 7.30, and sermon by Rev. Dr. Hill were given, and the singing of the Doxology brought a most interesting and satisfactory meeting to a close.

HALIFAX.—St. Luke.—The following address, together with over \$300 in money, was presented to Rev. C. M. Sills by St. Luke's Parish on his leaving Halifax.

ADDRESS.

To Rev. C. M. Sills.—Rev. and Dear Sir,—The Rector, Wardens, Vestry and Parishioners of St. Luke in expressing their great regret at your departure from amongst them, desire to convey to you a permanent record of their appreciation of your earnest and valued ministrations as Curate for the past four years, and also of the high estimation they entertain for you personally.

During all that period of pastoral and social intercourse they feel that you have been a faithful and diligent servant of our Lord and Master, and have endeared yourself to many with an affection and attachment which will remain unabated and unchanged in the future.

In the faithful discharge of your duties they would especially notice the interest you have taken in the prosperity of the Sunday School; your diligent attention to the success of the Choir, and your remarkable skill and good taste in the decorations wherewith you have from time to time beautified the Sanctuary.

In parting with you they most heartily unite in the hope and wish that your labors may be blessed and your happiness secured in the new field of labor which is opening to you, and they at the same time ask your acceptance of the more substantial proof of their affection which accompanies this address.

With the best wishes for Mrs. Sills and yourself,

We are, Rev. and Dear Sir, In behalf of the Parish, Signed by the Rector, Wardens and Vestry, Ven. the Archdeacon and a number of Parishioners of the Cathedral.

To which Mr. Sills made the following REPLY.

To the Rector, Wardens, Vestry and Parishioners of St. Luke's Cathedral:

My dear Rector and kind friends,—Allow me to thank you very warmly for the kindly worded address you have just presented to me, and for its accompanying gift. While listening to the flattering terms in which your address is couched, I cannot but feel deeply how unmerited is its praise.

My life among you for the four years of my curacy in the Cathedral has been made very happy by many proofs of your affection and good will, and if my Master's work has at all prospered under my hands much is due, under God's blessing, to the sympathy and encouragement which I have uniformly met with in my ministrations among you, both on the part of my dear Rector, and of you the parishioners.

In that portion of my work to which you have specially referred, I have to acknowledge very gratefully the ready, willing aid always given me by the ladies of the Congregation both in the Sunday School, and in the decoration of the Church at the glorious Festivals.

I shall always value very highly the assurances of your love and attachment. Believe me it is with no ordinary regret that I now take my leave of you all.

Thanking you from my heart for your good wishes for Mrs. Sills and myself, and commending you to the gracious care of Him in whose Holy Church all of us are united as brethren wherever we may be,

I remain always, Your affectionate friend and brother, C. MORTON SILLS. Halifax, May 2nd, 1880.

LOCKPORT.—The Church of the Holy Cross.—A font has been erected in this

Church by Mr. Geo. Sanford, Halifax. It is well made, correct in design, and in perfect harmony with the rest of the Church. It is elevated on a cruciform pediment at the east side of the entrance, which much improves its appearance, and enables the manual acts of the office to be performed in the sight of the whole congregation. This font is an offering of the faithful in a distant portion of the Diocese. There are two or three other things yet needed to complete the inside furniture, notably, vestments for the altar. Any offerings towards this object will be gratefully received. The ladies in connection with the Church intend holding a bazaar and fancy sale on the 27th inst., proceeds to be devoted to the paying off the small debt still remaining unpaid. We have just received another grant of books from the ever-generous S. P. G. for the Sunday School, which is vigorous and well managed by its faithful and pains-taking Superintendent, Mr. Geo. Redding. The Church fabric has, a short time since, received two coats of paint, generously supplied us by Mr. Stairs, of Halifax. This has enhanced its appearance very much.

DIOCESE OF QUEBEC.

DIOCESAN CHURCH FUNDS.—No greater praise can be bestowed upon the management of the various Funds of the Diocese of Quebec than that which is involved in the brief statement that not one dollar of interest or of principal has been lost during the last few years of general financial depression and loss. This statement will be appreciated when it is remembered that the various Funds entrusted to the management of the Church Society exceed \$350,000. The local Endowments of various congregations and Missions held in trust for each community by the Church Society now amount to a total of \$53,733. A distinct Trust Deed exists for each Fund, and the securities in which the capital is invested are assigned to each. In no case is the revenue available for the clergyman's stipend until it yields \$200 per annum, at 6 per cent. interest. The Clergy Trust Fund now amounts to \$112,231, and the Bishopric Endowment Fund to \$86,597. The Widows' and Orphan's Fund has a capital of \$44,427. The Pension Fund is slowly but surely creeping up. It has a capital of \$13,967. The revenue may not be used under the terms of the By-Law until the capital amounts to \$25,000.—Quebec Diocesan Record.

LABRADOR.—After the long isolation which winter entails upon the Missionary and his numerous little congregations scattered up and down the coast of Labrador, the first tidings which reach us in Spring are looked for with anxiety. Two letters have just been received from the Rev. Fred Webster, both bearing striking evidence of the isolation of the coast. The first is dated 6th Nov., 1879, and the second was written on the 5th February. He, and Mr. Willis, who followed after him to act as School master, have been usefully and happily employed. At Christmas their School Chapel was rendered bright and attractive by tasteful decorations. Mr. Webster refers to the harmonium as affording valuable aid and enjoyment in their Sunday and week day services. Carols were sung at Christmas-tide. Clergyman and teachers seem to have divided each day's work so systematically and so profitably, that the time, up to February, had passed away rapidly and pleasantly. The coldest day of the season so far, had been the last of the old year, when the thermometer indicated 28 deg below zero. Mr. Webster hopes to sail for Quebec in the first steamer about the middle of June.—Quebec Diocesan Record.

BROMPTON.—A handsome painted window, of three lights, by Spence of Montreal, was placed in the chancel of Christ Church, Brompton, on Easter Eve. It is the gift of Mrs. Mack, of Seawood, Brompton, and is in memory of her husband the late William Gordon Mack.

THE Society for Promoting Christian Knowledge at their last meeting granted Books to the value of \$31.00 to the Bishop of Moosonee for York Factory, Hudson Bay. Also to Peterboro, Ontario, Hymn Books to the value of two pounds, and to Eganville, Ontario, Prayer-Books to the value of five pounds. They have also granted £1,000 to supplement £11,000 given for the Endowment of a new Bishopric in North China.

REV. PREBENDARY GREER ON INTEMPERANCE AS A NATIONAL SIN.

There are two ways in which a sin may be national. 1. A sin is properly so called, if it is characteristic of a nation. If in any country it is to be found in every part of it and in all classes of society, if it spreads from man to man, and goes down from generation to generation, from father to son, if it is witnessed without indignation and committed without remorse, above all if it is lauded as ineradicable, and is the natural result of immemorial customs, it rightly deserves the name. In some parts of the world lying may be so regarded; in others, theft; in others, lust; and amongst ourselves, drunkenness, one of the vilest sins that ever disgraced humanity, the prolific source of lying and theft and lust and every evil work.

2. But again, a sin is properly so called if it is committed or encouraged by the Executive of a nation; for when this is the case, the people are almost invariably, more or less, partakers of it. "A government," justly remarks a modern writer, "cannot morally be either a great deal better or worse than those whom it governs;" and I very much doubt whether, even in those lands where the Monarch is absolute, he could pursue an utterly wicked policy without the guilty connivance of his people; but assuredly in England, where the institutions are representative, it is folly for citizens to think that they are not responsible before God for whatever evil the nation may do in its corporate capacity. The blame of an unjust war would rest not exclusively with the Government, which declared it, but with the people, who placed that Government in power and kept them there, and did not so emphatically protest against their design as to prevent its being carried into execution. Oh! who can estimate or think without alarm of the heinousness of the crime perpetrated by the English people in deliberately supporting a Government which had resolved to force a demoralising trade on a heathen race with fire and sword! And, alas! we to this day are implicated in that bad deed. For it has never been repented of: China is still obliged to allow her people to be poisoned with opium for the pecuniary advantage of Christian England. Again and again have efforts been made to put a stop to this monstrous iniquity; but the people have never with one voice demanded that it should cease; if they did, their demand could not be resisted, and until they do, they are involved in the accumulated guilt of a sin, which no one will attempt to defend, and which has gone on destroying thousands and tens of thousands of our fellow-men, body, soul, and spirit, for more than a quarter of a century. Again, drunkenness is a national sin, for the governments whom we support multiply and maintain incentives to the vice, and refuse even to allow their removal where the inhabitants of a place desire it and are prepared to vote, for it by a large majority; nay, they will not permit it to be effected on the Lord's own day. My brethren, so long as these things are so, I do not see how we can maintain that we are free from the blood of those who are murdered by intemperance. If in a country where there were, say, a thousand persons, afflicted with a suicidal mania, the law allowed implements of destruction to be freely used and readily obtained, the law, and therefore those who had the power of controlling it, would be accountable to God for the result. In England there are at least six hundred thousand unhappy beings afflicted with a passion for strong drink. Is it wise, can it be right, must we not be verily guilty before God, to leave them surrounded—and surrounded often against their will—with implements of a destruction which extends beyond the body, which after it has killed the body, cast both body and soul into hell?

