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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. 9.

THURSDAY, JUNE 10, 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.

Turkish papers announce that, during an earthquake the village of Heledli, in the neighbourhood of Sinope, has been completely swallowed up by the Sea. Not a trace remains of sixty houses and Mosques. The villagers were all able to save themselves.

The Sheffield papers announce that Mr. Mark Frith has handed over to Canon Blakeney a cheque for \$6,250, of which sum \$2,500, is to be devoted towards the restoration of the parish church, the remainder to be divided between the local charities.

The *Post* states that whilst the present Lord Chamberlain, the Earl of Kenmare (who is a Roman Catholic), remains in office the duty of appointing the Queen's chaplains and of the Lent preachers at her Majesty's Chapel Royal will be transferred to the Lord Steward.

St John the Baptist's day, the 24th of June, has been fixed for the consecration of Canon Ryle as first Bishop of Liverpool. The place where the ceremony will be performed has not yet been decided upon, but it will most probably take place in York Minster.

M. CHEVAYON, the *curé* of Notre Dame des Victoires, has, after much reflection, informed the Duchesse de Mouchy that he declines the rich crown destined for the Empress Eugénie at her coronation, which she offered to be placed on the head of the celebrated Virgin in his church.

The Wardenship of St. Augustine's College, Canterbury, which will be soon vacant by the appointment of Professor Watkins to the arch-deaconry of Northumberland, has been offered to, and accepted by, the Rev. Dr. Maclear, head master of King's College School, and Boyle Lecturer 1878-9.

A MANUSCRIPT of the middle of the eighth century, containing a Basque-Navarrese dictionary, has been discovered, according to the *Rivista Euskara*, by a Jesuit priest at St. James of Compostella. This would be earlier by three centuries than the oldest Basque documents hitherto known.

A TELEGRAM has been received in Dundee, stating that the Dundee sealer Arctic had arrived at St. John's, Newfoundland, from her second trip, with 5500 old seals. The Arctic reports the Aurora with 2000, the Esquimaux with 2800, and the Narwhal with 500 seals. The Arctic, on her first trip, secured 12,000 seals, so that her two cargoes will yield over 400 tons of oil.

By the orders of Captain Easton, an English Consul on the West Coast of Africa, three of her Majesty's ships, under the command of Commodore Richards, have bombarded and destroyed the native town of Batanga. A party of marines landed to burn the town, and lost two of their number by the fire of the natives; the Commodore was wounded. The cause of this was the cruel treatment of an English trader.

The city of Szegedin which was destroyed by the great inundation of last year, on the rebuilding of which hundreds of hands are employed, has received a splendid gift. Dr. Carl Somogyi, Grand-Provost of the Cathedral Chapter of Gran, the Primate's see of Hungary, has presented the city with a library of more than 70,000 volumes, including literary and scientific works in all the European languages. He has further settled an endowment, amounting to 1000 fl. a year (£100), to procure fresh books regularly. The municipality, on its side, is required to provide a suitable building, to maintain a librarian, and to give 1000 fl. annually for the purchase of new books.

A NEW chapel of St. Mark's Church, is to be erected in Salt Lake City, Utah, to cost \$20,000.

GEN. SMOUT, who commanded a Confederate brigade in the army of the South-west, is now rector of the Church of the Advent, Nashville, Tennessee.

The people of the Sandwich Islands contribute annually for Foreign Missions \$24,000. In some places they average more than four dollars each for the same purpose.

A PHILANTHROPE Greek, named Don-boites, has just given about \$140,000 for the founding at Athens of another important charitable institution—an asylum for the insane, similar to that at Corfu.

In a recent Confirmation service in the Diocese of Missouri, a gentleman aged 83, having just before been baptized, was confirmed, with his grandson. On another occasion a man and his wife were confirmed, the man having already received Lutheran and the woman Swedish confirmation.

An ostrich, long on exhibition at Rome, having been suffocated by thrusting its neck between the bars, there were found in its stomach four large stones, eleven smaller ones, seven nails, a necktie pin, an envelope, thirteen copper coins, fourteen beads, one French franc, two small keys, a piece of a handkerchief, a silver medal of the Pope, and the cross of an Italian order.

MONSIEUR Dumont, Bishop of Tournay, who took a leading part in the opposition to the lay schools, and who a year ago was deprived of the management of his see by the Pope on the ground of mental derangement, has published a letter ridiculing the Pope's pretensions to omnipotence, and denying his right to declare him insane. He winds up by saying, "Happily Leo XIII. is not our Lord Jesus Christ, but only His vicar. And what a vicar! Judas was an Apostle."—*Times*.

RETURN OF THE JEWS TO PALESTINE.

It is not without significance that the Jews throughout the world are turning their eyes to their own land. From time to time it has been mentioned that the Jews were purchasing land in Palestine, but no notice seems to have been taken that a considerable colony of Jews is already established there. The *Jewish Chronicle* now states that there are 18,000 Jews in Jerusalem alone, and that their brethren in other countries send them annually a contribution of £60,000. Whether this is for their own maintenance or for the purchase of additional property we are not aware. In any case it is evident that many Jews contemplate, in the no distant future, a return to their own land. Indeed, the *Jewish Chronicle* bears the testimony, that already in this direction "the tide is irresistible."

Political events in the East seem likely to favor these unquenchable national aspirations of the Jews. Amidst the numerous complications which beset the Eastern Question, it is far from improbable that the possession of the Holy Land may come up for solution. It is suggestive that a contemporary throws out the hint, that if such a difficulty should arise, it may be as well to give the Jews "possession of Palestine and part of Syria." The day may come, yet be far distant, when such an expectation may be realized, but it must be allowed that, amidst the various contingencies that may arise before the Eastern Question is finally settled, such a result is by no means impossible. It is certain that any movement in this direction will have a deep interest for many who are not included amongst the number of Jewish people.—*National Church*.

The Empress of Russia is dead.

God watches over all this busy world of ours, as shepherds do over their flocks, only in a far deeper sense.

QUEEN VICTORIA, when at Windsor, assembles all the little children one hour each Sunday evening, and gives them religious instructions.

No room is to be made for lazy worshippers at the Cathedral in Garden City. It is, after the fashion in Europe, to be without seats; but is to be furnished with little straw mats, on which the worshippers can kneel.

ADMIRAL Sir W. King Hall, in recently addressing a public meeting at the opening of a drinking fountain, said:—"I am glad to see around me so many working men whilst I state that after over fifty years' service in Her Majesty's Navy and during that time having been in many foreign lands, as in God's sight, I believe the greatness, liberty, and happiness of this country greatly depends on the Sabbath day being hallowed, with our Bible free and open to all. It is a day of rest—and, my friends—working men especially—set your face like a flint against any attempt to derive you of its rest and sacredness. I will tell you a little story which made a lasting impression on me, showing the blessing which we enjoy in that rest, and brought to my notice by a Chinese pilot—a most intellectual man. Twenty-two years ago, I commanded the Calcutta at Hong Kong. Divine service had been performed, and the crew, several hundred, were of course undisturbed on the Sabbath-day. On shore, close to us, were houses being built; sawyers and masons, and others, in quarries hard at work; when, touching me, he said very seriously, 'Your Joss (God) is better and kinder than our Joss, for He gives you holiday and rest one day in seven, and we've only one day in all the year, on New Year's day.' And this is the case. Just picture working hard from morning till night for 364 days, and only one day of rest! and then prize the Sabbath!"—*Leisure Hour*.

The Bishop of Manchester, at a Sunday-school meeting in Manchester recently, said he did not know much of the teaching in the great Sunday schools in Lancashire. His knowledge of such institutions was formed on a very much narrower basis, those he knew most of being in small rural parishes in Wiltshire and Berkshire. He had inspected schools in those counties, and found that the instruction given, though somewhat elementary, was very thorough and sound, and neither teachers nor scholars were ashamed of teaching and learning the Church Catechism. He thought, in spite of all that had been said to the disparagement of that admirable formula, he would have to wait a long time before he saw a better manual of instruction to be placed before the children for soundness and simplicity of doctrine and instruction in the great principles of Christian faith and duty. They did not expect to turn their scholars out as theologians armed to meet any possible adversary, but they did wish them to understand the Bible, and the Book of Common Prayer, and the great principles of the Christian faith. He was afraid that a great deal of the unhappy and unwholesome controversy that marked the religious mind in the present day, arose from people not understanding that there was such a thing as a law of proportion in the Christian faith, that some doctrines were more important than others, that on some points men might be allowed to differ in opinion, while there were others that must be held to be fundamental and could not be given up as long as Christianity was recognised as a revelation from God at all.

AN ANCIENT INN.

