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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. 1.

THURSDAY, APRIL 18, 1880.

One Dollar a Year.

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

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

EDITORS.

CANON FARRAR recently delivered a sermon in Westminster Abbey on the eight hundred and fourteenth anniversary of its founding.

The *Daily Telegraph* says it is understood in Liverpool that the first Bishop of the new diocese will be Dr. Bickerstoth, the Dean of Lichfield.

Of modern Roman sculpture, London will receive a good example this spring in the Galatea of Professor Fabi-Alfani, a work which will be exhibited in the Grosvenor Gallery.

The ex-Romish priests, Rev's. D. L. Quin and F. W. Woods, of New York, have been lecturing in Baltimore. They state that last year 170,000 members had left the Church of Rome.

The University of Berlin, Germany, has this year 3,608 matriculated students, and 1,693 who have the privilege of attending its lectures, making 5,301, the largest attendance it has ever had.

The Queen has consented to allow the statue of Lord Byron, for which upwards of £3,000 was raised by public subscriptions, to stand within the railed enclosure known as Hamilton-gardens, opposite to the statue of Achilles.

Less than fifty years ago one man could not make over fourteen pins a minute; now he can make more than 1,400. Then one girl could stick on papers about 10,000 pins a day; now a fair day's work is from 80,000 to 100,000.

INDIAN CONVERTS.—Forty-eight native Christians, prepared by the Rev. Rutteji Nowryji, of the Church Missionary Society Mission at Aurungabad, in the Nizam's Territory, Central India, were confirmed by the Bishop of Madras on November 21st.

The Roman Catholic immigration into the U. States from 1820 to 1875 numbered 3,150,232. The communicants in that Church in the United States are reported at 6,500,000. As the population doubles itself in twenty-two years, it is clear that the Church suffers a loss of membership instead of a gain. This has been admitted by a leading Roman Catholic journal in New York.

The Chinese in the U. States are said to have 2,092 children of school age. Fifteen hundred of them are attending schools kept by private teachers, for which they expend from \$1 to \$5 for each scholar, and employ over thirty teachers for instruction in the English language. They pay \$250,000 in school taxes to the State of California, yet their children are not allowed to go to the public schools.

The Swiss authorities have given orders for an inquiry to be made into the condition of the workmen employed in the St. Gothard tunnel, with special reference to the alleged prevalence among them of an epidemic arising from the unfavourable conditions in which they are compelled to labour. The current of air through the tunnel since the bore was completed has necessitated the use of close instead of open lamps. The heat, however, is still great.

The Ecclesiastical Commissioners have certified to her Majesty that the annual value of the Liverpool Bishopric Endowment Fund is £3,000, and that further contributions sufficient to raise the same to £3,500, per annum within five years have been guaranteed. All the conditions, therefore, necessary to enable her Majesty to found the bishopric have now been fulfilled. The *Liverpool Courier* says the committee have decided that St. Peter's Church, Church-street, shall be used as the temporary cathedral.

A new society has just been formed for the evangelization of Paris, of which Lord Shaftesbury is President. It is going to send several missionaries into the field forthwith, whose chief object will be to disseminate the Scriptures; and to make known Scripture truth.

THE Melbourne correspondent of the *Nonconformist* writes: "Bishop Moorhouse is at present the most active religious influence in Victoria. He is now going through the last of three courses of splendid lectures on important Theological subjects. Hundreds of people of all classes and creeds assemble week by week, at a quarter past four in the afternoon, to hear him lecture on the religious teaching of St. Paul. I heard him yesterday afternoon on 'The extent of Redemption,' a discourse of thirty-five minutes, clear and strong in thought and expression, and warm with feeling. These lectures are a power for good in Melbourne."

THE CENTENNIAL YEAR OF SUNDAY SCHOOLS.

I HAVE had occasion lately to look up the history of Sunday-schools, and have come across two or three points which I venture to think, would be interesting to others.

First: This year is the centennial year of the Sunday-school. As far as known, the first one was organized in a hall at No. 59 Catherine street, Gloucester, England, in 1780.

Second: The movement, in its beginning, was wholly within the Church of England, and was conducted on the primal principle of that Church and our own, that the Catechism should be the basis of all Christian training of the young. In the Church Sunday-school Magazine for August, 1877, the Rev. John Palmer states: "Mr. Raikes (widely known as the father of Sunday-schools) was a conscientious and devout Churchman, and he sought to accomplish the reformation of his proteges through the instrumentality of the services of the Church." The children attended the early morning service in Gloucester cathedral, and were frequently catechised in church. In 1786 the Bishop of Gloucester gave the movement his official sanction. "Robert Raikes (continues Mr. Palmer) did all he could to make the Sunday-school a part of the Church's system."

Third: The fame of the good Robert Raikes should not exclude the kindly memory of the Rev. Thomas Stock, who appears to be entitled to at least an equal share in the honor of having originated these beneficent institutions. Stock was, in 1780, head-master of the Cathedral Grammar School, Gloucester, Fellow of Pembroke College, Oxford, and curate of St. John's church, Gloucester. Raikes was, at that time, editor of *The Gloucester Journal*.

Stock seems to have commenced by assembling a few of the children of the poorer classes of his parish in the hall named above, and getting them to come there regularly on Sundays for instruction. He then asked the assistance of Raikes. Together they gathered ninety children and four teachers. Stock superintended the school and bore one third of the expense. Its subsequent progress appears to have been largely due to Raikes's advocacy of it in the columns of *The Gloucester Journal*.

The Rev. Edwyn S. W. Pentreath, rector of St. George's church, Moncton, New Brunswick, writes me that the relative claims of Stock and Raikes are discussed, and the whole history of the movement given, in a book called "Robert Raikes, Journalist and Philanthropist," by Alfred Gregory. London: Hodder & Stoughton. This book (which I have not seen) would doubtless throw yet further light on a most interesting topic. HENRY E. HOVER, In N. Y. Churchman's St. Barnabas's Rectory, Brooklyn, Feb. 27th. 1880.

## INDIA.

### THE BISHOPRIC OF CALCUTTA.—VI.

A few months after Bishop Cotton's sudden and lamented death, Dr. Milman was appointed to the vacant See. He landed in Calcutta, Feb. 1867, just ten years after the outbreak of the Great Mutiny. Those ten years had brought many changes to India, the principal political event being the suppression of the East Indian Company. This ancient Merchant Guild had been founded in Queen Elizabeth's time (1600), and had ruled India for a hundred years; but the opinion was gaining ground that it would not be advisable to renew its charter, and in 1858 the Parliament of Great Britain transferred the reins of government from the Company to the Crown. Henceforward India was to be ruled in the Queen's name by a Viceroy and Council of Fifteen.

As regards the diocese, Bishop Cotton's wise administration had produced a far higher state of organization than it had ever before attained. Much assistance in every good work was given by Lord Lawrence the Viceroy (1863-1869). He was a man of high principle, a great friend of mission-work and missionaries. In our next number we shall give a short sketch of his life by Mr. Cust (Member of Leg. Council).

It is impossible to follow Bishop Milman in his perpetual journeyings to and fro in his immense diocese. Besides repeated Visitations in India Proper, he visited Burma three times to hold confirmations and encourage the missions. He was also in the Andaman Islands. "This is a convict settlement consisting of six scattered stations, amongst which 8,000 convicts are disposed. One of these stations is on Ross Island which commands a beautiful view of the harbour and of the wooded slopes of the Andaman hills. The aboriginal inhabitants of the island who somewhat resemble the negro type, are no longer the treacherous enemies who made life unsafe in the early days of the settlement and massacred the Europeans whose remains rest in a little cemetery on Chatham Island; they are staunch friends of British rule, and if convicts escape into the jungle, the natives nearly always bring them back. The English Church on Ross Island was consecrated by the Bishop; he preached and confirmed in it and gave an address to the soldiers. He visited a small native congregation at Port Blair, seven of whom were confirmed. The Asiatic boy's school and the jail on Viper Island were also visited" (Canon Churton). It was at Port Blair that in 1872 Lord Mayo the Viceroy who succeeded Lord Lawrence, was suddenly attacked by a convict who had been transported from the Punjab for murder. The Viceroy was standing on the pier waiting for a boat to take him to his steamer, when in the twilight the assassin sprang upon him with a sharp knife and mortally wounded him. The Earl died in half an hour.

The successive years of Bishop Milman's episcopate give us one continuous record of confirmations and ordinations, of services and sermons, of consecrations of Churches and cemeteries. He took great interest in the German Mission to the Kols and also in the Delhi Mission, where he consecrated the memorial church of St. Stephen's. A special number of Foreign Missions will be devoted to each of these subjects as the details are most interesting.

As an author, Bishop Milman's style was very remarkable. It combined great command of language, with poetical imagination and fervour of spirit. His *Love of the Atonement* is an invaluable devotional work, which has now reached a fifth edition. Time was also found for literary work. He gave a lecture on *Cultus and Culture* before the Calcutta Churchmen's Institute, and also one on the *Hereditary Ability of Raikes*. At the beginning of the tenth year of his episcopate, the Bishop started for a visitation to some of the remote stations

on the Indies. The exposure and fatigue of this journey brought on a severe illness which soon terminated fatally. We quote from Canon Churton an account of the last weeks of his life: "His journey to Peshawar was an exceptionally hard one. He stayed Sunday, 13th, at Mirzapore, where he confirmed six candidates. He then travelled direct without any pause to Pind Dadan Khan, where he arrived early on Friday. The journey was the more trying, owing to the sudden changes of heat, and cold, rain, and drought. The 14th was unusually hot and dry. The next day was cold and wet. The weather at Gujrat was wet, and the rain damped the bedding in the dooly, where the Bishop passed the night. At Pind Dadan Khan he began to feel poorly, but on the 17th he held service, preached and confirmed seven candidates, and visited the salt mines. The next day he had a tiring journey of 50 miles, chiefly in a light cart, but partly by dooly; and the same night he went on to Rawul Pindiee, and on the following day to Attock. Here he was poorly at night and apprehensive of an attack of fever. On Sunday he preached at Attock in the morning, and at Nowshera in the evening; and the next day, Feb. 20, he went on to Peshawar. The Bishop was now becoming worse, but for a week he tried to fight off the attack, and struggled, though with difficulty, through nearly all the work mapped out for him. He visited most of the hospitals and schools as usual; he held confirmations for Europeans and natives; he addressed the members of the Guild of the Holy Standard; he looked carefully into all the work of the C. M. S. Mission, and rejoiced in its progress since 1872; he attended evening services for the native Christian drummers; he was present at the open air bazaar preaching; he joined the Rev. T. Hughes and the native Christians at their early service on Sunday, Feb. 27, and preached vigorously for the Mission at the Station Church in the evening. The last thing the Bishop was able to do was to attend the prize distribution at the Mission School on Monday morning. He was then taken seriously ill, and was immediately afterwards confined to his bed with acute diarrhoea, connected with congestion of the liver, brought on by over exertion of mind and body, and hastened by the exposure and fatigue of the journey from Calcutta.

On March 8th, the first day on which he could be moved, he was taken back to Attock, and the next day to Rawul Pindiee, where the symptoms of dysentery again appeared. He continued very ill for a week, and on Wednesday, 15th, Mr. Jacob writes: We were summoned at three in the morning. It was evident that the Bishop was sinking. When we first saw him, he was delirious, and constantly wandering in Hindustani, repeating parts of a Hindustani sermon and Hindustani prayers. At seven, he revived a little, and became conscious. I knelt down, and said some prayers in the Visitation Service. The Bishop repeated the Lord's Prayer after me, and said Amen after the other prayers, gently raising his hand to cover his eyes. I had but just moved from his bedside when he was heard saying, "The creature itself also shall be delivered from this bondage of corruption into the glorious liberty of the children of God." When looking up he said "When shall I be delivered from this bondage?" "Soon," was the reply. "How soon?" said the Bishop eagerly. "Very soon" was the answer, and then he murmured gently. The glorious liberty of the children of God." After this he seemed to be wandering and chiefly in Hindustani. At nine the end was evidently approaching. I said the Commemorative Prayer and very shortly after the Bishop died so quietly, that it was difficult to say exactly when he ceased to breathe. Of the legs which we have sustained, I will only say that those who have had the privilege of knowing Bishop Milman will know that a more unselfish, humble,

single minded chief pastor can rarely if ever have been given to any branch of the Church of Christ in any generation."

### OUR GERMAN LETTER.

LEIPZIG, March 17.  
The debates on the question of public worship and instruction, the so-called "Cultus etat," have occupied, as we had foreseen, most of the time and attention of the Reichstag. But the conciliatory spirit which has entered the Ministry with Herr von Puttkamer was noticeable throughout the proceedings. The Centro or Romish party in the Reichstag, and particularly its leader, Herr Windhorst, a speaker of great readiness and eloquence, abstained on this occasion from reciting all their wrongs to Parliament and the nation. The altered disposition, which is apparent no less in the Vatican than on the part of the Prussian Government, seems to have exerted a softening influence upon the Opposition. Already there is a rumour of an approaching settlement of the difficulties with Rome, of a *modus vivendi*, which will result in peace. Prince Bismarck recently expressed himself to that effect to several Ambassadors at a Parliamentary dinner given by him. Words of this kind uttered by the Prince on such social occasions, when armed with the historic incenseburner, he speaks familiarly to a confidential circle, and their way to the outer world, for which, of course, they are intended. Thus he is said to have asserted that there was no cause to fear that he would go to Canossa and do penance to Pope Leo like the German Emperor, Henry IV., (1077), before Gregory the Great, but that nevertheless it was his absolute determination to come to peace with Rome on any terms that could possibly be accepted, and thus to conciliate the Catholic subjects of his Majesty.