There are two ways in which a sin may be national. 1. A sin is properly so called, if it is characteristic of a nation. If in any country it is to be found in every part of it and in all classes of society, if it spreads from man to man, and goes down from generation to generation, from father to son, if it is witnessed without indignation and committed without remorse, above all if it is lauded as ineradicable, and is the natural result of immemorial customs, it rightly deserves the name. In some parts of the world lying may be so regarded; in others, theft; in others, lust; and amongst ourselves, drunkenness, one of the vilest sins that ever disgraced humanity, the prolific source of lying and theft and lust and every evil work.

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Deaths. CAMPBELL.—At Mills Village, on the 22nd February last, John R. Campbell, Esq., aged 85 years. The deceased was for many years a prominent merchant at Mills Village, and was always characterized by zeal for the welfare of his Church, of which he lived and died a consistent member, receiving at the hands of the Rector of the Parish in his last moments, the last rites of the Church. The interment took place on the 25th, and after the Service of the Church had been said, the remains were handed over to the Masonic Body, when the impressive Ritual of the Order was proceeded with. He leaves a sorrowing widow, and a large family to mourn their loss.

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APPOINTMENT TO PARISHES.

THE Dominion Churchman states that the Rev. O. J. Booth has declined the Parishes of Trinity Church, Montreal, (\$800.00); Trinity, Quebec, (\$1000.00); Lacolle, Montreal, and Sackville, N. B. He preached "by special request," at St. Thomas' Church, St. Catherine's, where, we presume, the male and female members of the congregation sat in judgment on him, and discussed him from top to toe over their cups of tea.

LINKS IN THE CHURCH HISTORY OF NEW YORK AND NEW BRUNSWICK.

THE New York Churchman mentions incidents connected with two of the New York clergy, of the last century, whose names have an interest for many in New Brunswick. Many of our Loyalists were from the State of New York, and the ties which bound together the Church there, with the feeble few in New Brunswick, may be still traced in our clergy list. Old St. Ann's Church, Brooklyn, has just held its closing service, before the demolition of the building to make room for the new bridge over the East River. The Rev. James Sayre was the first minister. He held the Parish during the occupancy of the British in 1778 to 1783. He afterwards resided for a time in the Provinces and then returned to the United States. His brother, the Rev. John Sayre, Rector of Trinity Church, Fairfield, Connecticut, was driven out of that place, and became the first Rector of Mauderville, N. B., where he died. There is a mural tablet to his memory in the Church there. His descendants, few in number, reside principally in Westmoreland and Kent Counties.

The other reference is to the Rev. Jas. Wetmore, M.A., Assistant Minister of Trinity Church, N. Y., and afterwards Rector at Rye, N. Y., till his death in 1760. Giving an account of "The Episcopal Church and the Poor of New York City," the Churchman says: "In 1723 the Rev. Mr. Wetmore, an assistant of the Rev. Mr. Vesey, had 200 children and servants to instruct." A large number of Mr. Wetmore's descendants reside in New Brunswick, and he has three descendants in the ministry of the Church in the Diocese of Fredericton. No less than nineteen names on the clergy list of that Diocese, bear witness to the early connection between the Province and the history of the Church in the United States, during part of the last century.

The Rev. Canon J. C. Ryle has been appointed to the newly organized Bisheprie of Liverpool, England. Canon Ryle is well known from his writings, and as a leader in the "Evangelical"

election. Though he may know him to be unfit for that particular position, it is a serious matter to interfere with the choice of the parishioners, merely on the ground of his judgment. In fact, they would resent such interference. The responsibility should rest on the Bishop, but he has merely the right of veto, by refusing to license. And so parishioners go on blindly, sometimes making a good choice, oftener a bad one, in many cases not knowing where to turn. Now, we have no desire to curtail any just rights of the Laity. The parishioners should have a voice in the appointment of their Rector. But the present system works badly. In our opinion, the appointment should be made by the Bishop, and we would have him, on a vacancy, call together a patronage committee of clergy and laity, say the Standing Committee elected each year, and advise with them as to the filling up of the vacancy. At this Board the Vestry should be represented, and due regard would be paid to their wishes. Then, after a careful selection on some recognized plan of promotion, the Bishop would make the appointment. Some such plan as this would do away with many of the evils under the present system, while conserving the just right of Bishop and parishioners. One thing is very clear in our mind, that no Missions which are not self-supporting should have the right of appointment vested in them. Let them show first that they are willing and able to support their minister before they exercise their right of choice.

school of thought. He is a sturdy, outspoken Englishman, and were he in Canada, with his Church and newly restored Chancel, and his liberal opinions on details of the service, our people would probably term him a "Moderate High Churchman." Though fully 70 years of age, Canon Ryle is active and vigorous, and will no doubt make an excellent Bishop.

THE GENERAL THEOLOGICAL SEMINARY.

THE Trustees of the General Theological Seminary, New York, founded in 1820, have decided not to remove the Institute from W. 29th Street, New York, where they own the blocks between 9th Avenue and the Hudson River. There are about 700 living Alumni. Sixteen of the present American Bishops are graduates. They compose the Bishops of Delaware, California, Kansas, Western New York, Utah, Missouri, Oregon, Nevada, Massachusetts, New Jersey, Colorado, Western Michigan, Fond du Lac, Quincy, Springfield, and the Assistant Bishop of North Carolina.

Six of the Alumni are at work in Canada—The Rev. E. H. M. Baker, of the class of 1853 in the Diocese of Ontario; Rev. E. Warren of 1877 in Toronto; Rev. R. S. Locke, of 1869 in Niagara; Rev. F. S. Sill, and Rev. E. S. Poutreath, both of 1872, in Fredericton; and the Rev. W. Westover, of 1876, in the Diocese of Montreal. The officers are the Rev. Dr. Hoffman, and a staff of six Professors and one Tutor. An appeal has been made for an additional endowment of \$250,000.00.

PAROCHIAL PAPERS.—XV.

OFFICE FOR A DEVOTIONAL MEETING.

(Continued.) We sinners do beseech THEE to hear us, O LORD, for THY Holy Catholic and Apostolic Church spread throughout the world: that THOU wouldest give to all believers a large portion of THY Holy SPIRIT; and withal a healing of every schism, and peace and quietness for ever;

We beseech THEE to hear us good LORD. For all Kings, Princes and rulers, especially for Victoria, our Queen, and for the Governors of her Colonies, that THOU wouldest be pleased to suggest good things to their hearts for THY Church and THY people's sake;

We beseech, &c. For all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth THY true and lively Word; rightly and duly administer THY Holy Sacraments; promote primitive order and Godly discipline; and aid every pious endeavour to spread abroad THY Holy Gospel;

We beseech, &c. For all Missionary Societies faithfully labouring according to THY will; especially for the Society for the Propagation of the Gospel; that it may please THEE to guide their counsels, to increase the number and liberality of their friends and labourers, and to further all their benevolent designs;

We beseech, &c. For all Bishops of THY Church; for Bishops of —; for all Missionary Pastors, Catechists and Teachers, particularly those who are labouring in this Diocese, and herein especially for —, that thou wouldest both increase the number of Apostolic labourers, and grant them the abundance of THY blessing, so that by them THY Holy Name may be for ever glorified, and THY blessed Kingdom enlarged;

We beseech, &c. That it may please THEE to keep alive in their souls the fire of divine love, and all Christian graces, amid the deadening influences of idolatry, heathenism, and indifference, and enable them to give themselves wholly to their sacred calling;

We beseech, &c. That it may please THEE to give unto them an earnest love of souls; wisdom to win them; diligence to keep them; and an anxiety to promote their perfection;

We beseech, &c. That it may please THEE to succour, help, and comfort all the ministers of THY Word, wheresoever they be, who are any ways afflicted or distressed in mind, body, or estate, (especially —), to give them patience under their sufferings, and a happy issue out of all their afflictions, and to defend and provide for their widows and fatherless children;

[That it may please THEE to bless THY servants; —, soon to be admitted to the order of Deacons, (or Priests), to pour THY grace upon them, that they may duly execute their office, to the edifying of THY Church, and the glory of THY Name;

That it may please THEE to bless all Institutions wherein men are being trained for the Ministry of THY Church: to endue their teachers with all the special gifts and graces of which they stand in need: and to prepare a due supply of men of humble and devoted hearts, to be fitted for those labours to which it may please THEE to call them;

That it may please THEE to look in mercy upon the charges of THY Ministers throughout the world: to build up the faithful, to strengthen the converts; to establish the wavering, to restore the lapsed; to comfort the penitents, to enlighten those under instruction; and to bring into the way of Truth all that are in schism, heresy or unbelief;

That it may please THEE to convert all Turks, infidels, and heathen; to bring again into THY flock Thine ancient people the Jews; to give unto THY Church a perfect unity: to accomplish the number of Thine elect, and to hasten THY Kingdom;

That it may please THEE to have mercy on ourselves, that we may have grace to hear meekly THY Word, to receive it with pure affection, and to bring forth the fruits of the Spirit;

That it may please THEE to give us all we need, and bless us in all we do; to be our guide and portion all our days; and at length to receive us into the joy of our LORD;

O SAVIOUR of the world, who by THY Cross and precious Blood hast redeemed us, save us and keep us, we humbly beseech THEE, O LORD. Lay bare Thine arm; revive THY work, and manifest forth THY power and glory now, even as in the days of old.