FOLLOWING in the wake of the Tabard, immortalized by Chaucer, the oldest of the taverns for which Southwark was so famous—namely, the Bricklayers' Arms—a part of the freehold held by the Bridgehouse Estates for the Corporation of the City of London—will soon become a thing of the past. In the reign of Edward III. Philip de Comines records that the Burgundian lords who came after the battle of Cressy to issue a general challenge to the English knights in a tournament to be held at Smithfield lodged at his house, which he describes as a "vast hostel on the old road from Kent into Southwarke, about two-thirds of a league from the bridge across the Thames." He adds "the Burgundians were mightily overthrown."

THE BIBLE IN PARLIAMENT.

One of the great questions of the day—and deservedly so—is that of *the Bible in the School*. Another question—now largely overlooked—must come to the front some day: *The Bible in Parliament*. By an almost universal consent, the Bible is at present, to a large extent, a political outlaw. Its right to speak with authority on any question of state is practically ignored. Earth's rulers seem to think that they can legislate successfully without its teachings. This is the great blunder of cabinets and statesmen. The state can no more do without the Bible than the Church can. Its counsels are needed by parliaments as well as by ecclesiastical convocations. The Bible embodies the best system of political economy. It contains the great principles of legislation which, if adopted and exemplified, would be sure to purify, elevate and bless the nations. In the exercise of their regal authority, the kings of Israel were to be regulated by the Divine law which they were to keep constantly by them, and, so far as they honored that law in their judicial enactments and in their private deportment, they were strong, prosperous and happy.

It is, therefore, not without much sorrow that we notice the sad parliamentary affront that was offered to the Holy Scriptures at a recent sitting of the Dominion Legislature. Whether the "laughter" that greeted a member when lifting up the Bible to consult its testimony in a particular case was that of the many or the few, the legislative guilt remains the same, inasmuch as there does not appear to have been any protest against the affront, either by the Speaker or any other honorable members. "Tell it not in Gath; publish it not in the streets of Askelon" that, in the highest legislative assembly of the Dominion of Canada, the word of the Living God was lifted up "amid much laughter!" The only authority that was of any real value in the settlement of the question under discussion—marriage with a deceased wife's sister—was received with tokens of marked contempt! The only book that could authoritatively decide the right or the wrong of the proposed legislation on a subject fraught with such momentous consequences to religion and morals throughout all future time, could not be introduced without profane derision! When men in high places thus despise the true light, is it strange that they should wander in ways of political infatuation, and frame "mischief by a law?" Is there not reason to fear the execution of the Divine threatening—"Shall I not visit for these things, saith the Lord."—*Monthly Advocate*.

S. P. G. REPORT.

BRITISH NORTH AMERICA

It has been objected to some former issues of the Society's Annual Report, that the records of the Canadian Church are meagre; that "if it be necessary for the Society to spend more than £15,000 per annum on the Church in British

North America, the record of the expenditure of so large a sum ought at least to have many features of interest for those who provide such ample assistance. It may be that rigid justice would have enforced at an earlier date and with a more firm hand that policy of annual reduction of the grants to Colonial Churches, on which the Society is now insisting, and of which the Bishops and Synods of North America are now acknowledging the justice. But that the work of the clergy in the older dioceses, should now have passed out of the heroic stage, and have become analogous with the work of their brethren in the mother country, ought surely to be a subject of congratulation as showing how the aim of our forefathers in building up the Colonial Churches has so far been accomplished. The heroic stage has existed, but has now become matter of history. The Society can point, not without becoming pride, to the work which was done through the greater part of the 18th century in the face of opposition and silent contempt. It was the means under God of laying the foundation of that Great Church which achieved its Spiritual freedom simultaneously with its political independence—Bishop Suabury's consecration on November 14, 1784, having given to the Society's labours for three-quarters of a century, the natural leader, who had been so long demanded in vain—and now, a century has hardly elapsed and the little seed has grown into a stately tree; not only has the American Church accompanied the first pioneers into the far West, its own natural Mission Field, but China and Japan in the East, the most hostile regions of Western Africa have received from it missions with Bishops at their head, and in India and Mexico the Reforming Congregations, weary of the Ultra-montanism of the Roman system, have obtained from the United States the consecration of Bishops of their choice. Equally are the Churches of British North America the fruits of the Society's labours, and if in the long-ago-founded Churches of Canada there be one thing which especially provokes criticism, it is that they have too long been content to draw on the Society's Treasury. This blot is in a fair way to be removed, if for no other reason, because of the urgency of other claims.

To say nothing of claims of the health of other continents, there are fields on the continent of America, within the limits of the British Dominions, which call, and rightly call for the help of the mother Church. The Society will do wisely, if for some years to come in those fertile regions in Rupertland and Saskatchewan, whither the tide of emigration is setting in daily increasing volume, and on the farther side of the Rocky Mountains, where, in the new Dioceses of Caledonia and New Westminster, the railway is at last commenced which will connect the Atlantic and the Pacific, it spends as lavishly as for years ago it spent its money on the then opening settlements of New South Wales. But this can only be done by throwing on their own resources the older Dioceses, so long assisted and in some instances not meanly endowed, and even encouraging them to extend to their brethren in the West some measure of the sympathy they have themselves been the recipients. Several changes have befallen the Canadian Church during the past year. On the resignation of the late Bishop of Montreal, who was succeeded in his see by the Very Rev. Dean Bond, the Bishop of Fredericton was elected Metropolitan of Canada. On the decease of Bishop Bethune, the Ven. Archdeacon Sweetman was elected Bishop of Toronto. The Diocese of Columbia has been divided into three, and will shortly form a separate Province. The Synod of Bermuda, having been without Episcopal care for some years, has wisely asked the Bishop of Newfoundland to undertake the charge of the Church in those islands.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

I AM directed by the Lord Bishop of Nova Scotia to notify the Clergy of Nova Scotia and P. E. Island, that their attendance will be required at the Visitation to be held in St. Luke's Cathedral, on Tuesday, July 6th, at 3 p. m., and that no one may absent himself without leave of absence previously obtained from his Lordship. All Clergymen, Ordained since the last Visitation in 1874, or who have changed their Cures since that date, must produce their letters of Orders and Licenses, which I shall be prepared to inspect, within the half-hour before, or immediately after the Visitation Service in the Chapter Room. The Clergy, the Rural Deans, and all who have places in the Procession, will appear in their surplices, all others in gowns or cassocks.

By order,

C. B. BULLOCK,

Registrar of the Diocese.

Halifax, June 7th, 1880.

TRURO.—We learn from *Parish Church Work* that at a meeting recently held, a sufficient sum of money was subscribed to finish the interior of the new Church, and that work will be begun at once, in order to make it ready by the Fall. The Vicar and Parishioners are to be congratulated on their being able to worship in their large and handsome building.

CAPE BRETON.—The Rev. S. Gibbons informs us that during the past Winter the distress in parts of Cape Breton was very great, and yet the people seemed willing at all times to welcome their minister, and to give of their little to God. We trust the increased demand for coal and the opening up of other Mines in the Island, will, with a good harvest, make the people more comfortable, and make things brighter for the future of the Missionary.

HALIFAX.—The Church Woman's Missionary Association has contributed towards the support of Missionaries in the ten years of its existence between four and five thousand dollars. It now earnestly solicits contributions in needle work or money from the women of Nova Scotia.

B. H. M.—*Secretary's Appointments for June, 1880.*—Seaford, June 11th to 18th; Kentville, June 19th to 22d; Berwick, 23d to 25th; Aylesford, June 23rd to 25th; Annapolis and Rosette, June 26th to July 2nd.

R. WAINWRIGHT, Secretary.

LONDONBERRY MINES.—The services in this Mission on Sunday week were of peculiar interest and importance.

His Lordship the Bishop was present to consecrate the Church and New Cemetery, and to hold a Confirmation. At 11 o'clock the Bishop, attended by the Rev. Jno. D. H. Browne, acting as his Chaplain, was met at the door of the Church by the Vicar of the Parish, the Rev. J. A. Knulback, the minister in charge of the Mission, the Rev. V. E. Harris, and the Church Warden and other principal Church inhabitants of the place, when a petition, read by the Vicar, was presented, praying his Lordship to consecrate the Church.

The request of the petitioners having been acceded to, the Bishop and clergy, preceded by the Wardens, walked up the Nave to the Chancel, singing responsively the 24th Psalm. Having come to the Lord's Table, the Bishop had presented to him, on behalf of the donors, the Deed of Conveyance, which he placed thereon; after which his Lordship, in a most admirable and effective Address, made plain to the congregation the object of the service.