The Conservative party of the Reichstag and Landtag, according to their programme, which has just appeared, have determined to revise the notorious May-laws (Falk-laws), and it would be a blessing for our whole country if the contemplated changes could be carried out in the proper spirit. It is absolutely necessary, under all circumstances, that some of these arbitrary measures (such as banishment for disobedience, for instance), which were productive of the great rent, should be expunged from the laws. Now more than ever, must every faithful citizen of Germany, and more especially of Prussia, entertain the desire (and God grant its fulfillment), that our revered and aged Emperor may yet be spared to his people, and that the Chancellor of the Empire may be permitted to stand by his master to the end. There is scarcely an example in history of such unity of purpose between an exalted Ruler and so great a servant. It is certain that Bismarck must carry in his heart the word written by the Emperor on the margin of his request for dismission—"Never!" We need them both. At the present time particularly much hangs in the balance. A thorough change is about taking place in our whole political life. There is a ferment everywhere; the believing are rallying against Atheism; the national sentiment is making a way for itself in opposition to the communistic tendency of unrestrained radicalism; everywhere a struggle is going on against dangerous theories which would be carried out at the expense of the moral and social well-being of our people. It is well, in a time like this, to hear our Emperor again and again, on every occasion which presents itself, insisting upon the fact that true peace, not only of the individual, but of nations, can only be built on Christian conviction. It is well to hear what Bismarck has expressed: "He who would rob me of my Christian faith is my mortal enemy; if he could succeed in doing so he would be taking my life." Such words from the lips of great men, whose lives have been a constant struggle for their convictions, are what we need to hear in a time of terror like this.

PETER HOBBS.

## JOB XIII: 15, (First Clause)

At the Lord's own Service of "The Breaking of the Bread," a special Intercession has been offered, this Second Sunday after Easter, in accordance with the Appeal on page 2 of THE CHURCH GUARDIAN, April 8th.

St John, N. B.

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**CARLETON—St. George's Church.**—Fifty-nine persons communicated at the Church of the Good Shepherd, Fairville, at the early celebration of the Holy Communion, and eighty-three at St. George's at eleven o'clock. The Rector was assisted on Easter Day by the Reverend F. B. Crozier, of the Diocese of Albany.

The receipts of the Parish Church for the year ending Easter 1880 were: Sunday offerings, \$251.86; envelopes \$140.19; ground rents \$119.00; interest \$158.54; balance paid from 1879 \$33.15; total \$711.64.

At Fairville, the Sunday collections were \$96.20; The receipts from envelopes to December were \$194.22. Total \$290.48.—*Parish Ch. Work.*

**MONCTON.**—The infant child of the Rector was buried from St. George's Church, on Tuesday, April 6th. The Rev. O. S. Newnam officiated at the Church and Cemetery. His Lordship the Metropolitan has appointed Tuesday May 11th as the day for confirmation in the Parish. The receipts for current expenses from Easter 1879, to Easter 1880 were; collections: \$296.23. monthly pledges through the Offertory \$414.52: Total \$710.85. Pledges due \$80.00.

**SHEDDAP.**—The seats in the Church of St. Martin in the woods, have been declared free, and an effort is to be made to reseat the Church.

**SPRINGFIELD.**—The following resolution, passed at our Easter Monday meeting, may be interesting to some of the readers of your paper, as referring to alterations and improvements made in our Parish Church since Easter, 1879, and showing that the feeling of approval of the change and gratitude to those who have assisted us in the proper furnishing of the Chancel is general; and also as leaving evidence that our people have appreciated the efforts of those clergymen who gave us a very useful course of lectures at our Wednesday evening services in the past Lent:—

"Resolved, That the Parishioners of Springfield, assembled at their annual meeting on Easter Monday, 1880, desire the Rector to convey their thanks to those of their fellow-Church members in other Parishes who have so kindly helped them during the year past.

To the Most Rev. the Metropolitan for the gift of the Pulpit.

To the Rev. Canon Medley for the gift of the Altar.

To Miss E. Scovel for the gift of Communion vessels and kneeling mats.

To Miss Fenety for the gift of a kneeling mat.

To Rev. R. Mathers for the gift of a chest for Communion vessels.

And to those clergymen who visited their Church during the past Lent for the very instructive course of Lectures delivered by them on the occasional offices of the Prayer Book."

The question of proceeding with the restoration of the nave of the Church in the coming summer, is left an open one, the Building Committee having authority either to go on, or to wait for better times as they may see fit.

Our delegates to Synod and Church Society, are W. B. Scovil, Esq., and Mr. J. Sturgess Marven. But it was felt necessary to elect a new Church-warden in the place of the former gentleman, in consequence of his almost continuous absence from home, he being now Government Inspector of Weights and Measures for several counties.

His son, G. G. H. Scovil, was unanimously chosen in his stead.

**FLORENCEVILLE.**—On Easter Day, in St. Barnabas' Church, the Service was the heartiest, and, I think, we have had the largest offertory, and the greatest number of Communicants since the Bishop's visit in 1876, viz., eighteen, (three added). The Bishop has notified us that he will visit this Mission again on St. Barnabas' Day. The Easter Monday meetings were harmonious. Four persons were appointed to canvass this Mission, to see what could be raised for

Missionary's salary for next year. Six ladies were chosen to collect for D. O. S. Twenty-nine Services were held during Lent. I might mention that one Church-woman walked five miles to attend Service and Holy Communion on Easter Day. Let praise be bestowed upon her. The Church people are quite alive here.

## DIOCESE OF NOVA SCOTIA.

**WINDSOR.**—In September last a meeting was called of the Ladies of the Parish to form a "Mite Society," when, with the advice and assistance of the Rector, its rules were established and Officers of the Society and Collectors for the different districts appointed. Its principal object is to create an interest among the parishioners in behalf of their Church, by raising a fund towards the erection of a new Church. The appeal has been almost universally responded to by the congregation, and the visits of the Collectors have, in most instances, been welcomed,—numbers being glad that they are thus enabled to give their mite towards an object to which perhaps they could have contributed in no other way, and the Society is encouraged to believe that it will form a bond of union between all the members of the Church in the Parish. A notice of the amount raised during each quarter is placed on the Church door, \$70 having been invested in the Savings' Bank for the months of September, October and November, and \$50 for the months of December, January and February.—*Parish Church Work.*

**LUNenburg.**—This little town, from recent observations, is looking more bright and prosperous than many of its size at this season of the year, and it is pleasing to note that the Church and her work are equally progressive and thriving. The members of the Church in this town, can congratulate themselves upon having in their midst, entirely free from debt, one of the neatest Church edifices in the Diocese.

A Parochial Guild has recently been formed in the Parish of St. John's, having among its objects the encouragement of a kindly intercourse amongst Churchmen and the dissemination of the distinctive teachings and doctrines of the Church as set forth in her Liturgy. The Guild began with ten members and continues to increase numbering now between 30 and 40. This promises to be a great auxiliary to the Church's work in the Parish as its membership consists chiefly of young men who manifest a growing interest in the work of the Guild.

A Bible class, consisting of some 30 or 40 members, meets weekly; this was originally intended as a class of instruction for the Sunday School teachers, many others, however, have taken advantage of this opportunity to gain spiritual knowledge, and the class promises very shortly to have a largely increased membership.

The clergy of this parish provided for their people as many services as possible during the Lenten Season. Daily Matins at 9.30 was said at the Parish Church; this will be continued during the year. During Passion and Holy Week a daily service was held in one of the country missions, which, together with other services, made three services daily during these two weeks. The congregations at all times were good and the services hearty and impressive.

At a week day, 7.30 evensong, a congregation of some 400 was present. Both on Good Friday and Easter Sunday, 7 different services were held, thus giving an opportunity to all, to mourn and rejoice with our Crucified and Risen Lord.

In addition to the joys of Easter, the people were gladdened to see amongst them again—after a few weeks absence from the Church caused by illness—their well beloved Rector, the Rev. H. L. Owen, who was able to occupy the pulpit on Easter morning, when an effective and impressive sermon was preached to a very large congregation. An equally large and attentive congregation was present in the evening, when an earnest sermon was preached by the Assistant Priest of the Parish.

The Easter offerings at the Parish Church amounted to some \$60.

At the several celebrations 200 came forward to the Holy Communion to receive food and sustenance for their spiritual lives.

This Parish can be congratulated in having secured the services of the Rev. Frederick Skinner, an earnest and energetic Priest of the Church, who is fast gaining the affection of the people

under his care; and it cannot but be a source of comfort to the worthy Rector, who, having spent so many years of his life in building this people up in the truths of our most holy faith, to see his work carried on by so able and zealous an assistant.

This Parish is much indebted to Mr. John W. Partridge, Divinity Student of King's College, who, during Holy Week and Easter-tide, rendered some admirable service.

**CORNWALLIS.**—We very much regret to learn that the Rectory on Church Street was destroyed by fire on Thursday last. Unfortunately there was no insurance on the building. We sincerely sympathize with the Incumbent, the Rev. F. J. H. Axford, and his people, in their loss.

**NEW GLASGOW.**—The Easter meeting resulted in the re-election of Messrs. Drake and Sterling as Chapel-wardens and the adoption of the envelope system—some giving \$1 a week. They also added \$1 per week to the clergyman's share of the offertory. Steps were taken towards securing a larger room for a Chapel, and a committee was appointed to devise means for raising a building fund.

The Easter Communion here (on Low Sunday) was received by 12—some of these however were at the Parish Church on Easter Day. Individual Easter recipients in the Parish of Christ Church numbered 47.

**PARSBORO.**—The following are the office-bearers of this Parish for the ensuing year:—W. E. Townshend, W. D. Campbell, Church-wardens; W. A. Heron, A. S. Townshend, S. N. Salter, Robert Kerr, T. R. Harrison Wells, R. E. Tucker, James Tucker, George Newcomb, R. N. Salter, Rev. Geo. D. Harris, James Kerr, Vestry; S. N. Salter, W. H. Townshend, Delegates to Synod. We had a good attendance. The corporation, though crippled for funds, is steadily progressing. Our Curate, Mr. Harris, is doing good work at the out Stations.

This Parish has adopted CHURCH WORK as a local Magazine, and Dr. Bowman evidently means to make it a very valuable publication. The first number has just appeared. We shall quote from it in our next.

**HALIFAX.**—To speak of the Rev. Dr. Hill's lecture before the Church of England Institute on Monday evening last, on "The Progress of the Church in the United States," as able and well delivered, would convey but a portion of the praise we wish to bestow upon it. The well-known rhetorical powers of the reverend gentleman were displayed in many eloquent sentences, and we must congratulate him on presenting a large amount of information in a highly instructive manner. There were two or three points which the lecturer touched on which we shall take an early opportunity of referring to, as they are of general interest to the whole Church throughout the Dominion. The Church of England Institute ought certainly to feel greatly encouraged, both at the willingness to come forward on the part of, and the ability manifested by, the several lecturers during the Course now so fittingly brought to a close by its President; and the Church people of Halifax should, and we feel sure they do, greatly value such opportunities of hearing some of the Church's ablest and best-known Clerical and Lay members discourse upon subjects of practical utility. His Lordship, the Bishop of the Diocese, presided, and in his usual happy manner complimented the lecturer, while adding additional force to some of his remarks. The audience was a large one.

**AMHERST.**—The following is a list of the Easter Monday elections by the congregation of Christ Church: Wardens—John Hill, W. J. Moran, C. J. Townshend, J. T. Smith, J. S. Hickman, J. A. Dickey, R. Lowerison, W. T. Pipes, M. Fitchett, J. M. Hay, D. W. Douglass, G. G. Bird. Delegates to Synod.—C. J. Stewart, C. J. Townshend. Vestry Clerk—A. R. Dickey. Collector of Pew Rates—J. M. Townshend.—*Amherst Gazette.*

**HERTON, KENTVILLE AND WOLFVILLE.**—The Easter meeting of the Parish of Herton for the election of officers for the ensuing year was held at St. John's Church, Wolfville, on Easter Monday last. The financial affairs of the Parish were found to be in a most satisfactory condition, and

reflected much credit on the Wardens, Captain Tuzo and Mr. Charles Brown, the former of whom resigned, and the latter was re-elected in conjunction with Mr. Sydney Crawley.

The Easter meeting of St. James' Chapelry, (Kentville) was convened on Wednesday, the 31st ult. The parishioners were well represented so far as numbers are concerned, and the meeting was characterized by most gratifying interest and good will. The Rector (Rev. J. O. Ruggles) briefly reviewed the different matters relating to the Parish, and expressed himself as highly satisfied with the very efficient manner in which the business affairs of the Church had been conducted by the Wardens, Mr. P. Giffkins and Mr. K. R. Sutherland. After being cordially thanked by the meeting for their valuable services. The Wardens were unanimously re-elected.

St. James, Kentville early Service, 8.45—40 Communicants. St. John, Wolfville, 35 Communicants. Mr. Sutherland, of King's College, took 11 o'clock Service at Kentville, in absence of Rector at Wolfville, and therefore, he not being in Orders, no Holy Communion at Kentville at the last hour. Offertory collections at Wolfville just about doubled during last year over year previous.