LORD JESUS, we intercede with THEE for the conversion of all in this Parish who are living in wilful sin and Godlessness. Turn them, O LORD, and they shall be turned. Take from them the heart of stone, and give them the heart of flesh. Rouse them to seek their peril, and to flee from the wrath to come. Hear, O LORD, our special intercessions for those near and dear to ourselves. Make us also to labour as we pray; and may each one of us be an instrument in the salvation of some one soul. Hear us, O SAVIOUR, who livest and reignest with the FATHER and the Holy SPIRIT, one God evermore. Amen.

THE LORD'S PRAYER. V. O LORD open THOU our lips. R. And our mouth shall show forth THY praise. Here all stand. V. Glory be to the FATHER, &c. R. As it was, &c. Then all shall say: ALLELUIA. Blessed be the LORD, who daily loadeth us with benefits, filling our hearts with food and gladness. Great and marvelous are THY Works, LORD GOD Almighty; just and true are THY ways, THOU KING of Saints. Who shall not fear THEE O LORD, and glorify THY Name? For THOU only art holy; for all nations shall come and worship before THEE, for THY judgments are made manifest. Alleluia; for the LORD GOD omnipotent reigneth. Let us be glad and rejoice and give honour

to HIM. Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

HYMN. Let us Pray. ALMIGHTY GOD, the fountain of all wisdom, &c. BENEDICTION.

*Here mention by name three or more Bishops, either English or Colonial. †Here mention six clergy by name, in order, or any other who request, or needs the prayer of the Guild. The Journal of Synod will furnish the complete list of names. ‡Here name Divinity Students, or Deacons, known to members of the Guild. §Here pause a few moments.

Note—The greatest part of this office is taken from "The Faith, Duty and Prayers of a Christian Missionary."—Livingston, 1861.

DIocese OF FREDERICTON.

Eight years progress, as shown by the records of the Diocesan Church Society.

COMMUNICATED BY THE TREASURER. As in times of deficiency, considerable enquiry is naturally aroused as to the causes of deficiency, it may be well to add to the many earnest articles which have lately appeared in the CHURCH GUARDIAN on the financial condition of this Diocese, a brief statement of the work with which the Diocesan Church Society has had to grapple. The system of making grants from the Society only upon condition of proportionate payments by each Mission was introduced into the Diocese in the year 1871. Prior to that, no data whatever exist to throw the smallest degree of light upon the amounts made up for the clergy in their respective Parishes or Missions. The grants of the D. C. S. were made irrespective of these. In the year ending 1st May, 1872, the number of Missions receiving aid from the Society, was 38. The aggregate of grants paid to these Missions was \$17,311, and the aggregate amount paid by the Missions themselves was \$8,497. For the year ending 1st May, 1880, the estimate was \$22,130, and of amounts required from these Missions, \$14,500, showing an increase of 15 Missions of nearly \$5,000 in grants, and of more than \$6,000 in the amounts required from and to be paid; but the Missions have all been filled, and the totals cannot fall far short of the estimated figures. In addition to the above, two Missions on the list in 1872 have become self-supporting, namely, Westmoreland and Woodstock; and other two, Chamecock and Clifton, have been provided for by adjoining Missions, so as to be no charge on the Society. The increase, therefore, of working Missions may be stated at 19 instead of 18. As illustrations of the way in which this increase has occurred, the following may be cited: In 1872, the Mission known as Andover, under the charge of the Rev. W. Hoyt, received \$500 and paid \$200 towards the Missionary stipend. In 1879 the same Mission had been broken up and increased as follows:—

Table with columns: MISSION, Grant, Paid by Mission. Rows include Andover, Wicklow, Grand Falls, Madawaska, New Denmark, Aberdeen, and a Total of \$2380 Grant and \$1280 Paid.

The following subdivisions also were made, the brackets showing what in 1872 was one Mission:—

Table with columns: Mission Name, Grant, Paid. Rows include Shediac, Point du Chene, Mauderville, Burton, Richibucto, Weldford, St. Mary's, Stanley, New Castle, Baie des Vertes, Sackville, Dorchester, Sussex, Waterford, Uplam, and St. Martin's.

In most of the above Missions the amounts now paid and received are double or more than double those of the year 1872. New Missions were also opened, in this period, in the County of Albert, and at Fairville, St. John. While thus the work has been, and still

is pressing upon the Society, the S. P. G. Grant and the voluntary subscriptions have both been reduced. The reduction of the former is naturally to be looked for, and must be accepted. The reduction of the latter is simply disgraceful, was not to be anticipated, with Missions growing, as above shown, and must not, cannot, be permitted.

Mr. Appleby's letter telling us of Mr. Wilson's serious illness will lead many in these Lower Provinces to supplicate, very earnestly, that God would restore the founder and chief support of the Shingwauk and Wawanosh Homes to health, and to renewed zeal in so blessed a cause. We know, without being asked to do so, our readers will both remember Mr. Wilson at the Throne of Grace, and will also respond to Mr. Appleby's appeal for substantial aid to sustain the work.

ASCENSION DAY.

It seems truly unaccountable that the Ascension of Christ should have so small a place in the hearts of most Christian people. When we consider the marvelous blessings which followed, and which ever proceed from that Great Event, it does seem strange that God's House should not be thronged with warm-hearted worshippers, deeply grateful for, and triumphantly magnifying, the return of Jesus to His Father's right hand in Heaven.

The Great Forty Days are over, and now, having instructed His disciples in the things concerning the Kingdom of God, our dear Saviour would continue His gracious offices, and make effectual the work which He had finished on earth.

The Ascension of Christ ought to stir up every Christian heart, for great blessings flow from the crowning act in the life of the God-Man. The Apostle Paul says: "Seeing, then, that we have a Great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession: For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." "Wherefore Christ is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hear, too, what Christ Himself saith: "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." Is not this worth commemorating? Ought not this to awaken our deepest devotion and warmest praise?

Christ by His going away has assured us of an Almighty Aid, a Heavenly Guide, to lead us on to victory over every temptation and trial of life. He has gone, but His Holy Spirit will be near us and with us. We have His promise and we are sure that it is true.

Out in the world, alone, how helpless and unequal for the contest with Satan would we be, but with God the Holy Ghost we shall, if we seek His aid, be guided into all truth.

But hear Christ further: "In My Father's House are many mansions; I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." Oh! what glorious news for poor, weak, suffering mortals. What if we have to endure pains and sorrows, trials and disappointments here below? What if all our life long be a fight against misery, care and sin? What if we should be misunderstood and maligned, insulted and despised? What if we are poor and of no reputation?

What if no voice of a friend sounds in our ears? What if this body be treated as were the bodies of the martyrs of old—bruised, and burnt, and destroyed? Should any or all of these things come upon us, REMEMBER "we have a building of God, an house not made with hands, eternal in the heavens." Christ has ascended up on high, to prepare for us an everlasting habitation.

The end of life fills us with alarm. The death of friends sends the thrill of fear to our hearts. The open grave speaks to us of our own grave, and fills us with terror. The cold, dead bodies of the dear ones whose voices so often soothed and charmed us, now hushed and silent, no more to be heard on earth, cause us to feel with great dread that we are mortal.

Had we nothing but this world—nothing to look forward to beyond—oh! how inexpressibly unhappy should we be. But, thank God, Christ has changed all this. There is a life beyond. A life of rest, and peace, and joy, in God's presence. Christ is there, and He has prepared a peace for all who die in Him. And as He rose in His body, as He ascended in human form, so shall we, like Him, after death, and at the day of Resurrection, receive our bodies again, and body and soul being re-united, we shall dwell with Him and His Father forever in glory.

Correspondence.

FREDERICTON DEFICIENCY.

(To the Editors of the Church Guardian.)

DEAR SIRS.—I am glad to observe that so much interest is being manifested in the matter of the Deficiency in the Funds of the D. C. S. in your last issue. To start a "Deficiency Fund" seems to be a very practical one, and, as far as I am informed, meets with general favour in this Parish. Already several contributions have been forwarded to the proposed place of deposit—the Bank of Montreal, Moncton,—and I have no doubt that more will follow. The season is an unfavourable one for collecting money, particularly in this portion of the Diocese, but prompt action is required in the matter in order that, if possible, the Deficiency may be made up before the Annual Meeting of the D. C. S., in July next.