It was not, he said, after the manner of an exorcism or incantation, meaningless and absurd, but the Solemn Dedication of the building to the Service and Public Worship of Almighty God, to be for ever separated and set apart from all profane and common uses. His Lordship urged upon the people the importance of cultivating a reverent manner and a devout spirit when in the Sanctuary, and exhorted them to remember that if on entering a neighbour's house they would not fall to salute him and thus

recognize his presence, how much more ought they, when entering God's House, to have respect unto the Most High, and to fall down and acknowledge His presence, and to beseech Him to have regard to their service of Prayer and Praise.

After the Address, which we much regret not having the space to report in full, the Bishop offered up a Prayer of Consecration and a number of very appropriate Collects, to each of which a hearty congregational Amen resounded through the Church. His Lordship then directed the Sentence of Consecration to be read, which he signed and ordered to be recorded in his Registry, together with the Petition. Morning Prayer was then proceeded with, followed by a pointed Sermon, delivered by the Bishop, from James i. 22: "Be ye doers of the Word and not hearers only." At the Holy Communion, which followed, a large number remained to obey the dying command of their Lord and Saviour.

In the afternoon his Lordship consecrated that portion of the New Cemetery reserved for the Church of England, in the presence of a large number of people, and with a most solemn ceremony. The Bishop's Address was especially striking and impressive.

In the evening the Church was more than crowded, the aisle and every available space being filled, many having to remain outside the door. The candidates for Confirmation, thirty-one in number, were presented to the Bishop by the Missionary in charge, and were addressed by his Lordship in a manner that we cannot doubt, must have made a deep impression, not only upon them, but upon all who heard him. Twelve males and nineteen females received the "Laying on of Hands."

His Lordship, in the course of his address, spoke in terms of praise of the work of the past year and of the satisfactory condition of the Mission, which is soon to be made a Parish. He referred to the new Parsonage in course of erection, and expressed the hope that he would soon be called upon to consecrate an addition to the Church, which, he felt sure, would soon be, if it was not already, too small for the congregation. Mr. Harris, in the past year, has baptized one hundred and forty persons, sixteen of whom were adults, a number of these latter having come from the ranks of dissent.

The day was as beautiful as it was possible for a June day to be, and everything passed off in the most satisfactory manner. The Church owes her thanks to the popular and very efficient manager of the Steel Company's Works, Geo. Jamno, Esq., for his willingness at all times to aid the Mission, and more especially at this time for his kindness to Bishop and attendant Priests.

We cannot close without referring to the able assistance Mr. Harris receives from the young men of the congregation. It was a noticeable feature the number of young men who seemed actively interested in the Church's work, and who, we learn from the Incumbent, are ever ready to support him.

HALIFAX.—*Saint Andrew's Waterside Church Mission.*—Services were re-commenced on Sunday evening, in a new Loft kindly placed at the disposal of the Mission by Messrs Pickford and Black; the one formerly used being now occupied for business purposes. The new Loft is in some respects an improvement upon the old one, being for one thing much lighter. The Committee, has purchased a good harmonium, the music having been hitherto led by the Chaplain, with the assistance of a boat's crew from the flag-ship, and some of the choristers of the Bishop's Chapel.

The Chaplain desires us to call attention to a few urgent needs, and hopes that there may be some notice taken this time, though little has been taken of former appeals. Besides general subscriptions of money, books, and magazines, for the ordinary work of the Mission. They need help towards paying for the harmonium, and a flag lately purchased; as well as for cleaning etc., the Loft. A few helpers are also needed to visit the vessels and invite the men to the Services. Here is a chance for some of the young men who are anxiously looking for Church work.

DIOCESE OF ONTARIO.

KEMPTVILLE.—The Church has lost an eminent servant of God, in the death of the Rev. John Stannage, the Rector of this Parish, formerly of the Diocese of Nova Scotia, which took place on the 13th ult., after a very brief illness.

Fourteen years ago, when Mr. Stannage came to this Parish, there was but one Church and Parsonage; now there are five Churches, one of them, the "Patton Memorial," a most handsome and valuable structure not yet completed, with a parsonage for each; and St. James' Hall, and other Parish buildings, altogether, worth, probably, over \$40,000; besides having obtained an Endowment Fund for Oxford Mills of \$4,000, and large sums for other purposes.

Very few men have been permitted to see the fruits of their labours as did this devoted servant of Christ, and but few men in the history of the Church in Canada have accomplished what our departed brother was enabled to do for his Master.

May his life and labours stimulate those who remain to take up the work, and with increased earnestness and faithfulness to prosecute it to the end.

DIOCESE OF FREDERICTON.

CHATHAM.—The contribution from this Parish to the D. C. S. Deficiency Fund, by a misprint erroneously reported in our last issue, is now \$180.00.

FREDERICTON.—*Fredericton Deficiency Fund.*—The statement found below that Fredericton will contribute over \$1000 to this Fund is most encouraging. The meeting was not large in numbers, but it abounded in liberality. We hope the city of St. John will soon come forward, so that her "light will shine before men." St. John is never behind in contributions to the misfortunes of others. We have every reason to believe that the loyal Churchmen and Churchwomen of the city will not allow the extension of the Church to be retarded, or the Mission work to flag, for the sake of a few dollars, but will raise an amount proportioned to the members and means of the congregations. How the Church in the land would grow and thrive if only all realized the measure of their responsibility. Dear Reader, what are you giving to your Lord who gave Himself for you?

FREDERICTON.—The meeting in the interests of the Diocesan Church Society, held last night in the Temperance Hall, was not largely attended, but what it lacked in numbers was made up by the enthusiasm and zeal manifested by those present for the welfare of the church. The chair was taken at 8 o'clock by the Metropolitan of Canada, who made some very fitting introductory remarks, explaining the position in which the funds of the Diocesan Church Society were, and showing the necessity there was for taking steps to meet the deficiency. He described the state in which the missions in the province were 30 years ago, and compared it with their position now. The gentlemen who moved and seconded the different resolutions made suitable speeches.

The first resolution which was moved by G. E. Fenety, Esq., and seconded by Rev. R. M. Edwards, was as follows:—

"Whereas, His Lordship the Bishop of the Diocese, in a pastoral letter, has plainly set forth the grave financial difficulties of the Diocesan Church Society, and has clearly shown that the present emergency demands the prompt and hearty assistance of all the members of the church; therefore."

"Resolved, That it is our duty and the duty of the Churchmen in New Brunswick to put forth every effort—first to meet the present deficiency, amounting to upwards of \$5,000, and secondly by increased annual subscriptions to provide for the continuance of existing missions and for the extension of the church in new and poor districts."

The second resolution, moved by E. L. Wetmore, Esq., seconded by Geo. Schofield, Esq., of St. John, was:—

"Resolved, That in accordance with the views expressed by His Lordship the Bishop in his pastoral, this meeting strongly recommends the holding of public meetings in the different parishes, settlements and missions to be addressed by clergymen and by such lay members of the church as can be procured to undertake the duty."

The third resolution, moved by G. R. Parkin, Esq., and seconded by Wm. Carman, Esq., is as follows:—

"Resolved, That all persons present be now afforded an opportunity of contributing, in addition to their annual subscriptions, such sums as they may be able to give towards making up the aforesaid deficiency."

In accordance with the last resolution, a subscription list was opened and, though the meeting was but a small one, \$745 were subscribed, and this does not include subscriptions of \$50 from Judge Weldon and \$50 from the Chief Justice, which were previously acknowledged. Over a thousand dollars will be subscribed in Fredericton.—*Telegraph.*

DORCHESTER.—We are pleased to learn that a considerable amount is likely to be made up for the Deficiency Fund. A special collection was taken up recently, amounting to over \$40. Other sums will be added to this.

ST. JOHN.—*St. Paul's Church, Portland.*—A meeting has been held in the interests of the D. C. S., and addresses were delivered by the Rev. Canon Medley, Canon Partridge, and Rev. H. H. Barber of Newcastle, on the past, present and future of the Society.

Sunday School Teachers' Association.—A meeting of this association was held on Tuesday evening in St. Luke's Church, Portland, which was attended by about 60 Sunday school workers. The subject for discussion was Teachers' meetings, their object and the way they should be conducted. It was decided to hold a grand centenary service in Trinity Sunday school on the 2nd of July.

SACKVILLE.—Rev. G. O. Troop, B. A., Curate of St. Paul's, Halifax, will preach in Sackville next Sunday.

ST. JOHN.—It appears we were in error when referring in our last to Mr. Vroom's Ordination, we spoke of him as having been elected Curate of Trinity Church, St. John. Mr. Vroom has not been appointed to that position.