**CORRECTION.**—Under ALBION MINES in last issue for "floral crop of" read "floral cross and."

## PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.**—St. Paul's Services were held every Wednesday and Friday morning during Lent, besides the usual service on Wednesday evening. During Holy Week the Church was open twice each day except Saturday. The Service were very interesting, and we hope edifying. We enjoyed very much the quite devotion of this Good-Friday Service. There was a large attendance on Easter morning, and then number of Communicants was larger than usual. The Venerable Archdeacon Read, assisted during Holy Week.

**Easter Meeting.**—The Meeting was called for 7.30 p.m., opened at 8 o'clock, by prayers the Rector. The Vestry Clerk read the minutes of the last Easter Meeting and of the adjourned Meetings. John Ings Esq., the People's Warden read the statement of accounts for the year. There was some deficit, but not serious. Ways and means for the coming year were considered, and a scheme adopted. The ballot for Vestry returned Messrs. John Ings, G. Peake, F. L. Hazard, H. J. Cundall, W. H. Aitkin, D. R. M. Hooper, L. H. Davis, and A. B. Warburton. The Rector appointed W. H. Aitkin as his Warden, and the People appointed C. Ings. Arthur Newbury was appointed Vestry Clerk, Wm. Sampson, Sexton, S. N. Earle, Organist, Pew Assessment as before. The delegates for the Synod were next balloted for, and Hon. Judge Hensley and H. J. Cundall were returned with Chas. Palmer as substitute. Other matters being discussed the meeting closed. The meeting was full of life, and shewed a satisfactory tone, all being anxious to do for the best.

**ALBERTON.**—The annual meeting of St. Peter's Church, Alberton, was held on Easter Monday, the 29th inst., and was largely attended. The Treasurer having presented the accounts for the past year, were found to be satisfactory, leaving a small balance in the hands of the Treasurer in four of the churches. The following gentlemen were elected Wardens and Vestrymen for the ensuing year, viz., Henry Oliver, Benjamin Champion, James Ireland, John Champion, Charles A. Woodman, William Profit, and William Frederick, of whom the following gentlemen appointed Wardens—Henry Oliver, Ministers Warden, Benjamin Champion People's Warden. William B. Dyer, Vestry Clerk.

**GEORGETOWN.**—This important parish, having one of the handsomest churches on the Island, is now under the charge of the Rev. D. H. Hind. In connection with this charge the Rev. Gentleman has likewise the missions at Cherry Valley, and at Mount Stewart. It is gratifying to know that these important stations are now assuming a more satisfactory status, and are coming forward in a fair and honest manner to the support of the clergyman, and we expect soon to chronicle a great increase in the numbers of the congregations. We believe Mr. Hind is a general favorite with the people; and among them. The wardens elected at Georgetown, for the coming year were,

Mr. W. B. Aiken, and Mr. William Easton. The delegates to the Diocesan Synod. Mr. William Easton and Mr. William Sanderson. At Cherry Valley, the wardens elected were James Burke Esq., J. P., and Thos. Young Esq. From this parish no delegates were elected.

**CHARLOTTETOWN.**—St. Peter's.—The Services were of the usual festive character on Easter Day. The Chancel and Altar were beautifully decorated with flowers, fit emblems of Christ's Resurrection. At the choral celebration on Easter Day, the choir entered the Church, singing "Jesus Christ is Risen To-day," which was followed by the Hymn

"Ye choirs of new Jerusalem  
Your sweetest notes employ."

At this Service, the Church was densely packed, many persons not being able to obtain admission. The Priest Incumbent, the Rev. G. W. Hodgson, preached on the event of the Day. The number of Communicants at Easter was 82, of which number 64 received at the early celebration, 8 a. m. The flowers, which added so much to the beauty and dignity of God's house, were the offerings of members of the congregation, of their own cultivation. May He accept their labour of love, and impress deeply on their hearts that

"Light's glittering morn bedecks the sky,  
Heaven thunders forth its victor cry."

The Kyries were sung to three melodies, the rest of the Service being the majestic music of Morbecke. The Evening Service was sung from Tallis, Psalms, and Canticles to Gregorian Tones. The Processional was

"Tis for HIM we bid the Frontal,  
Its embroidered wealth unfold,  
Tis for HIM we deck the Berdoso  
With the colours, and the gold;  
His the floral glow and fragrance,  
His the vesture's fair array,  
His the starry lights that glitter  
Where He does His LIGHT display."

The offerings on Easter Day were \$114. The following special offerings were made by different members of the congregation—a Master of Arts hood, a rich embroidered stole, kneeling mat for the altar, and altar linen.

**Easter Meeting.**—The annual meeting was held last evening. A statement of the accounts were read and passed. The Church Wardens were elected as follows:—Thoms Green, W. C. DesBrisay, and W. H. Stewart. Mr. W. H. Lockhead was appointed Secretary and Treasurer. A Finance Committee was appointed, consisting of the Church Wardens, Senator Carvell, Alexander McNab, James Peake, and W. A. O. Marson. Delegates to the Diocesan Synod were elected as follows:—Lieut. Governor Haviland and E. J. Hodgson, Q. C., with Senator Carvell and F. De St. Croix Brecken as substitutes.—*Daily Examiner, Charlottetown, March 30.*

## DIOCESE OF NEWFOUNDLAND.

**ST. JOHN'S.**—The completion of the Church of England Cathedral has been decided on, and the work will probably commence early in the summer. During the last week, the crews of the various steamers about to start for the ice, together with various societies belonging to St. John's, united in hauling stone for the new erection. All classes and denominations joined in the good work. Bands of music attended and enlivened the scene, and the sledges, drawn by long lines of men, by means of cables, were gaily decorated with bunting. The work was sometimes carried on during the night, by the aid of torch-light. The result was, that in a few days a thousand tons of stone were placed on the Cathedral grounds, ready for use. The sympathy and good feeling thus discovered is very gratifying, and valuable aid has been given to the projected enlargement of the Cathedral, which, when completed, will be one of the ornaments of the capital.—*St. John's Paper.*

## DIOCESE OF ALGOMA.

The Rev. T. E. Dowling, Sec. B. F. M. for the Diocese of Fredericton, begs to acknowledge (as requested) in the CHURCH GUARDIAN, with many thanks, the receipt of four dollars, "being the proceeds of Mrs. Harry Compton's Missionary Box, towards the general funds of Algoma Missionary work."

## BOARD OF FOREIGN MISSIONS.

RECEIVED, April 10, from Mr. Plenty, Two Dollars, on account of Foreign Missions.  
W. M. GOSSIP,  
Treas. B. F. M., Dio. N. S.



OUR LONDON LETTER.

(From our own Correspondent.) GREAT BRITAIN is to-day a Republic. We have neither Sovereign nor Parliament. Her Majesty dissolved Parliament on Wednesday by Royal Proclamation, and a few days afterwards was on board the Royal yacht in the Solent. To-day, Her Majesty is in Germany, and for the first time in our history, I believe, we have neither Queen, House of Lords, or House of Commons. We are left to govern ourselves with the aid of the Times, Lord Beaconsfield, and the Police.

Although the excitement caused by the elections is by no means as violent as it has been on previous occasions, yet one cannot but be grieved that it should have been so needlessly misad at this solemn season. I say "needlessly," for it is evident there was no real necessity for postponing the dissolution till after the passing of the Irish Relief Bills. We surely had a right to expect greater attention to ecclesiastical propriety from a Statesman who dates his letters "Maunday Thursday."

The decision in the Clowar case gives universal satisfaction. Every one I have spoken to, rejoices at it. The House of Lords has pronounced for the Bishop of Oxford with costs; and these costs must be far beyond the assets of the Association. I do not know what the Church Association will do. A very little time ago, it made an additional call upon its members. You, no doubt, remember that it started with a guarantee fund of 50,000 pounds, which it has now called up and spent, with the exception of some fifteen hundred pounds. It will be a new thing if, in a world where nothing succeeds like success, the shareholders show themselves at all disposed to put their hands in their pockets, and subscribe a new capital. The Society has long been voted a failure. It has procured an Act of Parliament, and a new Court, for the purpose of enforcing this "law," but the Act is an admitted failure, and the Court excites only derision.

The Morning Post announces that Canon Duckworth has resigned the living of St. Mark's with its one thousand pounds a year, to which he was presented by the Crown ten years ago, intending, it is said to travel. He is, as you know, a great traveller, accompanying the Prince of Wales on his visit to India a few years ago, and, I believe, previously to Canada, as Dean Stanley accompanied His Royal Highness to Palestine. I do not know whether the Canon resigns his stall in Westminster Abbey; apparently not, and I hope not, for he is one of the most popular preachers in the Abbey. I also see it announced that Canon Carter, the Rector of Clewer has placed the resignation of his living in the hands of the Bishop of Oxford.

It would appear from the Saturday Review, of March 20, that a Society exists "calling itself the Irish Church Mission," having its head-quarters in a street leading from the Strand to the Embankment. The tenement of the Society in this locality—Buckingham Street—is modest and contiguous to another nest of Bill-discounters. "A paper, of which the exact definition in its special class of literature is uncertain, since its four pages are insufficient to raise it to the dignity of a tract, while the more modern 'leaflet' may not boast of more than two, has been recently issued by this Irish Church Mission of Evangelism. But to what Irish Church? The Fiji Islands Mission is known to be a Mission to the Fiji Islands. The American Church Missions are conducted by the American Church, and these, therefore, may be similar Missions undertaken by the Irish Church. But then the Irish Church is not situated in the Strand. The internal evidence shows that the field in which these Missions work is Connemara, itself a district in Ireland in which the parochial system of the Irish Church exists, so that the conception would involve the obvious impossibility of a Mission sent to the Irish Church by itself. The paper narrates in the form of correspondence, an episode arising out of the administration of the Duchess of Marlborough's Relief Fund, and the actors or writers are certain officials of the mysterious Irish Church Mission: on one hand, and Lord Randolph Churchill on the other."

SUBSCRIPTIONS RECEIVED.

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#### A NEW YEAR.

As a paper we are to-day entering upon a new year in our history.

As in the life of a man an honest survey of the past only makes one very humble, and leads to new desires and new aspirations for the future, so we may, in all earnestness and humility, hope and resolve that in this new year, now opening before us, our paper shall be made more useful to the Church of God, and to individual members of it, in these Provinces and elsewhere.

We did not undertake this work as a financial venture, nor do we now carry it on in that spirit, but relying upon God, and feeling that His cause was suffering for the want of a Church weekly, we have gone, and do now go forward to do what little we can to uphold and advance the Christian Religion.

As at the first we said, so now we may be allowed to repeat, our principles are sound, and our desire is to be fair and independent.

We love the Church of England, not because we were born in her, but because we believe her to be a Branch of Christ's Holy Catholic and Apostolic Church; and because she offers both in doctrine and in ritual a worship more nearly akin to the Scriptural idea, as well to the Apostolic and Primitive practice, than any branch or sect in Christendom.

We love her, too, because, when carried out as they should be, her whole round of services, from Advent to Trinity, speak of Christ, and unfold and develop the Spiritual beauty and glory of the Christian Faith.

'Tis true that in many places and by many—even by some of her own Priests and people—she is misunderstood and misused, and so shorn of much of this glory and beauty; still, even by those now, unhappily, outside her pale, because by the whole Christian world, she is felt to be a living protest against every form of error and irreligion, and she stands out as the bulwark and the bold defender of the Faith against all "false doctrine, heresy and schism."

To make more plain the Church's teaching, and to urge it upon the attention of our readers, shall be our special aim; and we trust that the large support, and the kindly feeling which prompted it, so generously bestowed on us during the past year, may continue and increase during the present one, and that our brethren,

both of the Clergy and Laity, may use still further exertions to extend our circulation and usefulness.

#### THE CHURCH IN THE DIOCESE OF FREDERICTON.

We have stated in a previous article that there are plain reasons which compel us to believe that the present subscriptions to our Diocesan Church Society do not at all fairly represent the ability of our people to give. Some of these reasons we now wish to submit for the consideration of the clergy and laity.

Among the statistics furnished in the last report, there will be found on pages 82, 85, a list of the numbers of Church members in most of the Parishes, and also of the actual number of communicants. If any one will take the trouble to compare these statistics with the subscription lists sent in from the various Parishes, he will find that, in very many cases, and particularly in those of the larger and more important Parishes, the number of subscribers is often very much smaller than what is given as the number of communicants in the district. This is not as it should be. The number of pauper communicants in a country such as this is so small that in any such calculation we may leave them out of the consideration. Every clergyman, moreover, knows, to his regret, that the number of communicants is often but a small proportion of those who attend and enjoy the advantages of the Church. Now, we think, it is not unreasonable to expect that every communicant, even those who are children, should contribute at least some small sum to the funds of their church; and since there must be many more who would be willing to subscribe from among the other regular attendants, the lists ought always to show a number greater than that of the actual number of communicants. It seems quite clear that by a more thoroughly organized system of collection much more might be accomplished. It is almost impossible to doubt that many who are omitted would be glad to give their share of help if asked to do so. We particularly notice in the case of some of our large city churches, an absence of the small contributions of the poor. We suffer a double injury from this; the loss of sympathy, which usually goes with the smallest gifts, and the loss of actual funds, which in the aggregate, is no doubt great. The accumulating power of small sums should be more carefully remembered. We observe the case of a country Parish, where nearly all the sums subscribed are from one dollar downwards, but the whole amount of which is not very far below that of one of the city Parishes, where scarcely any subscription is less than a dollar, and where they extend even up to fifty.