The Annual Meeting of our Local Committee, for the election of Delegates from this Parish to the D. C. S., will be held next week, at which time we will probably consider what is the most practical method of securing contributions to the Fund. If all Parishes in the Diocese will unite in adopting the plan proposed in last week's Guardian, a good result may be expected. Let some healthful emulation be manifested throughout the Diocese, and let it be proved of what sort is the metal of Churchmen in which your late correspondent "Subscriber" has, I think, reasonable confidence. In a few days it will be known what can be done in Chatham, where it is gratifying to see the interest manifested among our laymen. It is to be hoped that there will be as general prompt action taken in this matter.

Yours, &c.,

D. FERSYTH.
Chatham, N. B., April 26, 1880.

FREDERICTON DEFICIENCY.

LOWER CAPE, HOPEWELL,
ALBERT COUNTY, N. B.,
April 24, 1880.

(To the Editors of the Church Guardian.)

SIRS.—The suggestion of the Rev. R. M. Edwards, contained in your paper of 22nd inst., relating to the deficiency of the D. C. S., is an admirable and practical one.

Permit me to suggest a little simplicity and conservatism in the carrying out of the scheme.

Let each Rector or Missionary pledge his Parish or Mission in an amount equal to the number of his communicants, collect and forward same to the Treasurer of the Diocesan Church Society. Why invent new machinery when we have existing machinery, at least, as satisfactory to all, at hand? Why make 5,000 or more entries where less than 100 would do the business? There is really no necessity for a clerical and business

agent rolled into one. Each clergyman can forward the Treasurer of the Diocesan Church Society names and amounts, and these can all appear in the Report for 1880.

Albert has only 12 communicants opposite its name, but we have grown; and although we have suffered severely by death and removal, I am prepared to guarantee, at least, \$20 from this Mission.

I am, dear sir,
Yours truly,
GEORGE LOVE.

THE CHURCH'S CHILDREN.

(To the Editors of the Church Guardian.)

SIRS.—A little book called "The Chosen People," a compendium of Sacred and Church History for school children, by the author of "The Hair of Redefly," would perhaps answer the requirements of "A Missionary." It is a small book of 146 pages, divided into thirty-four chapters, with questions upon each chapter. I do not remember the price. The one I have was published at Post & Amery's, 5 and 13 Cooper Union, 4th Avenue, N. Y., in 1871, but of course there must be an English publication of the same work. The Monthly paper of Sunday teaching contains admirable instruction for children.

A CHURCHWOMAN.

Yarmouth, April 4th, 1880.

A CLERICAL QUIBBLE.

(To the Editors of the Church Guardian.)

SIRS.—Legal quibbles are said to be proverbial. After the Rev. Henry How's communication a few weeks ago, on the Baptismal Services, surely we may say the expression "clerical error" has gained a new significance.

That the Church of England recognizes both Immersion and Effusion, or Sprinkling, as valid forms of baptism is quite true, but can Mr. How seriously ask your readers to believe that it does not give the preference to immersion?

I do not speak of the custom of sprinkling, which has now almost universally obtained in the Church,—no doubt because more convenient,—but, confining ourselves to the Prayer-Book, is it not quite clear that sprinkling or effusion is only an alternative mode, to be used when it is not convenient to immerse? Read the rubric immediately following the prayer of consecration in the Service for Public Baptism of Infants: "And then naming it," etc., "he (the priest) shall dip it in the water," etc. What does this mean? Evidently that the Church prefers immersion. While this is so, the next rubric shows that in case of necessity sprinkling or pouring is valid: "But if they shall certify that the child is weak, it shall suffice to pour water on it." See also the rubric after the prayer of consecration in the service for "Baptism of such as are of riper years," which gives either mode, but the preference to immersion. If the Church, then, does recognize both forms as valid, what troubles Mr. How? What does he want? He tells us that in two instances he deliberately substitutes the word "therewith" for "therein" in the prayer of consecration when administering the sacrament by sprinkling. I can only say he has deliberately done what he had no authority or justification for doing, and has added to his error by publishing his disobedience, not because it is of any moment whether therein or therewith is used, but because he brings into prominence a question which the Church has always considered unimportant, namely the essential form. If Mr. How feels delicate about reading language in which a fastidious pedant might detect bad English, let him by all means substitute for therein his "therewith," and be happy, no one will interfere with him. His disobedience in this instance only becomes obnoxious when he thrusts it before the public. Does he really wish our grand old Prayer-Book altered to please his over-sensitive ear? Better lose Mr. How.

Mr. How is a young man; let us hope that as he grows older his pen may be turned to pointing out the beauties of the "Book of Common Prayer," rather than in finding fanciful inaccuracies in it.

Yours,
T.

FREDERICTON D. C. S. DEFICIENCY.

(To the Editors of the Church Guardian.)

SIRS.—As one deeply interested in the welfare of our Diocesan Church Society, which has rendered such invaluable assistance to the work of the Church in all parts of the Province; and having had a little experience in regard to "ways and means" of providing for Church needs,

I venture to offer a suggestion somewhat different from those already given through the columns of your very useful paper. It seems to me that the present emergency is a time when every baptized member of the Church who is able to contribute anything might be called upon to assist in placing the Church Society in the position which we desire it to occupy.

I trust it may not seem unbecoming in me to suggest an addition to a plan proposed by one of so much experience and zeal as the learned Rector of Kingsclear. There are many instances of families, loyal to the Church, who are in rather embarrassed circumstances, numbering perhaps five or six communicants, and I think the proposal for each communicant to give one dollar or upwards could not, in all cases, be easily carried out.

The suggestion which I would offer is, that the Board of Home Missions make out an assessment list, putting a certain amount upon each parish in the Diocese. In making such an assessment they would of course be guided by the ability of the different parishes, taking into consideration the amounts which they raise for Church purposes, so that the burden of debt may be as fairly divided as possible. Then, a copy of this list being sent to all clergymen of parishes in the Diocese, each one could choose three or four laymen whom he deemed best qualified to assist him in making a subordinate assessment, and dividing the amount required as fairly as they can amongst the parishioners, being influenced partly by the amount of property possessed, and the consequent ability of individuals to contribute, and partly by their willingness as shown by the amount of their contributions on other occasions.

Next, let each one so assessed be visited either by the clergyman, or by some one appointed by the B. H. M. to assist him, and the urgent needs of the D. C. S. fairly stated, and I trust there would be found such a spirit of true loyalty to our beloved Church, such Christian liberality, such gratitude for the many spiritual blessings which we enjoy, that offerings will be freely given for the preservation of the ministrations of the Church in places where they are so greatly needed. Were a plan, somewhat similar to the above, adopted, it might be thought best to add the ordinary subscriptions of individuals to the amounts assessed upon them, as it would scarcely be possible to make two collections before the annual meeting in July.

I would add that I will pledge myself to give five dollars, (including my present subscription of \$1.20), upon the same conditions as those mentioned by the Rev. Mr. Edwards; or I would, if desired, pay my own travelling expenses and devote one week towards helping in the solicitation of subscriptions in any Missions (Woodstock excluded) of this or the adjoining counties. I think that your apt suggestion of taking produce and sending to an agent in St. John, (when it could not be otherwise disposed of to advantage), might be acted upon with good results.

Yours truly,
C. L. S. R.

Woodstock, April 26th, 1880.

CORRECTION.

(To the Editors of the Church Guardian.)

SIRS.—Robert Browning, noting an effusion of a young amateur poet, in the Inn Album, says:—

"That bard's a Browning; he neglects the form: But ah! the sense, ye gods, the weighty sense!" These words are applicable to the Printer's Devil, or to the Proof Reader, of the account of the Easter Services at St. Peter's, Charlottetown. "The weighty sense" was in the account, but the genius of it was so peculiar, and the style and purposes so isolated, that I set to work seeking a key to its interpretation. At last I found it out; the account had actually been cut into about three pieces, say, (for sake of convenience) 13, 14, 15. Now, if the paragraphs had appeared in that order, "the weighty sense" would have been clear; but strange to say, the order was (as in the 15 puzzle) 13, 15, 14; and the result—confusion.

As I was present at the services, and knowing well the order, I submit the following correction: After "Followed by the Hymn," instead of "Ye choirs," read the part lower down, beginning with "Light's glittering morn." And, also, "The Processional was" Ye choirs of new Jerusalem.

Not as you make us sing, "Tis for Him we bid the Frontal." You innocently

ask the Good Lord to impress deeply on the hearts of His people that

"Light's glittering morn bedecks the sky." Here "the weighty sense" is again hidden; and by getting our puzzle in its proper order, we read "that"

"Tis for Him we bid the Frontal. Its unobscured wealth unfold; 'Tis for Him we deck the Records With the colours and the gold; His the floral glow and fragrance, His the vesture's fair array, His the stary lights that glitter, Where He does His Light display." W.

Charlottetown, April 18th.

SPONSORS.

(To the Editor of the Church Guardian.) SIRS.—Those who come to us from other denominations frequently ask Scriptural proof for Sponsors at Baptism; they quote Article VI. and demand proof from God's Word. If some of your readers will kindly throw a little light on this subject through the columns of the "GUARDIAN," it will be of benefit to many a perplexed. SROSSON.