DEANERY OF SHEDIAC.—A regular meeting of this Deanery was held at Hopewell Hill on Wednesday, June 2nd. The only members of the Deanery present besides the Missionary, the Rev. George Love, were the Rev. R. Simonds and the Rev. E. S. W. Pontreath. The Rural Dean, Rev. Dr. Jarvis, was forbidden by his physician to take the journey. This is the first time in 30 years that he has missed a Deanery meeting. The other members were prevented from attending for various reasons, which was the more to be regretted, as this was the first meeting held in the County for a great many years. At 9 a. m. the three clergy present met in the Church at Hopewell Hill, and the Rev. R. Simonds was asked to take the Chair. It was determined to take up only such business as was necessary. After hearing a statement about the union of the choirs in the Deanery, which was discussed at the last meeting, it was resolved to form such a union. Revs. E. Pentreath, O. S. Newnam and E. B. Chandler, Esq., were appointed an Executive Committee, with power to make all necessary arrangements. E. B. Chandler, Esq., was appointed Conductor. It is proposed to hold the first annual service in Trinity Church, Dorchester, some time in September, when it is hoped that the choirs from Sackville, Dorchester, Shediac, Moncton and representatives from Albert Co. will be present. The music and hymns will shortly be issued to the choirs. The Rev. Mr. Simonds, who will be Rural Dean after July, was requested to arrange, if convenient, to have the next meeting in the Parish of Sackville.

At 11 a. m. the Litany and Ante-Communion Service were said, and an address delivered on "Idle Words" from St. Matt. xii. 36 by Rev. Mr. Pentreath. The Holy Communion was administered to eight lay communicants, Rev. R. Simonds being celebrant. A Chancel carpet has been placed in the Church, the gift of the Bishop, and a Communion Rail. A Communion Table and two chairs have been purchased by the efforts of Mrs. C. A. Peck and Miss Nichols, which add very much to the appearance of the interior. The collection was for the Deficiency Fund.

DIOCESE OF MONTREAL.

(From an Occasional Correspondent.)

COWANSVILLE AND SWEETSBURGH.—The Bishop visited this Parish on Friday 21st ult., taking part in three Services; Morning Service with celebration, Funeral service in the afternoon and a meeting in aid of Foreign Missions in the evening. The Morning Service was

rendered in Sweetsburgh Church. The congregations both morning and evening were not as large as they would have been, had not the funeral of Sheriff Cowan occupied the time and attention of the public for the greater part of the day.

The Bishop preached an admirable and most telling sermon in the morning, from the words "As often as ye eat this Bread and drink this Cup, ye do shew the Lords death till He come." As one listened to his earnest remarks and his unveiling of the excuses so many make for not communicating, one could not but feel sorry that a larger number were not present to hear. It was one of the best sermons on the subject heard for a long time. The clergy present at the evening meeting, in aid of Foreign Missions were, exclusively of his lordship, the Rector, Rev. F. W. Fyles, the Revs. H. W. Nye, M. A. Rector of Bedford, J. Kilnor of East Farnham, F. W. Robertson of Abbotsford, W. Ross Brown of Iron-Hill, and J. Kerr of Glen Sutton. Of these, five addressed the meeting, each taking some portion of the Missionary Field for his topic. The Bishop was the last speaker, reviewed the speeches, taking up the prominent points brought forward in each, and showing therefrom how missionary work was successful just according to the spiritual life of those taking part in it, and that this missionary spirit was one that must characterize each Christian in proportion as he realizes his relation to Christ. He also mentioned one point not often brought forward, namely, that many persons fancy that when asked to support Missions at Home or Abroad, when they respond, do so with an air as having done something for God; whereas God can carry on his Church without their contributions, or even their prayers. God asks for their aid in money and prayer because of the benefit to themselves. God had said "It is more blessed to give than to receive." In connection with this, and as illustrated of it, his lordship related an incident which occurred in a sister diocese. A parish had been found, after years of work and privation on the part of the clergyman in charge to so far fail in supporting him, as to render no alternative but to deprive them of his ministrations. With this the people willingly enough, apparently, acquiesced. This state of no worship—no preaching continued for a time; but one of the parishioners, a poor man but one who felt the deprivation of religious services, went around among the people and said, "If ye cannot do something for the support of a minister, let us do something for Foreign Missions." They at first laughed at him, but as he persevered, they began to contribute. This continued for some time until it struck the people as a very strange thing that they could send the gospel abroad, and yet not have its benefits at home. It only required a word and the attempt was made to see what they could do for themselves, and to their great surprise as well as that of others, they went beyond anything they had done before, and so had again religious ministrations not only supported by themselves at home, but religion supported by them abroad. This was the result of working for Foreign Missions. "There is that scattereth, yet increaseth."

GRANLY.—This important parish is now declared vacant, the Rector Rev. A. Haslam having resigned. Granly is a parish that the writer makes bold to say has never had any teaching concerning the distinctive principles of the Church—a parish where the differences between the Church and the sects were brought down to a vanishing point, and yet this parish has had a priest, (he, perhaps, would scorn the word) who carried out the view that the sects were as good as the Church, if not better, and lady preachers God sent messengers as much as himself or other ordained men; but lo! the people are not satisfied. They will now it is thought, be more ready to receive one, who will, at least to some degree, maintain that the Church has doctrines to teach which her people should know, whether the sects teach them or not; that she has a ritual that can be so rendered as at least to give the people an idea of common worship.

ADAMSVILLE.—The rumour that the Incumbent of this place, the Rev. J. Kilnor, has resigned proves to be unfounded. He is planning to go to England, to get assistance so that his new and pretty little Church of East Farnham may be out of debt. It will be opened for Divine Service very soon.

OUR LONDON LETTER.

(From our own Correspondent.)

Mr. BRADLAUGH's path to the House of Commons is not quite so easy as he at first anticipated, but there seems to be a disposition on the part of the Liberals to seat him at all hazards. He has, however, received another check. The Committee to whom the House of Commons referred the consideration of the question has come somewhat unexpectedly to the conclusion that he cannot be permitted to affirm, instead of taking the oath of allegiance, as other members have to do. Consequently, he will either have to swallow his objections, and take the oath, or to vacate his seat, unless the Government of the day should think it possible to amend the law in his favour. If the Government should attempt the latter course, it is to be hoped that the leaders of the Opposition will see fit to support the great body of the party in a way which they have not yet done in the action which will certainly be taken on this question. The Conservative party ought to have no hand even by implication in the admission of such a man as Mr. Bradlaugh to the House of Commons. The Liberal Government begins to find the member for Northampton a political white elephant. They cannot drop him altogether, and the more they take up his cause, the more they involve themselves in difficulty. How many Evangelical Dissenters are now beginning to share Mr. Morley's regret at having supported such a man? The admission of Bradlaugh to the House of Commons is only another instance of the blindness which comes of the infatuation of hatred.

Of course, you have already heard of the appointments of Lord Ripon and Lord Kenmore. Personally, I do not pretend to criticise the selections. I only repeat what is said, and the criticism upon them takes but one form—that of condemnation. Even the Liberals themselves do not pretend to excuse them, and the Orthodox Dissenters are very much annoyed. We do not like the idea of a Roman Catholic Viceroy attending mass at Calcutta and Simla—travelling about the country with a couple of tonsured priests in his train—and presenting to the natives the scandal of a double religion in the State—a Roman Catholic Religion and a Protestant religion. Perhaps, independently of his religion, Lord Ripon might make a passable Viceroy, although he is sure to be a feeble one; but it is a scandal that a Sovereign who is forbidden by Law to be a Roman Catholic, should be represented in the chief dependency of the Crown by a Papist, and when that appointment is coupled with Lord Kenmore's as Lord Chamberlain, I do not know where you are to find a sufficiently severe word to censure the appointments. Perhaps they are not very much worse than Mr. Bright's as Chancellor of the Duchy of Lancaster, for he, a Quaker, a Dissenter of Dissenters, a man who calls a State Church an adulterous, nay, an incestuous church, will, as Chancellor of the Duchy of Lancaster, have a right of appointment to more livings in the Church than any of our Bishops; but Lord Ripon's and Kenmore's appointments strike the imagination more, because Lord Ripon is in India, the direct personal representation of the Queen, and Lord Kenmore is, by virtue of his office, the head of the Court, with the supervision of the Royal Chaplains, and with the selection of special preachers. This part of Lord Kenmore's duties has been transferred—of necessity—to the Lord Steward. But what are you to think of a Lord Chamberlain who cannot perform more than half his work, and who seems to have been placed at the head of the Court as an insult to the Church of England? Certainly, the Protestant spirit of the country that some of our friends are so fond of declaiming about is dead, or else before this, we should have had a greater explosion over these appointments than that which took place over the Bulgarian atrocities.