We would, therefore, strongly urge upon every clergyman the necessity of organizing means to make the collections as exhaustive as possible, and we feel sure that any trouble required to perfect such organization would be more than repaid, not only by better results in the present instance, but by that greater sympathy among his people which springs from united action. In extensive country Parishes, where the difficulty of completing organization of this kind is greater, and where much of the labour of collection devolves upon the clergyman in his visits to distant parts of his Missions, much trouble could be saved by forethought on the part of Parishioners, in always having their contributions ready, or in sending them to the clergyman at the proper time. Cases have come under our own observation where the whole work of collections consisted in a hasty call made by the clergyman on a few leading persons in his congregation during the last few days before he left for the Synod. No large or satisfactory result can be expected from such a method

as this, and especially is this true in a time of commercial depression, when every expenditure becomes, with careful men, a matter of deliberation, and a subscription is often refused from the necessity for instant payment. In our present emergency let us study in every way to have method and forethought, instead of carelessness and procrastination.

One further argument we take from the subscription lists to show that it is not in proportion to their wealth that our people give. In looking over the published report we have been struck by the singular fact that in a great majority of the Parishes the largest individual subscribers are the clergymen themselves. No one will pretend to say that there are not, in every Parish, men much more able to give than the clergy. In very few cases are they men with private means—in still fewer cases are their salaries greater than what seems absolutely necessary for a modest maintenance. While it may be very right and well that a clergyman should set his people a good example, we cannot be wrong in thinking that it is a reproach to wealthy laymen that they should, in the midst of the luxury and abundance which many of them enjoy, leave it to men of means comparatively so narrow, to illustrate most fully the virtue of liberality. If it be possible for a man absorbed in business and the pursuit of wealth to calm the reproaches of conscience for what often must appear to be the neglect of higher and more sacred duties, it would certainly seem that the best of all ways to do so would be by giving liberally of his means for the support and encouragement of Christian endeavour. We constantly see our friends around us make the greatest exertions and sacrifices for political aims, for social purposes, for the interests of masonic or other societies, in obedience to fashion, even in the indulgence of the most foolish personal whims. Men travel luxuriously, stay at the best hotels, entertain brilliant companies, banquet their public friends, and make handsome presents to their private ones at all festive seasons; doing all this, too, as the regular routine of life, as if absolutely necessary to comfortable existence. We do not ask or expect people to give up all these things; but we do most earnestly insist that they should, at least, make as great sacrifices for high and noble purposes as for lower; that they should reserve for the cause of Christ and His Kingdom, something more than the dregs of resources that have been drained to carry out worldly aims and minister to worldly enjoyments. Let us give something of our first and best to God, and then the pleasure derived from the rest will be sanctified and infinitely intensified. Our poor must give all they can; our rich must give much more than most of them now do. The eye of outsiders will be upon us, and we must expect that they will judge of our love for the Church by the sacrifices we are prepared to make for it at this crisis. It cannot be but that reproach will come upon the Church and upon the Christianity it teaches, if we see the names of men who live at ease, who can afford to keep servants or carriages, who spend money freely in the other relations of life, down on our subscription lists for sums like one or even five dollars in the greatest emergency that has ever occurred in our history. Let us trust that the coming year will show us that many have risen to a higher and truer sense of duty in respect to the stewardship of the wealth that God has given them.

#### THE LATE C. E. RATCHFORD.

The following allusion was made to this deceased gentleman by his Rector, the Rev. Canon Townshend, in the Parish Church, Amherst, on Easter morning. All who knew Mr. Ratchford will heartily

endorse Canon Townshend's remarks as just and true:—

The subject we have been considering naturally brings to our thoughts the memory of a dear and respected brother and member of our congregation lately taken to his rest, in the sure and certain hope of the Resurrection to eternal life:

It is not my duty, nor my desire, to paint the character of any mortal man, however excellent, as free of defects and perfect—far from it. On the contrary, a good man should be a humble man, most sensible of his own unworthiness; and this I feel assured was the serious judgment of our departed friend, respecting himself as in the sight of God. Yet to the memory of our dear brother, I would offer a sincere tribute of affection and regard. In his private and social capacity he was always prompt and liberal in advancing any plan or design which was for the benefit of the community in which he lived. In his public capacity as Magistrate and officer of Government, he was recognized both by the Government under which he acted, and the people among whom he discharged his official duties, as a man of sterling integrity and uprightness. In religious matters I have been intimately connected with him for near thirty years, and testify with deep feeling to his faithfulness and love of the Church. Whatever could promote her efficiency he was always ready to support; and in his own private, spiritual duties, though he was a reserved man, as we ought to be, in what related to God and his own soul, yet no one was more regular and constant in his attendance in the House of God, or in kneeling to receive the memorials of his Saviour's love. His charitable and benevolent feelings were most tender; and I can say, with truth, that he never turned his back on the poor man's wants, if he had it in his power to afford him relief.

You, the sorrow-stricken members of his family, may the Blessed God support and comfort you in this your day of trial with the consolations of His divine love and support. There is no other source my dear friends. Grief must have its course. The blank made cannot be filled up. Time will soften the bitterest sorrow, and may your holy faith, lead you to say, in unshaken confidence "Thy will be done."

At the Easter Parish meeting resolutions of respect for the memory of the deceased, and of condolence with the bereaved family, were passed.

#### PAROCHIAL PAPERS.—XIII.

OFFICE FOR ADMITTING A MEMBER INTO THE GUILD.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Psalm cccxiii. said alternately.

V. O pray for the peace of Jerusalem; they shall prosper that love thee.

R. Peace be within thy walls, and plenteousness within thy palaces.

V. For my brethren and companions sake, I will wish thee prosperity.

R. Yea because of the house of the LORD our God, I will seek to do thee good.

Then the President, addressing the candidate, shall say:

Dost thou desire admission into this Guild of —, and to share in the devotions and good works of its members?

Answer. I do.

Wilt thou diligently attend the services of the Church, and use thy best endeavours to promote her extension?

Answer. I will.

Wilt thou consider it thy duty to attend the meetings of the Guild?

Answer. I will.

Wilt thou remember this Guild in thy prayers, as well as in thy works?

Answer. I will.

Wilt thou uphold the constitution and observe the rules of this Guild?

Answer. I will.

V. The LORD be with thee.

R. And with thy spirit.

Let us Pray.

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

THE LORD'S PRAYER.

V. O LORD save thy servant.

R. Who putteth his trust in THEE.

V. Send him help from THY holy place.

R. And ever mightily defend him.

V. Let the enemy have no advantage over him.

R. Nor the wicked approach to hurt him.

Give ear, LORD, to our prayers, and vouchsafe to bless this thy servant whom we receive in THY name to the companionship of the Guild of —, and grant that by THY grace, he may lead a godly, righteous and sober life, and attain THY heavenly kingdom, through JESUS CHRIST our LORD. Amen.

Then, taking the candidate by the right hand, the President shall say:

I receive and admit thee into the fel-

lowship of this Guild, and to a share in all its privileges and duties, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

Delivering the Badge, he shall say:

Receive this Badge, in token of thy membership; making thy prayer to our Lord Jesus Christ, that by His merits thou mayest bear it without reproach, that He may guard thee from all adversity and bring thee safe to everlasting life.

Psalm cxxi.

The newly admitted member kneeling, the President shall say:

"Now the God of peace, who hath vouchsafed to lead thee into this company and fellowship, sanctify thee wholly; and I pray God thy whole spirit, soul, and body, may be preserved blameless, unto the coming of our Lord JESUS CHRIST." Amen.

#### REMINISCENCES.

A CIRCUMSTANCE not worth recording, leads me to take pen again to recall what I remember of one whose name is (and was a few years since still more) a household word amongst English Churchmen—the Rev. Wm. Gresley, Prebendary of Lichfield. While in the Diocese of Norwich my name was brought before this excellent man as fitting to be nominated to the vacant Incumbency of Great Wysley in Staffordshire, built at Mr. Gresley's cost, when it was found that by fault or fraud his name had been left out of the deeds, and the Vicar of the Mother Church, was by law, though not by equity the patron. Years before, I had read everything published, to which Mr. Gresley's name was attached, and indeed from his books, I had learned very much of my boyish love for the Church, as something more than an "establishment." To know him personally, then, was (with my feelings) a great privilege; and when he resided at Abnall's—within a walk of the cure I took after my disappointment about Wysley—I used to be only too glad to get an hour with him. I never can forget his kindness, especially on one occasion, just after he had published "The Ordinance of Confession," when he so patiently listened to my objections, and so kindly explained the points I found difficult to accept. Mr. Gresley, the scion of an old house (that dates its Baronetcy from 1611, which has been seated at Nethersale in Leicestershire for many generations) devoted not only his person, but his talents and his means to God's Church—an able and weighty preacher, of unposing presence—a fascinating writer—an incomparable Parish Priest,—he built the schools in St. Michael's Parish, Lichfield, St. Wysley Church and School, the Church and surroundings at Boyne Hill, near Maidenhead Berks, where he died at 75 years of age, having seen his labours blessed by the spread of the principles he advocated.

Any Parish clergyman wishing to spread Church principles by means of his lending library, should put upon his list the works of Mr. Gresley—such as "Church Clavering," "Clement Walton," "Coniston Hall," "Forest of Arden," "Siege of Lichfield," "The Church," "Ecclesiastes Anglicanus," Portrait of an English Churchman," "Real Danger of the Church of England." The last four named are more strictly theological, the others are suited to young people and general readers.

#### ANSWERS TO BIBLICAL QUESTIONS.

By Z.

101.—*Athaliah*. 2 Kings viii. 26. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri, king of Israel." In marginal reading it says "Or granddaughter," because she was the daughter of Ahab, who was the son of Omri.—2 Kings viii. 18. Jehoram. "For the daughter of Ahab was his wife, and Ahab was the son of Omri.—1 Kings xvi. 29. "And in the thirty and eighth year of Aha king of Judah, began Ahab the son of Omri to reign over Israel," therefore she was granddaughter to Omri. And she was queen.—2 Chronicles xxii. 12, last part, "And Athaliah reigned over the land."

102.—1. King Saul. 2. King David. 3. King Solomon.—1. Acts xiii. 21. "And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." 2. 1 Kings



ii. 11. "And the days that David reigned over Israel were forty years; seven years reigned he in Hebron, and thirty and three reigned he in Jerusalem." 3. 1 Kings xi. 42. "And the time that Solomon reigned in Jerusalem over all Israel was forty years."

103.—Genesis xix. 2nd and 18th verses. "And he said, Behold now, my lords, turn in I pray you."

104.—1. He was a tentmaker. 2. His wife's name was Priscilla. Acts xviii. 2, 3. "And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla."

105.—1. A white horse. 2. Red horse. 3. Black horse. 4. Pale horse. In the 6th chapter of Revelation, verses 2, 4, 5, 8. 1. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." 2. Verse 4. "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." 3. Verse 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." 4. Verse 8. "And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth." Also in Zechariah vi. 2, 3. "In the first chariot were red horses; in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot griseled and bay horses." So the colours here are red, black, white, bay.

[Several have given this answer from Zechariah, but the 1st passage is the most correct answer, as ambiguity may be set forth in the griseled and bay horses.—J. D. B.]

106.—From Rome. It was written when St. Paul was a prisoner. It, the epistle, was thought to be conveyed by Tychicus and Onesimus, who journeyed together from Rome to Asia Minor. It is supposed to be the "letter to Laodicea," sent by St. Paul at the same time as he sent the epistle to the Colossians, and the epistle to Philomona. Ephesians vi. 20, 21, 22. "For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak. But that ye may also know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known unto you all things whom I have sent." Colossians iv. 7, 8-16. "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord, whom I have sent unto you." "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Colossians iv. 11, last part. "These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me," (Tychicus one mentioned), therefore the epistle was sent when Paul was a prisoner; these men worked with Paul at Rome, and Tychicus was sent with the epistles. Therefore it was sent from Rome.

108.—a. In Nehemiah viii. 4; first part. "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose." Also in (b) 1 Esdras ix. 42. "And Esdras the Priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose."

107.—a. By pastoral pursuits, i. e., tending cattle and moving from place to place for pasture, living in tents. Jeremiah xxxv. 6-10. "But they said, we will drink no wine; for Jonadab, the son of Rechab our father commanded us, saying, ye shall drink no wine, neither ye, nor your sons forever; neither shall ye build houses, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed Jonadab, the son of Rechab our father; in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, and our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed; but have dwelt in tents, and have obeyed, and done according to all that Jonadab our father com-

manded us." It is also thought, from verse 19 of same chapter, that from that time the Rechabites took a prominent part in the worship and ministering in the temple, viz: "Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever."

[They gained their livelihood by being scribes. See Deut.—J. D. B.]

109.—"There were added unto them about three thousand souls." Acts ii. 4, 14, 41. "And they (the Apostles) were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "But Peter, standing up with the eleven, lifted up his voice and said unto them: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

110.—1. Joshua. 2. Elijah. 3. Elisha.—1. Joshua iii. 10, 13, 16, 17. "And Joshua said, heroby ye shall know that the living God is among you." "And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand on an heap."