FREDERICTON "DEFICIENCY FUND."

(To the Editors of the Church Guardian.)

SIRS.—It is certainly important that the subject of the unfortunate deficiency in the funds of the D. C. S. should be brought prominently before our people. The gravity of the situation has been honestly and forcibly set forth in the Bishop's recent circular; and it is to be hoped his Lordship's earnest words will be thoughtfully weighed by every Churchman in the Diocese, and will be met by a hearty and liberal response. I notice, in this week's GUARDIAN, a timely letter from the Rector of Kingsclear, and also a plan of operation proposed by another writer; and it must be plain that any suggestions of a practical nature are just now much needed.

I think, however, that we cannot expect so much as one dollar from each communicant towards a Deficiency Fund. Many could, no doubt, give a hundred times that amount; but, in country places, especially in families where there may be two, three, or four communicants, a dollar from each would be a serious tax.

Might not some such scheme as the following be acted upon? Are there not in the Diocese, among the earnest Churchmen and Churchwomen, who are able to give liberally?

5 who would give \$100 each; 10, \$50 each; 20, \$30 each; 40, \$20 each; 80, \$10 each; 100, \$5 each.

If so, surely the remaining \$1,598 could be made up by a large number of contributions of less amounts. The writer is quite willing to enter the list in the third class.

These amounts, it is of course assumed, will be given specifically for a "Deficiency Fund," and will be in addition to the ordinary yearly contributions to the D. C. S.

Yours truly,
RICHARD SIMONDS.

Dorchester, N. B., April 23, 1880. [This should have appeared last week.]

MY LORD.

(To the Editors of the Church Guardian.) SIRS.—"A Priest" refers, probably, to a letter written by me. I say nothing against the preferable character of the address to our chief pastors, as "Right Reverend Father." All I say is, that the Queen, as the source of all honour (temporal of course) within her realm, has, in some letters patent granted the title "Lord Bishop" to certain Colonial Bishops, and that certain Colonial Legislatures have perpetuated such titles in Local Acts of Parliament, e. g., Nova Scotia, April 4th, A. D., 1876.

QUISQUIS,

SHINGWAUK HOME.

(To the Editors of the Church Guardian.)

SIRS.—I am grieved to say that the Rev. E. F. Wilson the noble founder of the Shingwauk and Wawanosh Homes for Indian children has succumbed from over pressure of work and other causes and is now suffering from affection of the nerves of the heart and extreme prostration.

Absolute rest both of mind and body is imperatively necessary for a short time, therefore the boys will be dismissed immediately navigation opens and the Shingwauk Home closed till further notice. Donations and subscriptions are most urgently needed.

Yours truly
THOS. H. APPLEBY.

Liturgical Department.

For the Church Guardian.
HE CARETH.

BY G. A. H.

" Casting all your care upon him; for he careth for you."—1 Peter v. 7.

Casting your care upon him? Even so;
The inviting words are writ in marks of light:

" He careth for you," cometh to our wee
Like a dear face, and gladness in the night.
Earth oft is dark,
Storms toss our bark,
But these sweet voices walk the wrathful waves
in white.

How weak is our self-help! How little serves
The unceasing care that preys upon our powers;
Although it for a brief and moment nerves
To stem the tumult, while the tempest吼s.
The wearied breast,
Slights oft for rest,

For balmy shades of green, fair trees and opening
flowers.

Casting our care upon Him! These sweet words
Like a rich Eden just before us lie,
Wooling with quiet—such as Heaven affords,
A couch of kindness, at our feet it lies:
Where the great Lord
That pressed our soul
In lull, and heart is eased of tens and swelling
sighs.

Kingsclear, N. B.

SUNDAY MORNING—AN ALLEGORY.

By Rev. M. G. WATKINS, M. A.

Once upon a time a few weary travellers in a strange land came, just as they were in despair of ever finding the right path, and as the shades of night were fleeing away, to a splendid Palace. They saw its peaked roofs on which the rising sun was smiling; its lofty storied windows and its towers pointing upwards from afar. A fair, green space surrounded it, and here and there were erected monuments to the good and wise who had formerly dwelt in that country. As they entered the porch which led to the Presence Chamber, the travellers all at once heard a herald from within proclaiming, with a loud voice, that a good and gracious King, 'Whom heaven and the heaven of heavens cannot contain,' was pleased to dwell with men inside those walls, (II Chron. vi. 18), and that He was favourable to the poor and needy, if they came before Him humbly, and with sorrow for having strayed from His highway. Immediately the travellers laid aside their travel-stained garments and put on the white robes which were there offered (Rev. xix. 8). Thereupon the same herald exhorted them to draw nigh and accompany him with pure hearts and humble voices unto the Great King's throne. Then those men all knelt down and confessed their many grievous errors in times past, and stated what wretchedness they were in at present, and what need they had of the King's pardon. No sooner had they said this than the King, hearing even before they could cry upon Him, (St. Luke xv. 20), sent His chief minister to them at once, who, as he was commissioned, spake the King's forgiveness, and assured them of pardon and peace; whereupon, with a loud noise like a clap of thunder, the whole assembly earnestly recorded it—"May it be so!" resounding through the vaulted roof. The King's only Son, it seemed, had, in days long passed, once given His servants a short form of supplication. Most gratefully then did these heralds (and our weary travellers along with them) break forth into its utterances, and afterwards exchanged a few more words of hearty praise to the King's Majesty. And now, while they were still, as it were, at the entrance of the Palace, a strain of solemn music rolled through its courts, and the King's servants struck up a chant of invitation for all to come before His Presence with thanksgiving. Immediately, from very gladness of heart, our weary pilgrims took up the joyful notes, and ere its echoes had died away once more the King's ministers broke out into glad hymns, mingled with many an earnest cry for the King's help. Naturally in this, too, our way-farers took their part. When all was again still, one of the servants of the Palace took his station upon an elevated platform, and opening a book—the Book of Life it is called, in which the King's words were written, stood and read, so that all might hear, a chapter in the history of a nation long since destroyed, who were always stiff-necked and hard-hearted, to whom blessed

premises of a Saviour and Redeemer were often made, but who continually rejected these glad tidings. All listened intently, and at the close sang together a noble hymn of praise to the King, in which they strove to unite with angels in heaven and the spirits of just men made perfect, in order to swell still higher that King's exceeding glory. Once again the servants stood by the carved eagle, which, with outstretched wings, bore up the King's Book, signifying, it may be, (for all that Palace was full of imagery) that, on the powerful wings of an eagle, as it were, that Great King bare up His own, and brought them unto His High Place, (Ex. xix. 4; Is. xl. 31), and that the weary one who waited on Him should renew their strength like eagles (Ps. ciii. 5). He read now of the fullness of time in which the Great King's only Son came to be the world's Saviour, and how purely he had lived and died for man (I Pet. ii. 21). Another burst of praise called upon all lands to be joyful in this Saviour. Our travellers felt that this was the Guide they sought to guide their feet into the way of peace; this was the Light who should lighten their darkness, and sang with great joy. Then followed a set profession of faith in this Great King, which, our travellers noticed, those servants said, turning to the East, signifying that from thence they expected the Day-spring from on high to visit them. The prayer of the King's Son succeeded, and a few verses ensued, after which, all humbly kneeling, three short prayers were put up by the minister for the King's blessing upon them, for peace and for grace. So ended the first service, and the travellers found themselves within the Palace, left in its venerable precincts, but not yet admitted to its holiest and most sacred place. But now ensued a second and more solemn supplication. All who were within the King's Palace humbly knelt and confessed their errors in times past, and besought particular blessings, naming them one by one. And then followed the third and most sacred act of reverence which those servants could possibly perform, and it was done on this wise: The chief minister left the others, and, penetrating to the innermost recesses of the Palace, knelt a while in silent worship before the Table of the King. Then, with a loud voice, he recited to the others the ten rules of life which the King wished them to observe, and they all besought him to incline their hearts towards keeping each of them. After this the chief herald ascended a few steps, and from that commanding position having chosen a few words from the King's book, proceeded to enlarge on them for a short time, exhorting his hearers to keep these ten rules of life which he had just read them, to reverence the King and His Son, to love their neighbours, and to keep themselves pure. This concluded, he returned to the Altar where the spiritual incense of prayer and praise was wont to be offered by the whole assembly. While a few words, urging all to contribute for the sick and needy were read aloud, the faithful gave each of his best, and the money was then solemnly dedicated on the Altar to the King out of the love they bore to His suffering subjects. A very earnest prayer was also put up to Him respecting all soldiers of the Cross engaged in fighting His battles against the adversary. And now ensued a celebration of the greatest mysteries of those men's faith. Bread and wine were reverently placed on the King's Table. After hearty confession of all the sins of their past lives, the ministers drew near and exhorted our careworn travellers, humbly and faithfully, to do the same, and to eat and drink of the King's fare, which possessed unspeakable virtues for strengthening them and making their souls immortal. Gladly, as may be supposed, did those men, one and all, come to such an admirable gift. The chief minister took the perishable earthly creatures of bread and wine, and solemnly consecrated them, by virtue of powers specially given him by the King, into heavenly mysteries. No change, indeed, ensued in the natural substances of the Bread and Wine, but, as the chief minister declared, they became 'the spiritual food of the most precious Body and Blood' of the great King's Son. Marvellous, indeed, in this, is the King's goodness, poured forth in ways men can utter or understand!