You have, of course, heard of George Eliot's marriage with her stock-broker. It has taken everyone by surprise, because the lady was supposed to be beyond all thoughts of this kind; but I do not know what the public has to do with such matters. The gentleman is said to be about 40, the lady may possibly be about 60. But this is their affair, and I do not think George Eliot will thank the officious souls who take upon themselves to explain her marriage, by talking of her intense nervousness, and the necessity of having a protector. I suppose, on the same principle, the friends of the gentleman would say he

has married her for money. I do not—although George Eliot for an authoress is very well off—for those who know her, knows that she is one of the pleasantest and most amiable of women, and as charming at 60 as she was at 30 or 40.

Have you seen Tennyson's poem in the *Nineteenth Century*? It is distinguished by those philosophical contradictions which he regarded as amusing in the mouth of Merlin, but which have now become his serious occupations. The city in the Idylls, which was built to music, therefore never built at all, and therefore built for ever, was exceedingly interesting. When, however, in the Voice and Peak, seeing was not seeing and hearing was not hearing, there was no reason why everything should not be reduced to nothing by one stroke, and the poet invited to begin again. Only he should not begin again by talking about the "divisible indivisible world," numerable innumerable suns, finite infinite time, and finite infinite space. This is what he does in his wail over a new-born child in the *Nineteenth Century*, which he styles *De Profundis*. Out of the depths the poem certainly is—at least, it is out of my depth; for the divisible indivisible, and numerable innumerable, and the finite infinites seem to me to be finite or infinite nonsense.

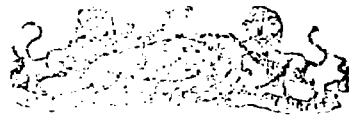
BOARD OF FOREIGN MISSIONS.

RECEIVED, May 29, from Rev. J. Ambrose, \$174, Collection in Digby on Intercession Day, on behalf of the S. P. G.
Also, June 3, from Rev. F. M. Young, Arichat, Offertory Intercession Day, \$4.38 for Algoma.
Also, June 3, from Rev. John Edgewood, Picton, Nine Dollars, Algoma.
Also, June 4, from Rev. C. E. Churchward, Collection on Whitman Day, from Mahone Bay, for S. P. G., \$12.81.
Also, June 4, from Rev. Dr. Bowman, Collection on Day of Intercession, for B. F. M., \$5.00 from Parrsboro.

WM. GOSSIP,
Treas. B. F. M. Dio. N. S.

Marriages.

RYLETT—BURKE.—At St. Mark's Church, Halifax June 1st, by the Rev. H. J. Winterbourne, George Rylett, R. N., to Mary Burke, of this city.
BLANKENEY—WILTSHIRE.—At St. Mark's Church, by the Rev. H. J. Winterbourne, Curate-in-charge, Mr. John C. Blankeney, to Sadie, daughter of the late, Thomas Wiltshire, of this city.



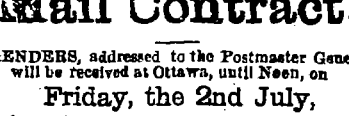
Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon, on Friday, the 2nd July, for the conveyance of Her Majesty's Mails, six times per week each way, between Grandique Ferry, Arichat and West Arichat, under a proposed contract for four years, from the 1st October next. Conveyances to be made in vehicles drawn by not fewer than two horses. 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 Offices of Grandique Ferry, Arichat, and West Arichat, or at the office of the subscriber. CHARLES J. MACDONALD, Post Office Inspector. POST OFFICE INSPECTOR'S OFFICE, Halifax, 21st May, 1880. 9-31



Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon, on Friday, the 2nd July, under a proposed contract for four years, from the 1st October next. Conveyances to be made in vehicles drawn by not fewer than two horses. 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 Offices of Annapolis and Liverpool, or at the office of the subscriber. CHARLES J. MACDONALD, Post Office Inspector. POST OFFICE INSPECTOR'S OFFICE, Halifax, 21st May, 1880. 9-31



Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon, on Friday, the 2nd July, for the conveyance of Her Majesty's Mails, twice per week each way, between Halifax and Prospect, under a proposed contract for four years, from the 1st October 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 Offices of Halifax and Prospect, or at the office of the subscriber. CHARLES J. MACDONALD, Post Office Inspector's Office, Halifax, 21st May, 1880. 9-31

PURE SPICES BROWN & WEBB, (LATE AVERY, BROWN & CO.) WHOLESALE DRUGGISTS,

Spice Merchants, HALIFAX,

Invite the attention of readers of the Church Guardian to the UNRIVALLED EXCELLENCE

of the Spices ground and sold by them. For more than Twenty-Five years, our House has made

PURE SPICES A specialty.

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UNADULTERATED GROUND SPICES

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BROWN & WEBB'S SPICES

have invariably stood the test, and been reported Absolutely Pure Spice.

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Sunday at Home; Leisure Hour; Sunday Magazine; Christian Herald; The Fireside; Home Visitor; Day of Days; Outrigger and Artisan; British Workman; British Messenger; Child's Companion; British Workwoman; Children's Friend; Band of Hope; Child's Paper; Children's Paper; Children's Messenger; The Sunday School World, containing notes, etc., on International Sunday School Lessons; International Sunday School Lesson Papers for Primary, Intermediate and Advanced Classes. Circulars and Price Lists sent on an application by Post Card. Orders for any of the above will be received by the Society's Collectors, or at the Depository. ADDRESS: A. MERRAN, SECRETARY.

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LACHINE CANAL. NOTICE TO CONTRACTORS

THE construction of Lock Gates advertised to be let on the 2nd of JUNE, is unavoidably postponed until Tuesday, the 22nd day of June next. Plans, specifications, &c., will be ready for examination on and after Tuesday, the 8th day of June. By order, F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, 13th May, 1880. 417

THIS PAPER may be found on file at Geo. Advertiser Bureau (10 Spruce St.), where advertising contracts may be made for it IN NEW YORK.

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SUMMER BOARD!

Parties desirous of obtaining board in the country for the summer months may be pleasantly situated on College Hill, Wolfville, by applying at once to P. O. BOX 12, Wolfville, Kings Co. May 4th, 1880.

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THE TEMPERANCE QUESTION.

The question of Temperance, although occupying a much more commanding and influential position than it did a few years ago, is still far from being properly understood by a very large number of professing Christians. It is still felt by many, in its aspect of Total Abstinence, to be opposed to the spirit of Christian Freedom, and not in accord with either our Lord's own example, or with the precepts of the Master and His Apostles.

While it cannot be denied that much fanaticism has been introduced into the Temperance Reform work by ignorant and ill-balanced minds, it is yet altogether true that the work as carried on by the secular Societies has been largely instrumental in awakening a much greater interest in the Cause, and in educating the public mind to recognize the folly and wickedness of what, but a few short years ago, were rightly called "the drinking customs of society." We know, thank God, that in a measure these once generally accepted customs are now becoming obsolete.

No man now can make for himself an important position in society by boasting that he is a "three," or "two," or even a "one bottle man." No respectable persons would now for a moment tolerate drunkenness at the Dinner Table, or the turning of a Supper Party into a Bacchanalian Feast.

We have but to contrast the practise of 30 or 40 years ago with the improved condition of society to-day to see what marvellous changes have been wrought in these particulars.

But alas! we cannot yet feel satisfied with what has been accomplished.

When we have before us the appalling statements of Judges and Magistrates who declare that nine-tenths of the crime of the world is due to the use of intoxicating drinks. When social statistics, carefully prepared, disclose the fact that three-fourths of the poverty, wretchedness, suffering, disease and unhappiness of the world can be traced directly to this cause. When competent authorities have proved that the money expended every year for Strong Drink very far exceeds that given for every purpose of Food, Clothing and Family Comforts. When it has been shown that more grain is destroyed in its use than would feed the world; more money wasted upon it than would pay the enormous national debt of England; and more lives lost by its use, many times over, than are killed in war; it must occur to every thoughtful person that we have in our midst the most gigantic evil, and are under the sway of the most stupendous evil power that is capable of being conceived of.

The question of Christian Freedom, and of Total Abstinence being opposed to our Lord's acts, will not now be discussed because it does not come within the scope of our present article. Did space permit it would not be difficult to show that such views are incompatible with the facts, and are likewise disproved by very many precepts of our Lord Jesus Christ and His immediate followers.

What we wish to point out particularly is the necessity that exists—having in view these statements regarding the nature and extent of the evil—for a systematic training of the children of our Land as to the facts with reference to Alcoholic Stimulants.

It is only by instructing the children that we can hope to lessen, and eventually utterly overcome the evil.

The idea that Alcohol is of value as food, or is a necessary stimulant to man's system when tired or weakened by labour or disease, prevails even yet so generally that it is little wonder why the evil continues to be tampered with and tolerated.