"That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and these that came down towards the sea of the plain, even the salt sea, failed, and were cut off and the people passed over right against Jericho." "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. 2. II King, ii. 7, 8: "And fifty men of the sons of the prophets went, and stood to view afar off; and they stood by Jordan." "And Elijah took his mantle and wrapped it together, and smote the waters, and they were divided, hither and thither, so that they two went over on dry ground." 3. II Kings, ii. 14. "And he (Elisha) took the mantle of Elijah that fell from him, and smote the waters and said, where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over."

111.—There were four veils that covered the Tabernacle. 1. One of richly embroidered linen, of blue, purple and scarlet. 2. One of Goats hair. 3. Another of the skins of Rams, dyed red. 4. The four was of Badgers' skins to endure the weather. Nos. 1 and 2 may be sub-divided into: (1) ten curtains, five of them coupled together, all forming one veil; (2) of Goats hair eleven curtains divided into two parts, five parts were coupled with six parts, forming one veil. 1. Exodus xxvi. 31. "And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen, of cunning work." 2. Exodus xxvi. 7. "Thou shalt make curtains of Goats hair to be a covering upon the tabernacle; eleven curtains shalt thou make." 3. Exodus xxvi. 14. "And thou shalt make a covering for the tent of Rams' skins dyed red, and (4) a covering above of badgers' skins.

[A great diversity of answers have been received regarding this question.—J. D. B.]

112.—The word "Bishop" is applied to our Lord in the Bible, in I Peter, ii. 25: "For ye were as sheep gone astray; but are now returned unto the Shepherd and Bishop of your souls." P. S.—I do not know if the question is intended to take the plural, that is, "to what person" or "to what persons" is the term applied, if the latter as well, then I submit the following.

2. To the second order of the ministry. 1. Titus i. 5, 6, 7. "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly: For a Bishop must be blameless." 2. To the Apostles. Acts i. 20. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take.

113.—Malachi completed the Canon of Prophecy about 420 years before Christ. Prophecy particularly about our Lord's forerunner, as seen in Malachi iv. 6: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." 114.—It signified that the servant did

not desire to avail himself of the opportunity of quitting the service of his master, but would rather remain for ever; then his ear was bored through to the door post, typifying the connection established between him and that house; it was the token of subjection, for through the ear the slave received commands. Exodus xxi. 5, 6. "And if a servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him into the Judges; he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever."

ISAIAH, XLV. 7.

THE prayers of Christian people are asked on behalf of a person who has given himself over to the evil influence of strong drink, and of wicked associates, and is fast bringing ruin and misery upon himself, and upon his grief-stricken wife and family. I ask that each one who believes in the efficacy of fervent prayer, do set apart a certain time each day, say between 9 and 10 a. m., or between 9 and 10 p. m., for the space of one week at least, to offer prayer to God for this purpose. C.

Correspondence.

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

PREACHING THE CHURCH AND THE SACRAMENTS.

(To the Editors of the Church Guardian.) Srs.—In my last communication on this subject, I said there were two ways of presenting these doctrines to our hearers. One way cold, dry, barren, without application—the other, a bringing home their bearing and benefits to each person, for his salvation, that comes within their range. With reference to the first I would bring forward an extract from Sadler's, "Second Adam" and new Birth," and I do so notwithstanding many of the clergy have seen it before, for while many have seen it, there is certainly as large a number who have never read it, or any of Sadler's works, not reckoning those who are fresh in orders. The whole chapter (ch. xvii.) needs to be read to see the full scope of what Mr. Sadler is inculcating, but the note, or part of it, attached to that chapter, will perhaps, in part, show what I mean. He is speaking of one thing in particular, but his remarks can be made to have a wider range. He says, "inexcusable harm has been done to the doctrine of grace in Holy Baptism, by its having been preached by unspiritual men, in unrighteousness, or often in presumptuous ignorance and contempt of the true grounds on which the Church requires it, (and every other truth) to be maintained and defended. Men \* \* \* have come down to parishes and preached this doctrine of Baptism without the smallest attempt to reconcile the holding of it with other doctrines, equally with it parts of God's Truth. They have proved and maintained it solely on Prayer-Book grounds, giving themselves no further trouble than citing one or two passages of the Baptismal Service. I suppose this has been because the Prayer-Book references were more ready to hand; but it has been fatal to the general reception of a truth, calculated above all others to preserve holiness in the Church."

This is the note. A few words from the chapter itself will shew the other way of setting forth the same thing in such a manner as to make it not only more acceptable to a general congregation, but actually necessary to make it effectual for good.

"I cannot see how any preacher, who holds Baptismal Regeneration, as set forth in Scripture, can possibly forbear to preach the need of conversion or repentance to that multitude of baptized persons who are now sinning away their souls. How can a man look at the spiritual and moral state of the baptized—believe them in very deed dedicated to God,—believe also that God has in a very deed ratified that dedication by a real gift of grace, and yet not call upon them to turn to God, and flee to the cross? If

the wrath of God be in store for any, it is in store for the "Sinners in Zion," for those who "grieve," vex, and "quench" the spirit.

There are a few lines more, but your space will not permit me to enlarge. I will only in addition say, that if this doctrine, the doctrine of the Eucharist as a memorial sacrifice, and the doctrine of the Church's Divine Character and Sacramental connexion with the Incarnate Son of God, embracing necessarily its Ministry, were always preached in some thing of that practical and soul-touching way that Bishop Lay (I think it is he) preaches, in the tract on "Apostolic Succession, a most wholesome doctrine," published by the Church Book Society New York, and also found bound up with others in the volume known as "tracts for Missionary use," we would find them more readily and gratefully accepted by numbers of hearers to their own personal benefit and the general edification of the Church. Bishop Lay takes that doctrine, so unpalatable unfortunately, to many Christians, and so dryly and unattractively presented to them by many preachers, and makes it one "that glorifies God, humbles the Sinner, and exalts the Saviour," any doctrine that can be brought and presented under any one, or all, of those heads, will be sure to do good, even if it only at first removes prejudice. Let us take a lesson from Bishop Lay and we will find ourselves not reckoned as preaching up forms, for forms sake, and as formalists, or as preaching up ourselves. Our statements may not be at once accepted by some, but it will be seen that we are indeed preaching Christ and Christ only. I am not citing Sadler or Bishop Lay as if their works were new to me, but because they above others, I might nearly say years ago, put before me the Church's Doctrines at a time when they were not at all very pleasantly preached, from Church pulpits, at least not pleasantly to those brought up as Low Churchmen or separatists. Because I profited, I constantly recommend them. Circulate them, brethren of the clergy. Wm. Ross Brown.

GOOD NEWS FROM SHEDIAC.

(To the Editors of the Church Guardian.) Srs.—We are living here in a "terra incognita" almost, and I have, therefore, thought it hardly worth while to "accept" of your invitation, so frequently given, to send an account of our proceedings to you. At Easter, greatly to the credit of the parish, the question so long pending as to free seats in the church was disposed of. This, I think, should be made public for the encouragement of others. For many years our majority of votes had been steadily increasing. Our three years' term of lease had been curtailed to one year in Easter, 1879; and at this Easter, the seats having fallen once more into the hands of the Vestry, there was but one "nay" to the proposition of declaring them to be free. But the only opponent to the measure having declined entering his name in the minutes, on the offer having been made so to do, the resolution must be considered to be unanimous. All of the seats are to be remodelled, at an expense not exceeding \$600, and cushions and hassocks are to be provided at the expense of the church, upon an uniform plan. For the reason above given we have said nothing about our festive church decorations. We certainly are not up to time at Easter or at Ascension-tide, &c., but at Xmas our large and handsomely adorned cross on the altar, our double triangles, wreathed texts, &c., do us no discredit. E partibus obacuris. I remain, Yours, G. S. J.

The Rectory, Old Shediac, April 7th, 1880.

RITUALISM AT ST. PAUL'S CHARLOTTETOWN.

(To the Editors of the Church Guardian.) Srs.—From the accounts given in your valuable paper, of the discussions at the above Church's Society, a good Churchman must feel glad that at last St. Paul's is on the move. According to your accounts, for three different nights was the question of Ritual discussed in their school-rooms. It seems that the feeling was so unexpected, that a third meeting had to be called, for the purpose of closing down the older members of the congregation. This third one was called, as you say, because "several members of the association were dissatisfied with the

discussion on Ritual." Now, these meetings, though so often unbecoming, do make people think and read; and if their investigations are honestly carried on, they often come across disagreeable and dissatisfying truths. The lecturer, Mr. Dixon, a member of St. Paul's Church, declared himself to be a High Churchman, in favor of flowers, choral services, etc. He likewise said he accepted the following men as being on his side, (with the exception of Dr. Littledale, which he preferred the Ritualists having), Pusey, Liddon, the Bishop of Brechin, Neale, McColl, Mant, Raring Gould, Littledale, and Carter. Surely, Sir, when such men are accepted by members of St. Paul's, we may indeed remark that a great change is coming over the younger members of the congregation, (for Mr. Dixon is a young member), and where, before, a word concerning Ritual would not have been tolerated, now, the question is discussed with a small grain of common sense.

Your editorial remarks concerning St. George's in the East, would equally apply to St. Paul's Charlottetown. History repeats itself. Yours, ONWARD CHRISTIAN SOLDIERS.

ST. ANDREW'S MISSION.

(To the Editors of the Church Guardian.) Srs.—Heartily sympathizing with the St. Andrew's Waterside Church Mission, and wishing it ten thousandfold more success than it has yet attained in Halifax, still I cannot understand how such an appeal as appeared in your last week's paper, can conscientiously be made. I mean, so far as it refers to the lack of funds to carry the work on. It appears (unless you have made a mistake in the figures) that while over \$200 have been received, only a little over \$80 have been expended. And yet you say "the work is hampered, for want of means to extend its usefulness." What do you mean? Perhaps the Chaplain will explain. It looks very much as if there was no way of spending the money already in hands. Yours, &c., A WELL-WISHER.

D. C. S., FREDERICTON.

(To the Editors of the Church Guardian.) Srs.—In reference to the deficiency of \$5208, excess of expenditure in the Diocese of the Province of New Brunswick, during two years past, immediate action should be taken. It may be said, expenditure should not have exceeded receipts; but that point, it is useless to argue. There are not, I think, many instances of extravagance. Our Clergy are certainly not over-paid; and if we believe what we profess, the few additional Missions added within the period, are not amongst the things we should have left undone. Duty requires, and we all, I hope, have an honest pride in wishing our Church to hold the position gained; and the matter being explained to those interested, I feel sure the amount required would be subscribed and paid within a month. As a means of accomplishing the object, I suggest that a list of those able to pay be made, and that the Bishop write to each, and send a statement, showing deficiency, with a request to remit on account, as circumstances permit; and I believe we will have the satisfaction of knowing the amount is paid. I have not the number of Church people in the Province before me, and do not purpose to have those called upon least able to pay, believing they in the past have contributed perhaps all they could afford. but feel sure there must be from 450 to 500 members who, if called upon, as suggested, would give from \$5 to \$50 each; and I mistake the metal of New Brunswickers, if many of them would not, in a need like the present, give \$100. SUBSCRIBER.

(To the Editors of the Church Guardian.) ANDOVER, 3rd April, 1880.

Srs.—I am sorry to see you have copied an item from the Telegraph from Andover. I took no notice of the article, because, from the general reputation of the Telegraph, and the local reputation of its Andover correspondent, who is well known here, I supposed no one would give it a second thought. It is needless to say there is neither report nor intention as you state in your last issue. I may say that the Indian School at Tobique Point is under the control of the R. C. Priest of Grand Falls; so you may understand how far from the possibility of truth is your statement. Yours truly, LEO A. HORT.

## Liturgy Department.

## IN MEMORIAM.

On the Rev. F. S. WOODMAN, who departed this life, 17th March, 1880, at Westfield, where he had been a faithful Rector over 20 years.

He is not dead, but only calmly sleeping  
In the sweet refuge of his Master's breast;  
And, far away from sorrow, toil and weeping,  
"He is not dead," but only taking rest.

What though he standeth at no earthly altar,  
Yet, in white raiment, on the golden floor,  
Where love is perfect, and no step can falter,  
He serveth as a Priest for evermore.

Oh! glorious end of life's short day of sadness,  
Oh, blessed course, so well and nobly run!  
Oh, hour of true and everlasting gladness!  
Oh, crown unfading, and so meekly won!

Though tears will fall, we bless thee, oh! our  
Father,  
For the dear one forever with the blest,  
And wait the Easter morn when thou shalt  
gather  
Thine own long parted to their endless rest.

## DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

## A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

The few days since I left Braunsdorf, seem to me like a long life-time.