So those servants most thankfully took, and ate and drank, one and all of them, as the King and His Son bade; and then they offered and presented unto the King, themselves, their souls and bodies, to be a reasonable, holy and living

sacrifice unto Him. And so with many more words of praise, the highest they could possibly ascribe, the chief minister of the King's Palace stood and blessed them while they reverently knelt before him. Most solemn was that blessing, and it seemed to rest upon their souls already filled with a new and strange peace. So after a few moments of silent adoration, those travellers, who had entered the Palace weary and travel-stained, departed from it strengthened and comforted, clad in the white robes which they wear who always follow the King's Son. And when they returned to the outside life of advancing onwards through much tribulation and many a danger to the pearly gates of the King's City, which now shone upon their eyes from the distant heights, they found that in the strength of that Divine Meat they could go many days; they felt its invisible power helping them to wield the sword of the Spirit against their foes. They walked no longer by sight, but by trust in that King who had so greatly helped them. They resorted to His Palaces as often as they found them in their journey. They became men of a different country in very deed, (Phil. iii. 20), so that the people with whom they sojourned took notice of them and said, 'These men have been with the King's Son,' (Acts iv. 13). 'These are they which follow the Lamb whithersoever He goeth,' (Rev. xiv. 4). And, as they became older, those travellers found themselves nearing the King's City, and its walls and gates shone daily ever brighter before their eyes, 'even like a jasper stone, clear as crystal.' And, at length, one by one, they slowly finished their toilsome climb to the narrow gate, and humbly knocked and were at once admitted, (St. Matth. vii. 7). And into the joys of their life now durst no man look, (Rev. vii. 16), 'for since the beginning of the world, ear hath not heard, nor eye seen, neither have entered into the heart of man the things' which that Great King 'hath prepared for those who love Him,' (Isaiah lxiv. 4; I Cor. ii. 9). Only we ourselves humbly trust that their bliss may one day be ours, and we have a good hope that by that King's Son's death for us we too shall one day be received into that City of Peace! Yet we rejoice with fear, knowing that 'there shall in no wise enter into it anything that defileth, but they which are written in the Lamb's Book of Life,' (Rev. xxi. 27). We pass on, if that we may apprehend that for which also we are apprehended of Him, (Phil. iii. 12-14). We strive, day by day, to make our calling and election sure. Ah! what need of vigilance have we not, when there ever reigneth in our ears those solemn words: 'Behold I come quickly; hold that fast which thou hast, that no man take thy crown,' (Rev. ii. 11).

PARABLE OF THE PRODIGAL SON.

NEVER certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of 'enjoyment' there—the mighty famine in that land—the premature exhaustion of all that could make life noble and enduring—the abysmal degradation and unutterable misery that followed—the coming to himself and recollection of all that he had left behind—the return in heart broken penitence and deep humility—the father's far off sight of him, and the gush of compassion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother, and then that close of the parable in a strain of music: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and he is alive again; he was lost, and is found." All this is indeed a divine epitome of the wandering of man and the love of God such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya Mouni, or Zoroaster, or Socrates ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the parable of the prodigal son alone with all that this single parable means, and can any candid spirit doubt which scale

would outweigh the other in eternal preciousness, in divine adaptation to the wants of man!—Caeson Farrar.

THE PRAYER BOOK—AN INCIDENT.

IN the summer of 1848, during a month spent at the beautiful retreat, the "Blue Sulphur Springs" of Virginia, very early one Sunday morning, wishing an hour of quiet, I wandered, my Prayer Book in hand, to the pretty summer house over the spring. A few minutes after reaching there, an old gentleman came in, saying, "Good morning, my young lady; a book in your hand. I hope it is the Bible; no other book for this Sabbath morning." I replied, "No, it is the Prayer Book." "Ah!" said he, "I am sorry to hear this; I have watched you during the week, and hoped you were a Christian." "What do you know of the Prayer Book?" I asked. "I never saw one," my old friend said; "and I never saw an Episcopalian before, and where I live, near the Hawk's Nest, in Kanawha, we think them like the Roman Catholics; and I belong to the Methodist Church." "Then you ought not to find fault with the Episcopal Church," I replied, "as yours is called the Methodist Episcopal Church, and you know how you got that name." And then I asked, "Will you look at this Prayer Book, and if you will find fault after that, then I will have nothing more to say; just read the first sentence in the book." My aged friend hesitatingly (as though he were not obeying the command, "Remember that thou keep holy the Sabbath day") took my book and read aloud: "The Lord is in His holy temple; let all the earth keep silence before Him," and said, "That is good, that is from the Bible." He read on: all the Sentences, the Exhortation, the Confession, and then said, "Will you lend me this book?" Constantly for days the old man was seen with that book in his hand, and often the tears were wiped away whilst he was reading. At the end of ten days he came to me, his eyes filled with tears, and holding the book in his hand, said with a tremulous voice, "I have come to say good-bye; I have read all this book, every word; from the first sentence, 'The Lord is in His holy temple,' to the last verse of the Hymns, and if I thought you could ever get another, I would ask you to give me this. Often I cannot get to meeting, and when I want to pray, cannot say all just as I wish to, and this book says it all, everything I want, and I would rather have it than anything else in the world; but I would not deprive you." I gave it to him.—Selected.

A MOTHER'S TRAINING.

SIX children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up one after another came into the Church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put His words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—Matthew Hale Smith, in *Christian at Work*.

QUIETNESS is often strength; silence, wisdom. The swift stream is not always powerful, nor the noisy one deepest.

A TROUBLESOME CHILD.

LUCY's doll was a very troublesome child; her little mother really had many anxious moments about her. It is all very well to say that she is only a doll, just stuffed with saw dust, her head only china, while her arms are kid; but Lucy does not believe this; she knows perfectly that her doll is alive, that she feels the pins run into her by mistake when she is being dressed, is pinched and uncomfortable when she is squeezed into the small doll's dress, that she hears and sees everything that is said and done about her; and besides all this, dreadful to relate, Lucy's doll used to run away! Now, perhaps you'll laugh at this, and say she couldn't do it, but, in that case, can you explain why it was that sometimes a great hue and cry was raised in the house that the doll was missing and nowhere to be found, even when Lucy had looked under all the beds and behind the sofas in every one's room, and behind all the doors, and then, suddenly, Miss Dolly would be found sitting in her own particular chair in a dark corner of the nursery, looking as innocent and bland as only a china doll can? Some one put her there, or she was there all the time? Not a bit of it. Lucy declares that she always searched that corner the very first thing, and that the doll either heard her calling and looking for her while she was hiding somewhere in the garden, and stole back into the house without any one seeing her; or else she was tired, had finished her walk, and came home again just because she wanted to. Still you are shaking your heads wise little people? Then can you explain how it is that some mornings, when Lucy used to go to take her dolly up out of bed to dress her for the day, she found her up and dressed already, her apron very dirty, and her kid shoes worn and rubbed as if she had been running about a long time? You think Lucy, forgot to put her to bed? Lucy is sure she did not, and if it were not that Lucy is a careless little girl herself, and forgets pretty easily, I should think she was right, and the doll had been up and out of doors at play when she ought to have been in bed. Lucy thinks that her dolly can only walk about at night when every one is asleep, or steal about the house when no one is looking at her or can see her, for she believes her doll is an enchanted princess. Does Lucy believe in fairy stories? you ask. Yes, indeed. She is perfectly sure that Aladdin once really owned his wonderful lamp, that her white kitten is a distant, very distant, relation of "Puss in Boots," and that if she were to creep up softly enough and look quickly enough into one of the great stone vases on her grandpa's lawn, she might find one of the forty thieves lurking there. So it is no wonder at all that once, when Miss Dolly was missing for a whole day and night and part of the next day, Lucy should have been perfectly certain she had run away for good and all. Every one in the house felt very sorry for the little girl, and hunted and searched the whole house over for the missing doll. Even the red-bags were turned inside out in hopes that she might be lurking in one of them; yet it was no use at all—Dolly was missing all that rainy day and night; but the next afternoon Dick, Lucy's brother, found her lying on the bench in the grape-arbour, at the very bottom of the garden. How dirty her face was, and how muddy her apron! It was all very well to say that she had been left out in the rain—Lucy knew better, and that she had been playing in the mud-puddles until she heard Dick coming, and ran to lie down on the bench to make believe she was only abused. Lucy felt it was time to teach so bad a child a lesson, so—what do you think?—she undressed her, and taking the large bath-room sponge, marched out to the great rain-water barrel, and such a scrubbing as Miss Dolly got there! Lucy doesn't think she'll ever forget it. Certainly she has never run away since, and it took her a good week of constant lying in the sun to get dry again, and she has been a most dejected and miserable-looking creature ever since. Dick says she is suffering from water on the system; however that is; one thing is very certain, either Lucy has grown more careful, or the doll has grown wise. She never has run away again.—*Ch'nn*.