Efforts are now being put forth both in England and the United States to introduce certain Temperance Text Books into the Schools. May we not hope that the Boards of Education of the several Provinces of Canada will not be behind others in so very important a matter.

A recent writer has thus tersely summed up what children should be taught as to the effects of alcohol upon the processes of animal life:

"Firstly, they should be taught that it can add nothing whatever to the vital forces or to the vital tissues,—that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or a disturbing force. Secondly, they should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. Thirdly, they should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. Fourthly, they should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind and in millions of instances ruinous to fortune and to all the high interests of the soul. Fifthly, they should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. Sixthly, they should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as so many hundreds of millions of dollars are annually spent for drink every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, those boys should understand the facts and be able to act upon them in their first responsible conduct.

This great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and haunts of the poor everywhere. Even the clean hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world. Let all writers upon physiology and political economy for schools take up the subject of alcohol, and treat it so candidly, fully, and ably that their books shall no longer be commentaries on their own incompetency to fill the places whose functions they have assumed."

THE CHURCH WOMAN'S MISSIONARY ASSOCIATION.

Our last issue contained an account of the annual meeting of the Church Woman's Missionary Association of Nova Scotia, which we trust was read with interest by our readers. We are anxious to bring this Association more prominent-

ly than has yet been done before our Church women, for it is one peculiarly deserving encouragement and sympathy. Its main object briefly is this: To procure for those places, absolutely unable to fulfil the conditions of receiving help from the different Church Societies, the blessing of the Church's Ministrations. For eleven years this Association has laboured faithfully and conscientiously for this good end.

Those of us living in the more favoured portions of our Provinces where, without any special effort of our own, we possess the privilege of the constant and regular services of the Church, often fail to realize that there are localities where the people, unless receiving help from outside, however desirous they may be of possessing them, and willing to make any sacrifice in their power, must be denied those privileges. Reasonable and moderate are the conditions upon which the B. H. M. and the Church Endowment Committee make their grants, and well able as are the majority of places to comply with them, yet we repeat there are others where the people find it impossible to fulfil them, and here this Church Woman's Missionary Association comes forward, and, in the dear Lord's name, extends a helping hand. We want, then, to urge the claims of this Association upon the loving sympathy of our Church women. It should be far more widely known and warmly supported. Outside of Halifax, we believe, little, if anything, has been known of this work for Christ; and in Halifax itself its claims have too often been overlooked by those best able to contribute to its support.

We earnestly trust that throughout the Province there will be found those glad to enrol themselves in this good cause. Each one of us can do work for our Master, and of each one of us will He require an account. We renew the appeal made in last week's GUARDIAN:—

Will not every true Churchwoman in the Diocese give this good work her hearty support? Help can be extended through so many channels, by annual subscriptions and donations, by sewing and other work, by weekly gatherings for sewing, by mite collections, by judicious use of time and money, by good example and loving interest—above all, by individual responsibility and sacred obligation to the Great Head of the Church, who, by His own life of labour and sacrifice, laid this injunction upon His servants, "Feed my sheep."

We shall most gladly acknowledge in the GUARDIAN any contributions of needle-work or money, which may be forwarded to the Treasurer of the Association, Mrs. Wm. Lawson, Halifax, or to the Secretary, Miss Bullock, Fort Massey, Halifax, N. S., from either of whom any information respecting the Association may be obtained.

THE CENTENARY OF SUNDAY SCHOOLS.

The Lord Bishop of Nova Scotia has called attention to the fact that the C. of E. S. S. Institute recommends the general celebration of the 'Centenary of Sunday Schools', during the week, beginning June 27th, and commends the matter to the Clergy of the Diocese. We hope the celebration will be general throughout Canada, and that the children will be at once put in training for a Special Service on that Sunday. In every Parish that day at least can be devoted to bringing before the people the importance and needs of the Sunday School. Our methods of work may be defective, and the results meagre, compared with what they should be, but it is difficult to see what could take its place. There is a great lack of interest among congregations in this work. It is left to the few. The many hold from it. Nevertheless, the future of the Church depends on the training of these children. No work

will so well repay time and labour as work among the young. They can be readily taught, and grounded in first principles, if any one, who has the ability, will take a little trouble with them. They can be trained to chant, sing, and respond, so as to put the older members oftentimes to the blush. They can be firmly attached to the Church, and made to understand her doctrines, and the reasons for all her acts. And their young feet can be led along the King's highway, while their fresh hearts are given to that God who has said, "they that seek Me early shall find Me." We would suggest that whatever other meetings are held, yet one at least of the regular Services on June 27th, the children form the choir, and lead the praises of the congregation, that so on that Centennial Day a continuous chorus of fresh young voices may ascend before the Throne of God.

HOME RE-UNION SOCIETY OF ENGLAND.

HOWEVER well-disposed this Society may feel towards "those who are without," it seems scarcely possible that any definite scheme can be proposed which would satisfy Nonconformists, while at the same time maintaining the integrity of the Church.

If the Church of England were a human society, and its claims were simply those possessed by other human societies, then we could easily understand how a mutual compromise between the various denominations would satisfy all parties, and lead to a re-union or fusion of all bodies of Christians into one—the Church of England.

But when, on the other hand, the claim is made, as it always has been made, and as it always must be made, that she is of Divine origin, and that all the Protestant Sects are of human origin, and that, therefore, their Orders are invalid, their Sacraments administered without due authority, and their position that of schismatics, and that as a preliminary step to re-union, their Ministers must be Episcopally ordained, it seems that any attempts to reconcile the Church with Dissent, cannot lead to any happy results, but must rather be productive of mischief.

The miserable spirit displayed at the recent meeting at Bideford, in Devon, when the Bishop of Exeter occupied the chair, and, with Earl Nelson and others, addressed the meeting in a conciliatory spirit, proves, if substantial proof were needed, that while the various sects of Protestants hold to their right to exist, and deny the need of a Divine Institution and an Apostolic Ministry, any discussion of the subject is simply stirring up instead of allaying the spirit of controversy.

THE INDIANS OF NEW BRUNSWICK AND NOVA SCOTIA.

We have often felt that the condition of the Mic-Macs and Milicites was a reproach to the Church of England. While in the upper Provinces we find communities of Christian Indians civilized and worshipping according to the ritual of the Church, with native Pastors and teachers, we seem to have given the aborigines entirely over to the care of the Romanists. There is no attempt, as far as we know, to bring any influence to bear on them. The Romanists have made them nominally Christian, but there seems to be no improvement in their mental or social condition. They occupy a different position from the Christian Indians of other parts of the Dominion. Whence has arisen this apathy and neglect on our part? In looking over Mr. Lee's sketch of the early history of the Church in N. B., we were struck with the fact, that the first missionaries made a distinct attempt to teach the Indians in their day. The Rev. T. Wood, the first missionary who made a tour of what is now known as New Brunswick in 1769, held an

Indian Service, baptized two Indian children, translated the Bible into Mic-mac, completed a grammar and dictionary of the language. In 1792 the Revd. Mr. Dibblee of Woodstock "had taken great pains to educate the Indians." The Bishop of Nova Scotia, at his visit in that year, "found no less than 250 families in and about Woodstock, who were seriously thinking of devoting themselves to agriculture, and giving up their wandering mode of life." There was a school for whites and Indians, who got on together "most harmoniously." In 1791, the Revd. Oliver Arnold of Sussex, was very successful in his labours among the Indians. His Indian School, was in a very "efficient state," and in 1795 the Hon. Geo. Leonard built a room for this school 80x30 in which "the white children were also taught." This was a good beginning, from which excellent result might have been reasonably anticipated. But from subsequent neglect, or other reasons not known to us the hold gained upon the Mic-macs was lost, and it has never been recovered. It seems now to be taken for granted that the Church of Rome has a monopoly of their instruction, and a primary right to their allegiance. She is doing little or nothing to elevate them. The spiritual condition of many, if not of most of them, is deplorable. It is doubtful, if, at the present time, we can do anything to atone for our past indifference, but it cannot be denied that this indifference has been serious and culpable.

FIRST FIFTY YEARS OF THE CHURCH IN NEW BRUNSWICK.

Mr. Lee has employed the leisure time of more than three years in preparing a sketch of the "First fifty years of the Church of England in New Brunswick." The volume before us, which is neatly gotten up by the "Sun" Publishing Co., has been printed at the request of the "New Brunswick Historical Society." The materials for compiling a work of this kind are not very extensive, the admirable men who could have supplied much interesting information have all passed to their rest, and with them have perished a mass of facts and statistics. Had some one of Mr. Lee's ability undertaken this record thirty years ago, the annals of our early Church History would have been much more full. As it is, the author deserves credit for his succinct account of the planting of the Church in N. B. The only fault we can find with it is one for which he is not to be held responsible, viz., the paucity of details about the life and work of some of the early missionaries. All Church people ought to be interested in the early record of Church work in the Province, and the small price places the book within the reach of every one.