On my birth-day I got up early and went towards the shrubbery. I saw the quiet parsonage and the castle, as it were, dreaming in the soft spring mist. I did not think it was for the last time. When I went back how joyfully surprised I was. Herr Schultz himself was standing in the corridor to offer me his congratulations, and, as a present from his wife, a tea-napkin which she herself had spun from Braunsdorf flax. O, how much it pleased me! The gardener handed me a little group of dried flowers, the most fresh and beautiful that I had ever seen. But in my room there was a perfect flower-garden, and lights, and cakes, and gifts. Aunt Julchen, and Lucie, and nearly all the servants were there, and when I had entered they sang "Praise we the Lord, the mighty King of Glory." Full of emotion, I sung it with them; afterwards I shook hands with them all. Aunt Julchen kissed me tenderly and wished me every happiness, and Lucie hung about my neck. Ah, the love was the best of all. Suddenly I saw Frau von Schlichten standing at the open door; she had seen everything, for she said quite excitedly, "Why, you are receiving a complete ovation here!"—"an ovation of sincere love," replied Aunt Julchen sharply. But my heart sank. I begged Frau von Schlichten not to be angry with me. She looked indignantly at me and left the room. Aunt Julchen tried to comfort me. "Things cannot go on like this," she said. Then I must go? I asked. "Or she must," replied Aunt Julchen. A feeling of delight darted through me—O, what folly and what pride! We had prayers and breakfast together as usual. Scarcely half an hour had passed, I was alone and enjoying my beautiful presents, when Betti, Frau von Schlichten's maid, a very malicious girl, came in and handed me a letter. I read it. I felt chilled to the heart, and had to support myself by the chair to prevent myself from falling. The letter was written in the most intense anger—she had seen through my plans, and I was to leave the castle immediately, but if I left my room before I entered the carriage I should be exposed to a scene which would disgrace me. "Shall I help you to pack up?" said the girl in a mocking tone. I was calm and friendly in my manner towards her and let her help me, hard as it was. "Betti," I said, "do you know that I am sorry for you when you try to grieve me?" She looked at me doggedly. "O, Betti, you will regret it; I never did anything to hurt you, and if I have offended you, I ask you to forgive me—to-day, when I am leaving this place. She looked astonished. "Yes," I said, "Frau von Schlichten, too, will regret her hastiness, but tell her that I feel no anger towards her, and that I am only grieved that I could not make her feel kindly to me." From that moment Betti seemed ashamed, and grew kinder. She even said that her lady was furious, "but," she added, "perhaps it will be all of no use," and then she hinted at what the Frau Pastorin had spoken of. Ah, how ashamed I feel to have given any cause for such remarks. I said nothing more, except that I asked after Aunt

Julchen and Lucie. "They are in the Countess' boudoir and know nothing."

My things were soon packed up; the carriage drove up, and I got into it. I had put Frau von Schlichten's letter in an envelope, and sealed it. I hoped for an opportunity of sending it to the Herr Pastor—it would be in good hands, and my departure would be explained to him. I had begged him to break the matter to Aunt Julchen and Lucie. Betti herself, undertook to deliver my letter, for the time being she was well disposed towards me. In the portico, she again handed me a letter, the one with a black seal from Trinchen. I tore it open—I read—I cried bitterly. I don't know how Betti got me into the carriage. I was like one in a dream. In the court, Vollberger ran towards me, asking what had happened. He saw me crying. The coachman did not want to stop, but was obliged to do so. I gave Vollberger Trinchen's letter, and begged him to give it to Aunt Julchen. So that my departure will be explained, even if Betti does not deliver the other. The coachman did not drive me to the nearest station, but to the second. That grieved me, but Frau von Schlichten had read my thoughts. I hoped and wished to meet her brother at the train, he was to come that morning; I wanted to pour out my heart to him, he was to share my grief. I got out—I stood waiting for my train, when all at once the one from the other side came up. It stopped. Suddenly, I saw Herr von Schaffau's astonished face at a window. Involuntarily I lifted my hands towards him, the train rushed on, and a few moments afterwards, I was being hurried in the opposite direction. I got unwillingly into the ugly mail cart. Is it not quite as good for me as for the peasant women? There are many things in this life which I shall have to get over. At Wönderberg, I saw Jacob. That was a sad, silent walk. The first day, we read a great deal together, and sang hymns, and I went again and again to the side of the coffin, and saw how beautiful, and how peaceful she looked. O, I always thought that she should see happier times through me; and now, perhaps it is well that she did not live to see my misfortune.

## LUCIE TO LULU.

BRAUNSDORF, March 28.

Dear, dearest Lulu,—Will you open this letter? Will you not hate us all too much? O, what a rage I am in since yesterday. But Uncle, too, bit his lips, and turned away. Dearest Lulu, when you are back with us again—true, we cannot undo the wrong that has been done you—but, only wait till you are here! If I could only have gone by the train yesterday! I ran after you, but had forgotten to take any money, and then Uncle came after me so soon, and took me back. Lulu, I am to tell you that we are all very sad. Aunt Julchen was dreadfully angry, Uncle preached patience. O, dear Lulu, I struggled with myself, I prayed for Mama and for myself that I might have patience and love in my heart. "What was Fraulein Plettenhaus doing at the station," asked Uncle Schaffau very hastily, when he came home. I laughed at him.—"Why she is spending her birth-day," I said. Ah, no! he had seen you too plainly; he grew very angry, and insisted on hearing the truth. Mama was very gentle and friendly, spoke of domestic peace and affection, and I don't know what beside, but she owned that she was the cause of your sudden departure. It was then that Uncle turned away, and that I ran off through Graubergen. If Uncle had not come after me so quickly, I should have managed it. I should be with you now. I would comfort you—O, and love you very much. If you do not come, I cannot love Mama. Forgive these words! I cannot live without you. Write at once. I am so impatient to hear.

Your LOVING LULU.

(To be continued.)

## THE EASTER OPPORTUNITY.

Our Lord appeared after His Resurrection only at intervals. He manifested Himself here in the upper chamber, there on the mountain in Galilee, or to the wayside travellers, or on the shore of the northern lake. He vanished as He came; His disciples knew not at any moment whether the thin air might not yield before their eyes the outline of His glorious Form. They knew not whether, as He spake with them and blessed them, He might not forthwith melt away, veiling His Sacred Presence from the rude

touch of sense. The Risen Life of Jesus was as a whole "hidden with God." And in this it is typical of the life of a Christian. Whether we will or not the greater part of life is passed alone; and oh! how much depends on the upward guidance of solitary thought! How piteous is the degradation and the waste of thought of which again and again we have been guilty when walking or sitting alone, or during the still hours of a sleepless night! Why cannot we recall the stirring precept at the needful time, and "Seek those things that are above"? Why should thought gravitate perpetually earthward, as if it were a senseless tone? Why should it revel habitually amid the petty ambitions, self-assertions, personalities, passions, lusts, which form the moral mire through which our souls have so often to drag heavily their anxious way? Why do we not insist at these times of providential opportunity that thought shall rise upwards and to heaven? Why not make an effort of strong purpose, that "whatsoever things are true, honest, pure, lovely, of good report," we will think of these things? A passage of Holy Scripture committed to memory; some sentence of a great author consecrated by the recognition of ages; some lines of an ancient hymn, or, if you will of a modern one,—these may give wing to thought. But for your own sake, let your thought rise. Bid it, force it to rise. Think of the Face of Jesus, of your future home in heaven, of those revered and loved ones who have gone before you, and who beckon you on towards them from their place of rest in Paradise. Think of all that has ever cheered, strengthened, quickened, braced yourselves. In such thoughts, to such thoughts, Jesus will assuredly and increasingly reveal Himself, thought will take a new shape, it will melt insensibly into the incense of a prayer that shall greet His Presence.—*Standard of the Cross.*

## EMERSON ON ATHEISM.

UNLOVELY, nay, frightful, is the solitude of the soul which is without God in the world. To wander all day in the sunlight among the tribes of animals, unrelated to anything better; to behold the horse, cow, and bird, and to foresee an equal and speedy end to him and them; no, the bird, as it hurried by with its bold and perfect flight would disclaim his sympathy, and declare him an outcast. To see men pursuing in faith their varied action, warm-hearted, providing for their children, loving their friends, performing their promises—what are they to this chill, houseless, fatherless, aimless Cain, the man who hears only the sound of his own footsteps in God's resplendent creation? To him, it is no more creation; to Him, these fair creatures are hapless spectres; he knows not what to make of it. To him, heaven and earth have lost their beauty. How gloomy is the day, and upon yonder shining pond, what melancholy light! I cannot keep the sun in heaven, if you take away the purpose that animates him. The ball, indeed, is there, but his power to cheer, to illumine the heart as well as the atmosphere, is gone forever. It is a lamp-wick for meanest uses. The words, great, venerable, have lost their meaning; every thought loses all its depth, and has become more surface.

## TRUST.

In one of those more privileged homes, poor but thrifty, sat a young mother plying her needle in the soft summer twilight, for the wee Willie whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil.

"How shall we ever get on when winter comes, George? 'Tis hard enough in summer; what will it be then?"

The question awoke something within that man's slumbering soul that sent a quiet glow over every look and tone.

"Mary, lass, what art making there?"

"A warm winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb."

"Won't you tell him, to hinder his worrying about winter?"

"He worry! Why hearken to him, George! He's as happy as the day is long; and even if he had the sense to think about winter, he'd trust mother to keep him warm."

"Ay, lass. And I vow the boy is wiser than his mother."

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth by their child's trustfulness.

Now and then this baby-faith rises from a child's heart beyond it mother to its mother's God.—*Mrs. Umphelby.*

THERE is nothing which tends so powerfully to demoralize a nation as a non-observance of Sunday, and the personal habits which follow. There is practically no Sunday in Germany, and the consequence is a constant and social demoralization. They have a system of preserving statistics in that country, which is much more perfect than with us. These show us that the number of offences legally investigated in Berlin in 1871, 82,000; in 1876, 133,000. Perjuries increased from 491 to 800; offences against morality from 1,072 to 2,000, and bodily injuries, from 7,900 to 15,400. The increase of crime has kept about even pace with the growth of infidelity and Sabbath desecration. And the same may be said of this country. Just so far as the moral barriers erected by our fathers are broken down by the inrush of German infidelity and continental customs, does demoralization follow.—*Kalendar.*

WHAT do you think the beautiful word "wife" come from? It is the word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful word *femme*. But what do you think it comes from? The great value of Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes or embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night cold grass may be the fire at her feet; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar and painted with vermilion, shedding its quiet light far for those who else are homeless. This I believe to be the woman's true place and power.—*Ruskin.*

THAT which is most pure in man is most Divine: "Blessed are the pure in heart, for they shall see God." That which is most tender in God is most human: "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

These two rays of light meet in Christ. Do they neutralize each other as a light beams sometimes do? Does the Divine weaken the human? The pure diminish the tender? The reverse. It is sin that hardens and dehumanizes us. So, then, with what confidence we may cast ourselves on a sinless Saviour, "holy and yet harmless!"—*Thoughts by the Way.*

I REPENT of all my life, but that part of it I spent in communion with God, and in doing good.

*Dr. Donne, on his death-bed.*

## Children's Department.

## A LITTLE SERMON.

THE baby, who is usually and generally a very good little boy, had a very hard day. Nurse says he got out at the wrong side of his crib in the morning, she thinks. At least he came down to breakfast with a very pouting face, cried because he could not have hot cakes, pulled the cat's tail till she mewed for mercy, promised his mamma to try hard to be a good boy, but went into his papa's study two minutes afterward and spilled a bottle of ink over his white apron, promised again to be good, but very soon afterward forgot again, and slapped the very little baby because she had his rubber ball.

It was a miserable day for the little boy, always falling down and getting up again only to repeat the performance. He was really glad to go to bed an hour earlier than usual, even if it was for punishment, because he was so tired out with trying to be good, and only being naughty after all.

When he had said prayers, and asked the dear Lord to take care of him all the night, and forgive him all his naughtiness, he looked up in his mother's face, and said: "Mamma, me'll go to sleep and the Lord'll tate care of Baby Ben,

and when me wakes up again me'll be all good again." Then he laid his curly head on the pillow, shut his blue eyes, and in a moment was fast asleep, with Polly-dolly hugged close to his side.

So, little children dear, it is and will be with us all. Everybody who loves the Lord's and wants to do as He tells them, means to be good, tries hard, but falls down a great many times during this earthly day of ours, and then, as Baby Ben did, gets up to try again.

Don't be discouraged, little children, and ready to give up, no matter how many times you forget and do wrong when you mean to do right. The dear Lord can look way down into your hearts and see whether you really mean to do right. Only keep trying all your day, all your earthly life, and then when the night of death comes, and you lie down, trusting in the Lord, to take your rest, He will take care of you, and surely waken you to the new day, when all sin and sorrow shall be wiped away forever.

And the reason why we celebrate this holy time, dear children, is just this reason I've been telling you.

The blessed Lord himself lived through earthly days more terrible, more full of sorrow and suffering, than any He will ever send His children to bear. He laid Him down and slept through the night of death, and rose again as at this time, that we, through Him, might be saved, and live with Him in that everlasting Easter-day beyond the grave, where there will be unhappy or naughty, but all will be peace, love, joy, righteousness around the great white throne.—*Churchman.*

## BOOK NOTICES.

AN ANALYSIS OF THE MORNING AND EVENING SERVICE, OCCASIONAL PRAYERS, THANKSGIVINGS, LITANY AND COMMUNION SERVICE, ACCORDING TO THE BOOK OF PRAYER, Prepared by the Rev. MARK BURKHAM, A. B., formerly Rector of Burnham, Ont., and edited by the Rev. W. C. BRADSHAW, Peterborough.

We have before us a copy of this very interesting and valuable little work which, in a concise form, conveys a large amount of instruction. In the Bishop of Niagara's words, "anything calculated to make our Prayer-Book better understood and appreciated by our people, ought to be hailed with thankfulness. This, in my humble opinion, the Analysis of the Prayer-Book is well calculated to effect." It is a sad fact that many who attend the Services of the Church are very deficient in a knowledge of their full meaning. We heartily commend this little work to our brethren of the clergy, feeling sure that the study of it, under their direction, would greatly tend to an intelligent appreciation of our beautiful Liturgy. It is suggested, that as a text-book among the higher classes in Sunday Schools, its usefulness would be great. We may add, that a number of the Canadian Bishops have spoken warmly in its favour. Copies may be had by mailing to Box 194, Peterborough, Ontario, the sum of 35 cts. As a specimen of its contents, we give below the Analysis of the

## MAGNIFICAT.

St. LUKE I. (Evening.)