The Week.

HOME NEWS.

The Dominion Parliament closes to-day.

Toronto, May 3.—Hon. Geo. Brown continues very low, and no hopes are entertained of his recovery.

Hanlan arrived at Washington on Friday. He says he will make Courtney row so fast that he will forget all about his new rig.

A meeting of the Temperance Alliance at St. John is called to consider the advisability of testing the Canada Temperance Act in that city and County.

The steamer "Moravian" of the Allan line, which arrived in Halifax on Monday, brought nearly one thousand emigrants, the majority of whom intend settling in Canada.

The Customs revenue collected in Halifax in April amounted to \$99,281, an increase of \$37,133 over April last year.

Large numbers of apple trees are coming through from the States to farmers along the Intercolonial, every day. It would seem that farmers are going extensively into orchards.

The announcement is made in Saturday's Globe that Mr. John V. Ellis assumes the position of editor of that paper.

Cable rates over the wires of the Dominion Telegraph Company and direct cable to the United Kingdom have been lowered to 50 cents a word—a reduction of one-third the former toll.

The "Prussian," which left Halifax on Saturday last, will be the last steamer from that port carrying the Canadian mails.

Lieut. D. M. Brown, R. N., of the Marine and Fisheries Department, who has been acting as Inspector of Lighthouses during the illness of Capt. E. Roche, has been confirmed in that office.

We are sorry to learn that the miserable labor riots (Irish vs. French) which were so disgraceful to all concerned last year, have again broken out in Quebec.

The Customs receipts at St. John for April this year were \$96,939.94, against \$61,174.62 the same month last year.

Letters from Prince Edward Island state that the Provincial Government there have determined to appeal to the Imperial Government from the decision of the Dominion Government, respecting the distribution of the Halifax Fishery Award.

The vote in the Senate on the Bill legalizing marriage with a deceased wife's sister, &c., stood 31 to 33 against the Bill.

A Montreal despatch says:—Ocean steamers frequenting this port are about to use Canadian coal on the return trip, the price here being much lower than in England.

Ottawa, May 3.—The supplementary estimates for the year ending June, 1881 were distributed to-day.

We received a copy of the last English mail, and confidently recommend it to all Sunday School Teachers.

It will be seen by this that no provision has been made for the fortnightly mail to Halifax direct.

FOREIGN NEWS.

The Mansion House Relief Fund has reached £152,568. £120,306 have been expended.

More than two-thirds of the members elect of the House of Commons have been sworn in.

Berlin, May 3.—Prince Bismarck's physicians have again imperatively ordered his retirement.

The wages of iron workers in Pennsylvania have been reduced 15 per cent. The reductions have been accepted by the men.

Paris, May 3.—In a lecture yesterday on the Panama Canal, M. Dulesseps said the project had no longer to fear opposition from the United States.

The appointment of the Marquis of Ripon as Viceroy of India is received favorably. There is much dissatisfaction, however, that Lord Dufferin's health prevented his appointment.

Max Platt, a well-known stock-broker, is missing, and his friends believe he committed suicide. At one time he made \$700,000 on Wall Street, and in his efforts to make it a round million lost all.

Chicago, May 2.—Joe Smith, son of the original Joe Smith, to-day dedicated in this city a church of the Latter Day Saints, or Joe Smith's Mormons, as they are sometimes called.

Paris, May 2.—The Fire-work manufactory of M. Honore, at Pantin, near Paris, was blown up on Saturday afternoon. It is believed 20 persons were either killed or dangerously injured.

New York, May 2.—Cable special say that Prince Leopold leaves May 13th for Canada, and subsequently will visit St. Louis, Chicago, Cincinnati, Washington, and Newport.

New York, May 1.—A nicely-dressed woman, with four young children, walked upon the Harlem bridge this morning, kissed the children and jumped into the river.

Mr. Charles Bradlaugh on being required to take the necessary oaths as a member of the House of Commons on Friday refused to do so, because, first, he did not believe in a God, and second, he would not swear allegiance to the Queen.

Cincinnati, May 2.—Crep reports from Ohio, Indiana, Southern Illinois and Kentucky, are of the most favorable character. The wheat crop wintered almost without injury, and everywhere is far advanced and in splendid condition.

The Dean of Westminster, accompanied by Mr. Vaughan, of the Temple, Mr. Hassard, and Dr. Gerald Harper, has returned to London from the Channel Islands, to the careful study of which Dean Stanley has been devoting a week or ten days.

London, May 3.—The scheme of laying a cable from Halifax to Bermuda is being agitated by various members of Parliament as well as by certain prominent business men here.

In order to place the Oxford Bible for Teachers within the reach of every Sunday School Teacher, the "Helps to the Study of the Bible" is offered during this Sunday School Centenary Year.

We received a copy of the last English mail, and confidently recommend it to all Sunday School Teachers.

Messrs. McMillan, St. John, will shortly be prepared to supply this invaluable book.

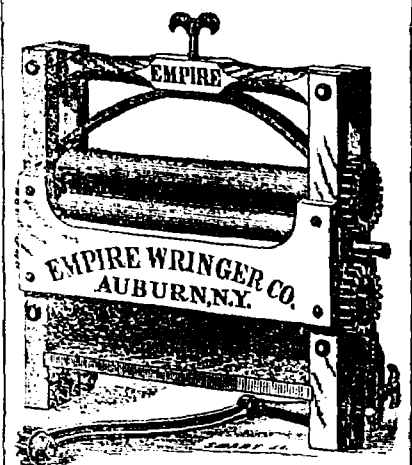
DR. S. FITCH Has Removed to 2 TOBIN STREET, Corner of Pleasant Street. OFFICE HOURS—9 to 10 A. M., 2 to 3 and 7 to 8 P. M.

BOOKS LATELY RECEIVED.

- Hodge's Manuals for the People - Morning and Evening Prayer. 3
Plain Teaching on Church Principles. 3
The Church and the Bible in their relation to each other. 3
Manual of Christian Doctrine for Confirmation Candidates. 3
Sacramental Teaching. 3
Geikie's Life of Christ, one large 8vo. vol. 2 00
Farrar's Life of Christ. 1 15
The Narrow Way. 20
The approaching end of the age viewed in the Light of Prophecy and Science, by H. Grattan Guinness. 2 75
What is Confirmation? by the Most Reverend the Metropolitan of Canada. 1

When the price is remitted, books are mailed free of charge.

J. & A. McMILLAN, 98 PRINCE WILLIAM STREET, ST. JOHN, N. B.



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CANADIAN PACIFIC RAILWAY. Tenders for Iron Bridge Superstructure.

TENDERS addressed to the undersigned will be received up to noon of THURSDAY, the 15TH MAY next, for furnishing and erecting Iron Superstructures over the Eastern and Western outlets of the Lake of the Woods.

TO THE CLERGY. An Englishman, of the University of Oxford, married, and in Deacon's orders, now in sole charge of a mission in the United States, wishes to be transferred to a Diocese in Canada, and will be happy to assist a Rector of a Parish, or take charge of a missionary field, Halifax or neighbourhood preferred.

Seeds, Fresh Seeds. BROWN BROTHERS & CO. ORDNANCE SQUARE, Confidently invite the careful attention of SEED BUYERS to their DESCRIPTIVE CATALOGUE of Seeds and Bulbs.

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BRADBURY PIANOS

LEAD THE WORLD. Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks. Over 16,000 in Use.

Dr. C. H. Fowler, Editor of The Christian Advocate, says: "In preference to any Piano made, we bought and use the Bradbury in my family."

The peculiar charm of this Piano is its adaptation to the human voice as an accompaniment, owing to its sympathetic, mellow, yet rich and powerful singing tones.

From personal acquaintance with this firm, we can endorse them as worthy of the fullest confidence of the public. We are using the Bradbury Pianos in our families, and they give entire satisfaction.

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Bishop Foster, Boston.
Bishop Harris, N. Y.
Bishop Wiley, Cincinnati.
Bishop Haven, Atlanta, Ga.
Bishop Merrill, Chicago.
Rev. G. H. Whitney, D.D.
Mrs. U. S. Grant, Wash'tn.
Admiral D. D. Porter.
Rev. O. H. Tiffany.
Grand Central Hotel, N. Y.
St. Nicholas Hotel, N. Y.
Rev. John F. Hurst, D.D.
Gen. O. O. Howard, Oregon.
Dr. Joseph Cummings, Ct.
T. S. Arthur, Phila.
Rev. J. M. Walden, Cin. O.
Rev. R. M. Hatfield, Phila.
Dr. J. M. Reid, New York.
Dr. C. N. Sims, Brooklyn.
Dr. H. B. Ridgway, Cin. O.
W. G. Fischer, Phila.
Chaplain McCabe, Phila.
Rev. A. J. Kynett, D.D.
Rev. Daniel Curry, D.D.
Rev. W. H. De Puy, D.D.
Dr. Daniel Wise, N. J.
Sands St. Church, Br'klyn.
Rev. J. S. Inskip, Phila.
Rev. L. Hitchcock, Chicago.