Our readers will find an account of the "first Bishops of Nova Scotia," the "first missionary work in N. B.," and a sketch of the resident missionaries from 1783 to 1833 in Fredericton, St. John, Margerville, St. Andrew's, Kingston, Georgetown, Woodstock, Sussex, Westfield, St. Stephen, Hampton, Miramichi, St. George, Grand Lake, Westmorland Co., Carleton, Bathurst, Shediac, Portland, and Grand Manan.

The Appendix contains a list of the Colonial and American dioceses, 130 in number, and the names of the Missionaries stationed in the Province at different periods. In 1773, four years before the first Bishop of Nova Scotia was appointed, there were two clergymen in N. B. (then known as the County of Sunbury) Rev. John Beardley at St. John, and the Rev. John Sayre at Margerville. C. J. Sayre Esq. M. P. P., for Kent Co., and the wife of the present Rector of Moncton are great grand-children of the latter.

In 1794 there were 10 Clergy and 2 School-masters. In 1815 the number

had fallen to 9. In 1820 there were 14, in 1830, 26, and in 1845 on the arrival of the present Bishop, 32 Clergy. Mr. Lee gives the present number as 69. Including Rev. A. V. Wiggins obtained on Trinity Sunday, and Rev. Canon Scovil, residing in England, there are now 71 Clergy Canonically connected with the Diocese. We hope Mr. Lee will continue his researches, and give the Church the benefit of the information he acquires.

THE INDEPENDENCE OF THE ENGLISH CHURCH.

It seems, therefore, very clear that St. Paul did himself preach the Gospel in England. And as it was preached there before the year sixty-one, as we have before seen, it appears most probable that he came there shortly after his release from his first imprisonment at Rome, which, according to Eusebius, Jerome, Petavius, and Scaliger, took place in the year fifty-eight or fifty-nine; and as there were noble Britons at Rome during St. Paul's imprisonment there, it is not improbable that some of them were brought to the knowledge of the truth through his instrumentality, and were thus the medium of inducement to him to come into their country.

Tertullian, a Christian father, who flourished about the year 192, relates in his Treatise against the Jews, that before his time, "The extremities of Spain, the various people of Gaul (France), and the parts of Britain inaccessible to the Romans, had received the religion of Christ." And Origen, who lived about thirty years after Tertullian, observes in his sixth homily upon the first chapter of St. Luke—"The Divine goodness of our God and Saviour is equally diffused amongst the Britons, the Africans, and other nations of the world."

Also, before two hundred years after Christ King Lucius, a British Monarch, embraced, protected, and patronized Christianity, as may be seen in Godwin, Camden, Usher, Stillingfleet, and others; and it is said, that in his time there were in Britain twenty-eight bishoprics, having twenty-five bishops, and three archbishops, one of London, one of York, and the other of Chester; and in the year three hundred, several British Christians suffered martyrdom in defence of the faith; amongst whom may be named Alban, Julius, Aaron, and others.

To Alban, the ancient town of St. Alban's, in Hertfordshire, owes its name; he was buried on a hill near the town, where a noble monastery was afterwards erected to his memory, in the year 794, by Offa, one of the kings of the Saxon Heptarchy. In the year 314, was held the council of Arles, in France, to which the Church of England delegated three of her bishops, who were very probably archbishops, they were *Restitutus*, bishop of London, *Eboricus* of York, and *Adelphus*, of Carleon, now called Chester. And it is worthy of remark, as proving the three orders in the Ministry, that Bishop *Adelphus* was accompanied to Arles by *Sacerdos*, a priest, and *Arbitrus*, a deacon.

In the sixth century, a Synod of Church of England bishops, was held at the ancient city of Verulam, now called St. Albans; and in the following century, the Synod of Slandewi, Brevi was summoned. And as has been observed above Augustin, just after he arrived in England, had a Conference with several of the Church of England bishops, with a view of inducing them to acknowledge him as their archbishop, and to bring them into conformity with the practise of the Church of Rome. This he did in consequence of authority which he had received to do so, from Gregory then Bishop of Rome who had committed the British bishops to Augustin's paternal care, but they asserted their own independence of the Church of Rome, and the freedom from his domination, and acted accordingly. Augustin, then, in the true Spirit of Popery, threatened them with utter destruction; and shortly afterwards persuaded Ethelred, a Monarch of the Saxons who had invaded the country, and then King of Kent, where Augustin was living, to lead an army against the native British Christians. Ethelred did so, and attacked the Britons at Chester, and overthrew them, and massacred in cold blood Twelve Hundred of the British Clergy, who were not fighting themselves, but praying for the success of their beloved fellow countrymen and fellow Christians. Thus we see

that the Bishop of Rome laid the foundation of his wicked usurpation and authority in Britain in the Blood of her sons. This victory gave Augustine and his party considerable advantage; but nevertheless, the British Christians maintained their independence for a great many years afterwards: at length, however, and by degrees, the parties became reconciled, and the Pope of Rome, about the twelfth century, finally succeeded in insuring supremacy over the Church of England.

The following names of some of the primitive Bishops of London and York will be regarded with interest by many of your readers. We begin with those of York: *Stapson*, about 170; *Taurinus* appointed by Constantine Chlorus about 300; *Eborius*, about 314, delegate to Arles; *Pyrrhus*, appointed by King Arthur about 520; *Todiacus*, who fled into Wales, 586, the time of the Saxon invasion. Of London, the names of a greater number have been reserved: *Theonius*, about the year 170; his Church was founded on the spot now occupied by St. Peter's, Cornhill, London; *Ebranus*, *Cador*, *Obianus*, *Conan*, *Palladius*, *Stephanus*, *Lbtalus*, *Theodwinus*, *Theodredus*, *Hlarinus*, *Restitutus*, *Gutclenus*, in the year 435; *Fastidius*, who was a considerable writer, 420; *Vodinus*, 439, destroyed by means of Hengist because he opposed the marriage of Vortigern with his daughter; *Theonus*, who fled into Wales, 586, on account of the invasion of the cruel Saxons. These are the names of some of the Bishops of the Church of England, who existed long—some of them hundreds of years—before the Church of Rome had anything at all to do in the country, and before Augustine set his foot on her shores.

RELIGIOUS EQUALITY.

It cannot have escaped notice that in not a few of our Parishes there is a lack of that Christian Fellowship, the absence of which prevents the growth of the Church's distinctive principles, as it leads to a lessened interest in all religious work, if it be not the cause of individual spiritual decadence. Whatever reasons may be assigned for the absence of this brotherly affection, which may be expected to animate members of the same family and household, it is quite time that a radical change was made. Let any one so disposed examine into the results of parochial work, and he will find success attending the work in those parishes where every semblance of social distinctions in the Church has been eliminated, and the members have worked with their pastor on a common platform as members one of another in the mystical Body of Christ. To maintain social distinctions in the Church is to lose sight of the very principle which underlies every other principle of the Gospel. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." It cannot be the possession of material substance or the accident of birth which gives us access to God, or which increases His favor towards us. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him." The very idea of a spiritual body and of spiritual things, and of a future state under these immaterial aspects, destroys every vestige of a privileged class with God, or of social distinctions in another world. The standard must of necessity be a much higher and truer one. Man's spiritual condition in God's sight, his possession of the Christian graces, will, through the merits of Christ affect—and can alone affect—his future state. The many mansions are for degrees of spiritual eminence, and are spiritual distinctions conferred upon the humble and faithful believer by the Almighty. All this being so—and who can gainsay it—ought it not to be a matter of the deepest concern to every Christian to see that this stumbling-block be removed from the way of the sinner's conversion and the Church's growth?—Church Work.

A MEMORABLE DOCUMENT.

(From "The Kalendar.")

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the journal *Le Droit* has collected, and the knowledge of which must be interesting to every Christian. Until now we are not aware that it has ever appeared in

the German papers. It is word for word as follows:

Sentences pronounced by Pontius Pilate intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death by the cross.

In the 17th year of the reign of the Emperor Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, the intendant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the Praetor sentenced Jesus of Nazareth to death on a cross, between robbers, as the numerous and notorious testimonies of the people prove:

- 1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.
6. He went into the temple followed by a multitude carrying palms in their hands.

Orders from the first centurion, Quirrius Cornelius, to bring him to the place of execution:

Forbid all persons, rich or poor, to prevent the execution of Jesus.

The witness who have signed the execution of Jesus are:—

- 1. Daniel Robani, Pharisee.
2. John Zorababel.
3. Rephael Robani.
4. Capet.