I. *General Thanksgiving*, expressing both the manner and objects of the Virgin's praise:—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

II. *The Reason of Her Praise*, viz:—  
1. God's peculiar favor to her—which she confesses by showing—whence she is raised—"He hath regarded the lowliness of His handmaid"—whither she is advanced—"For behold from henceforth, all generations shall call me blessed"—by whom this is done—"for He that is Mighty hath magnified me,"—for which she returns thanks by praising His name—"and holy is His name." 2. His general providence towards all, viz: in His mercy to the pious—"and His mercy is on them that fear Him throughout all generations"—in justice on the proud—"He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts"—in His dealings with the mighty and meek—"He hath put down the mighty from their seat and hath exalted the humble and meek"—in His different dealings with the poor and the rich—"He hath filled the hungry with good things and the rich He hath sent empty away." 3. His special grace in our redemption, in which He showed His mercy—"He remembering His mercy hath holpen His servant Israel"—His truth—"As He promised to our forefathers Abraham and his seed forever."



The Week.

HOME NEWS.

The Supreme Court was to give judgment on the constitutionality of the Temperance Act, to-day.

The Government of New Brunswick have agreed to give \$10,000 towards the erection of a permanent exhibition building.

The Town of Milltown, St. Stephen, is to petition the Legislature for power to issue \$30,000 in debentures to aid the projected cotton mill.

The steamer Ontario of the Dominion line, which sailed on Monday from Halifax for Liverpool, took about two hundred and seventy head of cattle for the English market.

A private cablegram received by a firm in Halifax from St. John's, Newfoundland, dated on Saturday last, says that the seal fishery has turned out almost a total failure. Ten steamers returned empty.

Ottawa, April 12.—Rev. Dr. Nichols has been here for some days in connection with Bank of Liverpool. It is understood that he is much pleased with the reception he met with from the Government.

The Americans who were boring for oil at Fox Creek and Memramcook last summer, are expected to recommence operations at the latter place by the first of June. They are at present in the States.

Quite a number of men are now employed on the Moncton sugar refinery. No stone has yet been laid, but a considerable amount of excavating has been done. The frame of a pile driver has been constructed.

Bellefleur, April 6.—It is rumored that Messrs Rathburn & Son will shortly ship 10,000 doors, which have been manufactured at their extensive sash, blind and door factory in Millpoint for Sydney, N. S. W.

Princess Louise and suite attended the evening prayer at Christ's Church on Sunday. We believe this is the first public appearance of Her Royal Highness since her accident. Thus does the Princess, like her Royal Mother, set a good example to those around her.

The St. Croix cotton mills project is progressing finely. We stated yesterday that the Town Council of Milltown, had voted to take \$30,000 stock, in the Company, and now about \$100,000 is assured. Both sides of the river are taking a decided interest in the enterprise.—Ex.

The Allan Line steamer Sardinian, Capt. Dutton, from Liverpool, G. B., which arrived at Halifax Monday morning, had a very large number of passengers. Among them were about three hundred immigrants, the majority of whom were forwarded per Intercolonial Railway to different parts of Canada. They are a fine looking lot of people. The most of them are well to do, and intend settling in various parts of the West to farm. They are nearly all English, there being a very small number of foreigners among them.—Herald.

FOREIGN NEWS.

Constantinople, April 10.—A terrible famine rages in Mosul, Turkish Kurdistan. Four thousand inhabitants fled to Bagdad and hundreds died on the road.

St. Petersburg, April 12.—Prince Gortchakoff is much worse. It is feared that he will die before to-morrow. The Emperor is much affected, and talks a great deal concerning the services of the great diplomatist and statesman who is now dying.

St. Paul, April 10.—Destructive prairie fire rages north of the Sioux Falls, Dakota. Several farmers have lost their buildings and crops, and it is rumored several persons were fatally burned. Peter Berge, a farmer near Sioux Falls, was burned to death.

The London Times estimates that: "The Liberals in the new House will number about 340; the Home Rulers from 60 to 65; the Conservatives can hardly count on more than 250." Thus the Conservative majority in the last house will be about reversed.

The Duke of Newcastle, the Marquis of Anglesey and the Earl of Fife, who died within a year, were the three most heavily insured men in England, the companies being hit for \$6,250,000, while two other noblemen have just died, had between them 1,250,000 in the same companies.

Marriages.

THOMAS—HOLDER.—In Carleton, on the 7th inst. by the Rev. Theodore E. Dowling, Rector of St. George's Church, Frederic E. Thomas, to Florence M. H., eldest daughter of Edward N. Holder, of St. John, N. B.

FENARTY—LANGILLE.—On the 10th inst. at St. James' Church, North Shore, St. Margaret's Bay, by the Rev. H. Stamer, Rector of Hubbard's Cove, John Fenarty, to Malenda Langille.

Births.

ARMSTRONG.—At the Rectory, Kent County, N. B., on the 2nd inst., the wife of the Rev. W. B. Armstrong, of a daughter.

Deaths.

COCHRAN.—At Kentville, on Tuesday morning, 6th inst., B. W. Cochran, Esq., aged 57 years, formerly Postmaster in Halifax. He lived and died a consistent Churchman. He partook of the Holy Communion, for the last time, at the early service, Easter morning.—At the Burial Service, the Church was nearly filled, and a very large and respectable procession followed the remains of our lamented brother to the grave.

WOLHAUPTER.—On Tuesday afternoon, 6th inst., at the house of the Rev. T. E. Dowling, Carleton, Catherine Phoebe, widow of the late Benjamin Wolhaupter, Esq., Sheriff of York, aged 82 years.

DUKSHIRE.—At Maitland, on the 20th February last, after a lingering illness of nine months, borne in meek submission to the Divine Will, and in "the sure and certain hope of the resurrection to eternal life," Mr. John Dukshire, an old and much respected inhabitant of that place, aged 69 years.

DUKSHIRE.—Also, "Fall asleep in Jesus," on Sunday, the 4th ult., at the same place, Alice S., third daughter of the above. She was enabled, through many weary days of sickness, to put her whole trust in a Saviour's love.

"I heard the voice of Jesus say, Come unto Me and rest; Lay down, thou weary one, lay down Thy head upon my breast. I came to Jesus as I was, Weary, and worn, and sad; I found in Him a resting-place, And He has made me glad."

SELDEN.—At Kempt, Queens Co., on the 3d ult., Mr. Samuel Selden, eldest son of the late Henry Selden, aged 28 years. Deceased was grandson of the late Henry Selden, Senior, one of the founders of the Church at Caladonia.

Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on FRIDAY, the 31st MAY, for the conveyance of Her Majesty's Mails six times per week each way,

Between Princeport and Truro Under a proposed contract for four years, from the 1st July next.

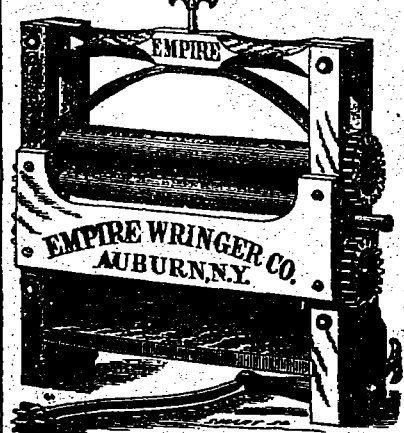
Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained, at the Post Office of Truro and Princeport, or at the office of the Subscriber.

CHARLES J. MACDONALD, Post Office Inspector, Halifax, 7th April, 1880.

INTERCOLONIAL RAILWAY.

TENDERS will be received by the undersigned up to noon of TUESDAY, the 20th APRIL, inst., for the immediate supply of FOUR LOCOMOTIVES. Drawings and specifications may be seen and other information obtained, on application at the Mechanical Superintendent's Office, Intercolonial Railway, Moncton, N. B.

By order, F. BRAUN, Secretary, Dept. of Railways and Canals, Ottawa, 6th April, 1880.



SIGN OF THE GOLDEN KETTLE.

RENT'S Stove & Kitchen Furnishing Depot, 31 Barrington St., Halifax, N. S.

The only complete Kitchen Furnishing Store in the Lower Provinces, with the largest and cheapest stock in STOVES, TIN WARE, Clothes Wringers, Washing Machines, Woodware, &c. Wholesale and Retail. Goods too numerous to mention. Send for Catalogue. \* \* \* Extra Discount allowed to Clergymen purchasing at this Establishment. GEORGE RENT, Proprietor.

Weekly Markets.

FISH. The prices of fish are asking prices from vessel; when sold from Store are more, say from 25 to 50 cents per barrel or quintal.

Table listing fish prices: Large Cod, Small, Arichat, Bank, Labrador, Hake, Haddock, Arichat, Western Shore, Pollock.

Table listing Herring (Yessel) prices: Labrador, Shore Split, No. 1, No. 1 Fat Shore, Shore Round, B. of Islands Split, Bouoe Bay Round, George's Bay, Alewives, No. 1, No. 2.

Table listing Mackerel prices: No. 1, per bbl., No. 2, large, No. 2, No. 3, large, No. 3, med., Small, Salmon—Store, No. 1, per bbl., No. 2, No. 3.

Table listing Flour prices: Canada Sup. Extra, Extra, Strong Bakers, Spring Extra, Extra State, Rye Flour, Am.

Table listing Cornmeal prices: Kiln Dried choice, Fresh Ground, Nova Scotia, per bbl., Canada, Barley, per bush.

Table listing Oats prices: P. E. I. Black, Canadian Mixed, N. S. and N. B., Bran, Beans, per bush, Peas, round, per bbl., Peas, split.

Table listing Provisions prices: Beef, Am. Mess, bond, P. Mess, Beef, N. Scotia Mess, An Plate, Extra Prime, Extra Plate in bond, Pork, N. Y. C. Mess, In bond, P. E. I. Extra, P. Mess, Pr. Mess, N. Scotia Mess, Prime.

Table listing Lard prices: Lard, Bacon, roll, Hams, Shoulders, Eggs, per doz.

Table listing ALL front store prices: Liverpool, per hhd, Turk's Island, Cadiz, Inagua, Liverpool, bags store.

Table listing Tea prices: Congou, com & dusty, fair, choice, superior, Oolong, Soap, Candles, &c—Domestic Brown, Pale, Family, Extra, B. Mottled 6, Crown, Laundry.

Table listing Canada Laundry prices: Candles, 6's and 8's, Molasses—Demerara, per gal., Cienfuegos, Trinidad, Sugars—Porto Rico, ch. grey, Vac. Pan, puty paid, Yellow C, Extra C, Scotch refined, No. 20, Crushed, Granulated, Porto Rico, fair, choice, Cuba, dark.

Table listing Country Produce prices: Butter, in firkins, Butter, in rolls, Cheese, per lb, (dairy), Cheese (factory), Beef, Mutton, Lamb, Veal, Pork, Turkeys, Geese, Ducks, pair, Chickens, Partridges, Potatoes, per bush, Turnips, per bush, Carrots, Hay, per ton, Tallow, (rendered), Tallow, (rough), Buckwheat, (gray), Buckwheat, (yellow), Apples.

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. We all vote solid that it has no equal in workmanship, sweet tone, and every thing desired. May you always win!"

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.

- List of names: Bishop Peck, Syracuse; Bishop Ames, Baltimore; Bishop Jones, (decd); 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. Hunt, D.D.; Gen. O. O. Howard, Oregon; Dr. Joseph Cummings, Ot. T. S. Arthur, Phila.; Rev. J. M. Walden, Chm., 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 Fuy, D.D.; Dr. Dandall 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 mine 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 Melodions to Sabbath-schools and Churches supplied at a liberal discount. Send for illustrated price list.

FREEBORN GARRETSON SMITH, Late Supt. for and Successor to Wm. B. Bradbury

WAREROOMS.

- Locations: New York: No. 14 E. 14th Street, bet. Broadway and 5th Av.; Brooklyn: Music Hall, Junction of Fulton & Flatbush Aves.; 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.

Seeds, Fresh Seeds.

BROWN BROTHERS & CO.

ORDNANCE SQUARE, Confidently invite the careful attention of SEED BUYERS to their DESCRIPTIVE CATALOGUE OF

Seeds and Bulbs,

FOR THE YEAR 1880, embracing a Stock exceptionally large in every department, and first-class in every particular.

The VEGETABLE SEED DEPARTMENT will be found very complete, and comprises all the best known varieties, suitable to the Kitchen and Market Garden, to each of which is affixed a description of the variety, and useful hints for culture.

The FLOWER SEED DEPARTMENT embraces nearly 300 of the newest and choicest varieties and kinds, and is well worthy the attention of cultivators. Catalogues free on application.

Army and Navy HAT STORE.

THOMAS & CO.

Hats, Caps and Furs, Umbrellas, Rubber Coats, Trunks, Valises, Satchels and Carpet Bags, Sleigh Robes, Horse Clothing, Gents' and Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers, MASONIC OUTFITS

Always on hand. Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luck. \* \* \* To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

44 to 48 Barrington St. CORNER OF SACKVILL

SPRING!

OPENING AT THE POPULAR

Dry Goods and Millinery Stores,

273 & 275 BARRINGTON ST.,

CORNER JACOB STREET.