Dr. T. De Witt Talmage: "Friend Smith is a Methodist, but his pianos are all orthodox; you ought to hear him talk and sing. It is adapted to family prayers and the gayest parties who visit my home."

Dr. E. O. Haven says: "My Bradbury Piano continues to grow better every day, and myself and family more and more in love with it. All our friends admire it."

Bishop Simpson says: "After a trial in my family for years, for beauty of finish and workmanship, and splendid quality of tone, your Bradbury Piano cannot be equalled."

Dr. J. H. Vincent says: "For family worship, social gatherings, the Sabbath-schools, and all kinds of musical entertainments, give me, in preference to all others, the sweet toned Bradbury Piano. It excels in singing qualities."

The best manufactured; warranted for six years. Pianos to let, and rent applied if purchased, monthly installments received for the same. Old pianos taken in exchange: cash paid for the same. Second-hand pianos at great bargains, from \$50 to \$200. Pianos tuned and repaired. Organs and Melodeons to Sabbath-schools and Churches supplied at liberal discount. Send for illustrated price list.

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WAREROOMS. New York: No. 14 E. 14th Street, bet. Broadway and 5th Av. Brooklyn: Music Hall, Junction of Fulton & Flatbush Ays. Brooklyn: 338 Fulton Street, near City Hall. Jersey City: Montgomery Street, Cor. Greene. Washington, D. C.: 1103 Pennsylvania Avenue. FACTORY: Raymond St., corner Willoughby, Brooklyn. 34

Delicately Markets.

FISH. There are no hard fish offering from vessel at present, the under prices are from stern.

Table listing fish prices: Large Cod, small, per qtl. 4.50 to 5.00; Small, Shore, 3.75 to 4.50; Arctic, 4.00 to 4.50; Bank, none; Labrador, none; Hake, 1.00 to 2.00; Haddock, Arctic, none; Western Shore, 2.50 to 2.60; Pollack, 1.00 to 2.25.

Table listing Herring (Store) prices: Labrador, per bbl. none; Shore Split, No. 1, 4.00 to 4.50; No. 1 Fat Shore, 4.25 to 4.50; Shore Round, 4.25; B. of Islands Split, none; Boone Bay Round, none; George's Bay, 1.75 to 2.00; Alewives, No. 1, 3.00 to 3.50; No. 2, 1.25 to 2.00.

Table listing Mackerel (Store) prices: No. 1, per bbl. none; No. 2, large, none; No. 2, small, none; No. 3, large, 5.00 to 6.00; No. 3, med., 4.00 to 4.50; Small, 2.50 to 3.00.

Table listing Flour prices: Canada Sup, Extra, 6.50 to 6.75; Extra, 6.40 to 6.50; Strong Bakers, 6.40 to 6.50; Spring Extra, 6.50, very scarce; Extra State, none; Rye Flour, Am., none.

Table listing Cornmeal prices: Kilt Dried choice, 3.25 to 3.35; Fresh Ground, 3.00.

Table listing Oatmeal prices: Nova Scotian, per bbl. 5.00; Canada, 5.50; Barley, per bush, none.

Table listing Beans, Peas, and Pears prices: P. E. I. Black, 48 to 50; Canadian Mixed, 40 to 48; N. S. and N. B., none; Beans, per bush, 1.00 to 2.00; Peas, round, per bbl. 4.00 to 4.40; Peas, split, 5.00 to 5.50.

Table listing Provisions prices: Beef, Am. Mess, bond 14.00; Rx Mess, 15.00; Beef, N. Scotia Mess, 5.00 to 8.00; Am. Plate, 14.00 to 16.00; Extra Prime, none; Extra Plate in bond, 13.00 to 14.00; Pork, N. Y. C. Mess, 14.00 to 15.00; in bond, none; P. E. I. Extra, 16.00 to 16.50; Mess, 15.00 to 16.00; Pr. Mess, 13.00 to 14.00; N. Scotia Mess, 14.00 to 15.00; Primo, 12.00 to 13.00.

Table listing Lard, Bacon, Hams, and Sholders prices: Lard, 12 to 13; Bacon, roll, 13 to 14; Hams, 11 to 13; Sholders, 9 to 12; Eggs, per doz., 13 to 15.

Table listing SALT from store prices: Liverpool, per hhd. 1.50; Turk's Island, none; Cudiz, 1.50 to 1.75; Liverpool, bags store, .80 to .90.

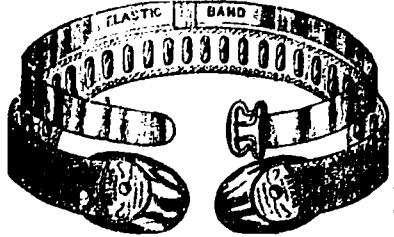
Table listing Congou, Candles, and Soap prices: Congou, com & dusty, 25 to 30; fair, 28 to 31; choice, 35 to 37; superior, 40 to 42; Oolong, 40 to 40; Soap, Candles, &c., Domestic Brown, 4; Pale, 4 1/2; Family, 5; Extra, 5 1/2; B. Mottled G, 6; Crown, 6; Laundry, 7.

Table listing Canada Laundry, Candles, and Molasses prices: Canada Laundry, 13; Candles, 6's and 8's, 13; Molasses, Demarara, per gal., 35 to 36; Cienfuegos, 36 to 37; Trinidad, 35 to 37.

Table listing Sugars prices: Porto Rico, ch. grey, 8; Vac. Pan, puty paid, 10; Yellow C., 10; Extra C., 10; Scotch refined, No. 20, 12; Crushed, 12; Granulated, 10 1/2; Porto Rico, 7 1/2; fair, 8; choice, 8; Cuba, dark, 7 1/2.

Table listing Country Produce prices: Butter, in firkins, 25 to 28; Butter, in rolls, 20 to 25; Cheese, per lb. (dairy), 8; Cheese, (factory), 15 to 18; Beef, 6 to 12; Mutton, 6 to 12; Lamb, 7 to 9; Pork, 7 to 8; Turkeys, 15 to 17; Geese, each, 50 to 70; Ducks, per pair, 75 to 100; Chickens, 40 to 65; Partridges, none; Potatoes, per bush, 40 to 50; Turnips, per bush, 80 to 40; Carrots, 80 to 70; Hay, per ton, 115 to 17; Tallow, (rendered), none; Tallow, (rough), none; Buckwheat, (gray), none; Buckwheat, (yellow), 2.00 to 2.50; Apples, 2.00 to 2.50.

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Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—
20 Locomotive Engines.
16 First-class Cars (a proportion being sleepers).
20 Second-class Cars. do.
3 Express and Baggage Cars. do.
3 Postal and Smoking Cars.
240 Flat Freight Cars.
100 Box Cars.
Wing Ploughs.
2 Snow Ploughs.
2 Flangers.
40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.
Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.
Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.
By Order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS,
Ottawa, 7th February, 1880. 46

CANADIAN PACIFIC RAILWAY.
Tenders for Tanks and Pumping Machinery.
TENDERS will be received by the undersigned up to noon on FRIDAY, the 15th MAY next, for furnishing and erecting in place at the several watering stations along the line of the Canadian Pacific Railway under construction, Frost-proof Tanks with Pumps and Pumping Power of either wind or steam, as may be found most suitable to the locality.
Drawings can be seen and specifications and other particulars obtained at the office of the Engineer in Chief, Ottawa, on and after the 15th April.
By order, F. BRAUN, Secretary.

DEPT. OF RAILWAYS AND CANALS,
Ottawa, 1st April, 1880. 52

1879 1879
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LACHINE CANAL.
Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails, on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.
Plans, Specifications, and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of tender can also be obtained.
Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.
Ninety per cent. only of the progress estimates will be paid until the completion of the work.
This Department does not, however, bind itself to accept the lowest or any tender.
By Order, F. BRAUN, Secretary.

WELLAND CANAL.
Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.
Plans and Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of May, next, where forms of tender can also be obtained.
Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfillment of the contract the parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.
Ninety per cent. only of the progress estimates will be paid until the completion of the work.
This Department does not, however, bind itself to accept the lowest or any tender.
By Order, F. BRAUN, Secretary.

WELLAND CANAL.
Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western mails on TUESDAY THE 15th DAY OF JUNE next, for on construction of swing and stationary bridges at the several places on the line of the Welland Canal, where for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.
Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.
Ninety per cent. only of the progress estimates will be paid until the completion of the work.
This Department does not, however, bind itself to accept the lowest or any tender.
By Order, F. BRAUN, Secretary.

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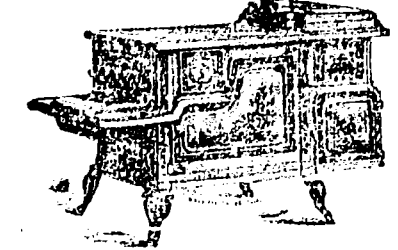
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