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JUST OPENED, a large Stock, comprising Pompadour Figures and Checks, Fleur de Lis, Brocades, Striped and Figured Satin Cloths, Japanese and Persian Figures, Mohair, Metanges, Delaines, Grey and Brown Mixtures, Cords, Lustres, &c., &c.

POMPADOUR DE LAINES, at 18 cts. per yard.

New Spring Prints, Pompadour Prints, Oriental Cambrios, all colors.

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2-Button Colored Kid at 45 cents per pair. the best Gloves in the City at the price. Super quality French Kid, Black, Colored, Drabs and Light Shades, 2 and 4 Buttons, from 70c. to \$1.00.

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LONDON & NEW YORK SYLES.

Ladies' Misses' and Children's

STRAW AND CHIP HATS AND BONNETS.

Monday, April 5th.

FIRST SHOW DAY OF THE SEASON FOR

LONDON AND PARIS NOVELTIES,

—IN— TRIMMED MILLINERY.

A Choice Selection of Rich and Elegant Hats and Bonnets, at very moderate prices.

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Agents for the New York Bazar Patterns.

Catalogues and Fashion Papers sent Free by Mail. SPRING CATALOGUES now ready.

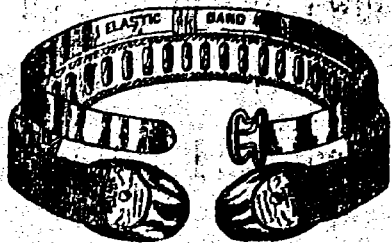
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MENEELY & KIMBERLY, BELL FOUNDERS,

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A SELF CURE WITHOUT MEDICINES. A Marvellous Remedy. Intelligently Applied.

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

It Gives New Life and Strength to the Waning Organism.

READ THE TESTIMONY

Dwight King, Esq., Albany, N. Y., says: "I feel that it has saved my life." Geo. A. Preston, Esq., Birmingham, says: "It has stopped the principal trouble." Elw. Wilkins, Esq., Newark, N. J., says: "It acted soothingly, and removed the debility." Wm. F. O'Rourke, Union, N. Y., says: "It has made a new man of me." Miss M. J. Farnham, Oswego, New York, says: "It has done me a great deal of good, and carried me through a rather severe illness, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

A. STEPHEN & SON, Manufacturers and Dealers in First-Class Furniture & Woodenware

TO THE PUBLIC. HALIFAX, April 1st, 1879. As in the past, it is our intention to keep always on hand the largest and best assorted stock of FIRST-CLASS FURNITURE, suited to the times, to select from, in the city. We have at present a better and larger stock than ever, and shall have an increased assortment of goods for the Spring Trade. The reduction in prices of Furniture at present is astonishing. Now is the time to buy, as prices must advance soon. OUR PRICES, STYLES and QUALITY OF WORK will always compare most favorably with others. PARLOR and CHAMBER FURNITURE a specialty with us; 35 different styles and prices Chamber Suites to select from. Woodenware—Pails, Brooms, Zinc Washboards, Clothes-pins, &c., wholesale only. Prices lower than American or Canadian manufacture. "Our reputation as the CHEAPEST FIRST-CLASS FURNITURE ESTABLISHMENT in the Province we are bound to sustain." Please call and see our goods or get our prices and satisfy yourself as to what we sell, and sell at, before you purchase from us or others. Particular attention given to packing and shipping goods. A. STEPHEN & SON, HALIFAX, N. S.

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 they 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—of 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. DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

W. & C. SILVER, 11 to 17 George St., cor. of Hollis, Are now showing a Stock of Carpets, Floor-Cloths, AND DRUGGETS,

Second to none in the Maritime Provinces, Hair-Cloths, Cretonnes, REPS, DAMASKS, And Imitation Leather Cloths, in immense variety. A splendid assortment of Rich Lace Curtains, RUGS, Cornices, Stair Rods, &c. TABLE DAMASKS of all widths and qualities, FAMILY SHIRTINGS and SHEETINGS in all the favorite makes. One Case Rich Black SILKS from best makers

CLOTHING.

Entrance, 11 George St. 500 Men's Suits } Well-made; 250 Boys' do. } Sound materials; 40 dozen Fine Dress SHIRTS; Gloves, Braces, Handkerchiefs, Underwear, &c. Prices in every department the very LOWEST current in the city.

MODERN & CORRECT STYLES In Chalice, Paten, And WINE CRUETS, FOR HOLY COMMUNION.

Watches, Jewellery, Sterling Silver, And Electro-Plated Wares.

The Best Assortment and Value in the Market, at M. S. BROWN & CO'S (ESTABLISHED A. D. 1840.)

JEWELLERS and Silversmiths, 128 GRANVILLE STREET, HALIFAX, N. S. 1

STANDARD REMEDIES that can be relied on. DR. HARRISON'S ICELAND BALSAM.

The most speedy, safe and effectual Cure for Sore Throat, Whooping Cough, Hoarseness, Loss of Voice, and similar affections. The most harassing Cough soon yields to a few doses of this delicious Compound; it at once removes all strictures of the lungs, and if taken in season will not fail to arrest tendency to Consumption. TEST IT FOR YOURSELVES. Price 25 Cents Per Bottle. Ask your Druggist for it and be sure you get the right article.

PERISTALTICS.

Universally Prescribed by the Faculty. A Tonic Laxative, Refreshing & Medicated Liqueur for the immediate relief and effectual cure of Constipation, Piles, Dyspepsia, Headache, Biliousness, Worms, and all diseases resulting from COSTIVENESS the prolific cause of ILL-HEALTH. Price—25c. and 50c. Per Box.

Use Pectoral Troches of Wild Cherry.

They are Pleasant to the taste and CURE all Affections of the Throat and Lungs. Price 25 cents per box. For sale by all first-class Wholesale and Retail Druggists. THE PERISTALTIC or PECTORAL TROCHES will be sent to any address on receipt of price, which can be remitted in one cent postage stamps or money. J. L. LILLISON & Co., Proprietors. P. O. Box 769, Montreal, P. Q., or Sackville, N. B.

MACDONALD & CO., HALIFAX N. S. Steam and Hot Water ENGINEERS,

Importers of Cast and Wrought Iron Pipe with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS Also, the heavier classes of Brass and Copper Work. Vessels' Fastenings and Fittings.

PUBLIC BUILDINGS, RESIDENCES, AND FACTORIES supplied with Warming Apparatus and Plumbing Fixtures With all the modern improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agents for the Sale and Application of WARREN'S FELT ROOFING, And Roofing Materials, in and for the Province of Nova Scotia.

162 to 175, Also 306 BARRINGTON STREET. FITZPATRICK'S PREMIUM STAINED GLASS for Churches

Costs no more than inferior Work. Received Prizes, London, England, 1861. Centennial, Philadelphia, 1876. Address—Box 226, Stapleton, Richmond County, N. Y.

THE MANHATTAN FEED,

A NUTRITIOUS CONDIMENT FOR Horses, Cattle, Milch Cows, Sheep, Pigs and Poultry.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed. All the ingredients composing this FEED are certain health-giving Herbs, Seeds and Roots, which cannot be obtained by animals that are stall-fed. A varied diet is no necessary to the horse or any other animal as it is to man.

DIRECTIONS FOR FEEDING.

Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats. In a short time your horse will be in perfect condition, when you can deduct one-fourth part of the usual grain feed. Discontinue all bran which using MANHATTAN FEED. Cows.—At each time of feeding mix at the rate of six pints for every dozen cows, with their usual feed, and in two weeks you will be surprised at the large increase of milk and butter. Bulls.—Mix same as for Cows. Calves and Lambs.—At each time of feeding mix half pint of the Feed with the usual quantity of milk or oatmeal for every four animals. Hogs.—At each time of feeding mix half pint of the Feed with the usual amount of meal for each hog. Poultry.—Mix half a pint of the Feed in a peck of their usual food. A measure holding exact amount of one feed is enclosed in every bag.

PRICES. Bags containing 100 Feeds (25 lbs.) \$2.00. Bags containing 200 (50 lbs.) \$4.00. Bags containing 400 Feeds (100 lbs.) \$8.00. For Poultry, a specially prepared Feed put up in 2-2 lb. boxes, 25 cents.

Prepared only by MARSDEN & CO. 698 Craig Street, Montreal. General Agent for Maritime Provinces.

GEO. FRASER, 28 Bedford Row, Halifax, N. S.

PUTTNER'S COMPOUND EMULSION

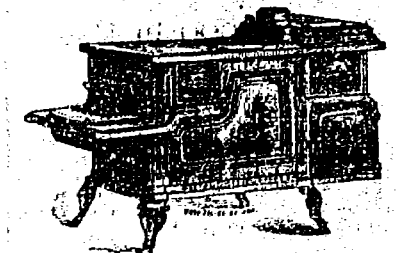


For Coughs, Colds, Bronchitis, General Debility, &c.

THE most pleasant and palatable form to administer COD LIVER OIL, of which this preparation contains SEVENTY-FIVE PER CENT. Ask your druggist for a printed pamphlet containing certificates from physicians and other WELL-KNOWN TO ALL, and not such as are commonly printed with names of FOREIGNERS, of whom we know NOTHING. Recommended by D. McN. Parker, M. D.; G. E. Rigby, M. D.; W. B. Slayter, M. D.; W. M. Cameron, M. D.; Thomas Trenaman, M. D.; A. Lawson, M. D.; D. A. Campbell, M. D.; J. Venables, M. D. Ask for PUTTNER'S, and take no other. For sale by all Druggists. 50 cents per bottle.

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REV. C. E. WILLETS, M. A. Graduate and formerly Scholar of Corpus Christi College, Cambridge. The next Term will commence FIRST SATURDAY IN SEPTEMBER.



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Stove Pipe, Tinware, KITCHEN FURNISHING GOODS. Cooking Stoves and Ranges, Lined and Repaired.

Baths, Pumps, Sinks, WATER CLOSETS, RUBBER HOSE, Plumbers' Water Fittings. Plumbing Work attended to Promptly. 59 BARRINGTON ST., Corner Backville.

REILLY & DAVIDSON. J. & J. D. HOWE, MANUFACTURERS OF

SETTEES, For Churches, Sunday Schools, and Public Halls, in Ash, and Ash and Walnut, of superior quality. All kinds of Church Furniture, Made to order. PHOTOGRAPHS furnished on application. ESTIMATES made from Architects' Drawings. All work warranted. WAREHOUSES—Market Building, Germain Street. FACTORY—East End of Union St., St. John, N. B.

PROVINCIAL BOOKSTORE, 195 HOLLIS STREET.

BIBLES, CHURCH SERVICES! PRAYER BOOKS. CHURCH HYMNS, HYMNS, Ancient and Modern; Steps to the Altar, Earnest Communicant, Eucharistical and other Altar MANUALS in various bindings.

STATIONERY, Of all descriptions. SCHOOL BOOKS, SLATES.

Subscriptions received for all English and American Newspapers and Magazines. Price List mailed free on application. Latest Books, Newspapers and Periodicals always in stock. C. C. MORTON.

MENEELY & COMPANY, Bell Founders, West Troy, N. Y.

Fifty years established. CHURCH BELLS and CRIMES, ACADEMY, FACTORY BELLS, etc. Improved PATENT MOUNTINGS. Catalogues free. No agencies. 20-1y.

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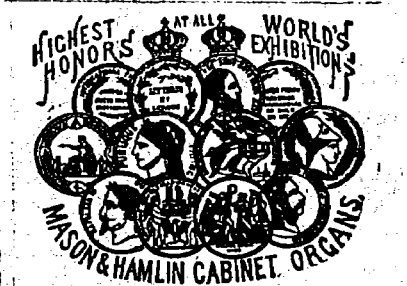
AND SHOE FINDINGS. 132 Upper Water Street, HALIFAX, N. S.

We Understand that the whole of the LARGE AND EXTENSIVE STOCK OF HOUSEHOLD FURNITURE

OF ALL KINDS, INCLUDING PARLOR, CHAMBER AND KITCHEN FURNITURE IN BAXTER'S Furniture Warerooms, PRINCE STREET, IS SELLING OFF

At Cost.

Now here is a Chance to get what FURNITURE you want at VERY LOW PRICES for Cash or Good Paper. 42



HIGHEST HONORS AT ALL WORLD'S EXHIBITIONS. MASON & HAMLIN CABINET ORGANS. NEW AND BEAUTIFUL STYLES. Now ready, at Reduced Prices. ONE TO TWENTY-ONE STOPS, \$34, \$44, \$54, \$64, \$74, \$84, \$94, \$104 to \$600 and upward. Before purchasing or hiring any organ, send for our latest ILLUSTRATED CATALOGUE, PRICE LIST, and CIRCULARS with VERBAL DESCRIPTION FOR PURCHASERS. Sent free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

CANADIAN PACIFIC RAILWAY 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. do. 240 Box Freight Cars. 100 Flat Cars. Wing Ploughs. 2 Snow Ploughs. 2 Ploughs. 40 Road Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Port 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

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 8th 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 they 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—of 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. DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

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 the construction of swing and stationary bridges at various places on the line of the Welland Canal. Plans 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 they 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—of 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. DEPT. OF RAILWAYS & CANALS, Ottawa, 29th March, 1880.

FOR SALE. MS. SERMONS on Various Subjects.

Address—Box 107, P. O. Windsor, N. S. 46