Jesus to be taken out of Jerusalem, through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words. "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquila, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the commission of Arts in French Army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians, obtained by their petitions that the place might be kept by them, which was an acknowledgment of the sacrifices which they make for the French Army.

The French translation was made literally by the members of Arts. Denon had a fac simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those in the Gospel.—Translated from the Kolidsche Zeitung.

ANSWERS TO BIBLICAL QUESTIONS.

136. a. "One hundred and sixty-seven," (167).

b. "The Psalms," and "Isaiah."

c. The Psalms are quoted fifty-nine (59) times. Isaiah is quoted fifty-five times.

*d. Our Blessed Lord during his temptation, from Deuteronomy viii. 3, quoted in Matt. iv. 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" again in Deuteronomy vi. 15, quoted in Matt. iv. 7: "Thou shalt not tempt the Lord thy God"; again, Deuteronomy vi. 13, quoted in Matthew iv. 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

P. S.—As the above has cost me more labour than all the questions yet received, and as I have endeavoured to get all the quotations from the most trustworthy sources, I have written them out in full on the following pages, in order if any be wrong or wanting, you would of your kindness correct, as you promised.

QUOTATIONS.—Isaiah.

Isaiah vii. 14; quoted in Matt. i. 23. xl. 3-5; Matt. iii. 3, Mark i. 3, Luke iii. 4-6. ix. 1, 2; Matt. iv. 15, 16. liii. 4; Matt. viii. 17. xliii. 1-4; Matt. xii. 18-21. vi. 9, 10; Matt. xiii. 14, 15, Acts xviii. 26, 27; Mark iv. 12, Luke viii. 10. xxix. 13; Matt. xv. 8, 9. lxii. 11; Matt. xxi. 5. liii. 12; Mark xv. 28, Luke xxii. 37. lxi. 1, 2; Luke iv. 18,

*A great many answers are given to this question. Afterwards I will give, with your permission, other answers different from the above, as also in other questions which are differently answered by different competitors.—J. D. B.

19. iv. 13; John vi. 45. xii. 3; John vii. 38. liii. 1; John xii. 38, Romans x. 15. vi. 9, 10; John xii. 40. lxvi. 1, 2; Acts vii. 42, 50. liii. 7, 8; Acts viii. 32, 33. iv. 3; Acts xiii. 34. xlix. 6; Acts xiii. 47. liii. 5; Romans ii. 24. ix. 7, 8; Romans iii. 15-17. x. 22, 23; Romans ix. 27, 28. i. 9; Romans ix. 29. viii. 14 and xxviii. 16; Romans ix. 33. x. 11, 1 Peter ii. 6, 7. liii. 7; Romans x. 15. lxx. 12; Romans x. 20, 21. xxix. 10; Romans xi. 8. vi. 9; Romans xi. 8. ix. 20, 21; Romans xi. 26, 27. xxvii. 9; Romans xi. 26, 27. xv. 23. Romans xv. 11. xi. 10. xv. 12. liii. 15; Romans xv. 21. xxix. 14; 1 Cor. i. 19. lxiv. 4; 1 Cor. iii. 9. xl. 13; 1 Cor. ii. 16, Romans xi. 34. lxxviii. 11, 12; 1 Cor. xiv. 21. xxii. 13; 1 Cor. xv. 32. xxv. 8; 1 Cor. xv. 55. xlix. 8; 2 Cor. vi. 2. lii. 11, 12; 2 Cor. vi. 17. lii. 1; Galatians iv. 27. viii. 17, 18; Hebrews ii. 13. xl. 6-8. 1 Peter i. 24, 25. xxviii. 16; 1 Peter ii. 6, Romans ix. 33. liii. 9; 1 Peter ii. 22. liii. 5; 1 Peter ii. 24. viii. 12, 13; 1 Peter iii. 14, 15.

Psalms.

Psalms xci. 11, 12; quoted in Matthew iv. 6. lxxviii. 2; Matthew xiii. 35. viii. 2; Matthew xxi. 16. cxviii. 22, 23; Matthew xxi. 42, Mark xii. 10, Luke xx. 17, Acts iv. 11. cx. 1; Mat. xxii. 44, Mark xii. 36, Luke xx. 42. xxii. 18; Mat. xxvii. 35. xxii. 18; John xix. 24. xxii. 1; Mat. xxvii. 46. lix. 9; John ii. 17. lxxviii. 14; John vi. 31. lxxxii. 6; John x. 34. xli. 9; John xiii. 18. cix. 3; John xv. 25. xxxv. 19; John xv. 25. lxix. 4; John xv. 25. xxii. 18; John xix. 24. xxxiv. 20; John xix. 36. lxix. 26; Acts i. 20. cxix. 8; Acts i. 20. xvi. 8-11; Acts ii. 25-28. ii. 1, 2; Acts iv. 25, 24. lxxxix. 20; Acts xiii. 22. ii. 7; Acts xiii. 33. li. 4; Romans iii. 4. xiv. 1-3; Romans iii. 10-12. v. 9; Romans iii. 13. cxl. 3; Romans iii. 13. x. 7; Romans iii. 14. xxxxi. 1; Romans iii. 18. xxxii. 1, 2; Romans iv. 7, 8. xlv. 22; Rom. viii. 36. xix. 5; Romans x. 18. lxix. 22, 23; Rom. xi. 9, 10. lxix. 9; Rom. xv. 3. xviii. 49; Rom. xv. 9. cxvii. 1; Rom. xv. 11. xciv. 11; 1 Cor. iii. 20. xxiv. 1; 1 Cor. x. 26. viii. 6; 1 Cor. xv. 27. cxvi. 10; 2 Cor. iv. 13. cxii. 9; Cor. ix. 9. lxxviii. 18; Eph. iv. 8. xxvii. 7; Hebrews i. 6. civ. 4; Heb. i. 7. xlv. 6, 7; Heb. i. 8, 9. cii. 25, 27; Heb. i. 10-12. viii. 4-6; Heb. ii. 6-8. xxii. 22; Heb. ii. 12. xcv. 7-11; Heb. iii. 7-10. cx. 4; Heb. v. 6. xl. 6-8; Heb. x. 5-7. cxviii. 6; Heb. xiii. 6. xxxiv. 12-16; 1 Peter, iii. 10-12. ii. 9; Revelation ii. 27.

Genesis.

Genesis ii. 24; quoted in Matthew xix. 5. xxii. 18; Acts iii. 25. xii. 1; Acts vii. 3. xv. 13, 14; Acts vii. 6, 7. xlvi. 27; Acts vii. 14. xv. 16; Rom. iv. 3. xvii. 5; Rom. iv. 17. xv. 5; Rom. iv. 18. xxi. 12; Rom. ix. 7. xviii. 10; Rom. ix. 9. xxv. 23; Rom. ix. 12. ii. 7; 1 Cor. xv. 45. xii. 3; Galatians iii. 8. xviii. 18; Gal. iii. 8. xxi. 10; Gal. iv. 30. ii. 3; Heb. iv. 4. xxii. 16, 17; Heb. vi. 13, 14. xlvii. 31; Heb. xi. 21. vi. 3-5; James iv. 5.

Exodus.

Exodus xx. 12-16; quoted in Mat. xix. 18, 19. iii. 6; Mat. xxii. 32, Mark xii. 26, Luke xx. 37. xiii. 2; Luke ii. 23. xii. 4, 6; John xix. 36. xxii. 28; Acts xxiii. 5. xxii. 19; Rom. ix. 15. ix. 16; Roman ix. 17; xxxii. 6; 1 Cor. x. 7. xvi. 18; 2 Cor. viii. 15. xx. 12; Ephesians vi. 2, 3. xxv. 40; Heb. viii. 5. xxiv. 8; Heb. ix. 20. xix. 6; 1 Peter ii. 9.

Leviticus.

Leviticus xix. 18; quoted in Mat. xix. 19, xxii. 39. xii. 8; Luke ii. 21. xviii. 5; Romans x. 5. xxvi. 11, 12; 2 Cor. vi. 16. xi. 44; 1 Peter i. 16.

Deuteronomy.

Deuteronomy viii. 3; quoted in Mat. iv. 4, Luke iv. 4. vi. 16; Mat. iv. 7. vi. 13; Mat. iv. 10. vi. 5; Mat. xxii. 37, Mark xii. 30, Luke x. 27. xviii. 15-19; Acts ii. 22, 23. xxx. 12-14; Rom. x. 6-8. xxxii. 21; Rom. x. 19. xxvii. 35; Rom. xii. 19, Heb. x. 30. xxii. 43; Rom. xv. 10. xxv. 4; 1 Cor. ix. 9. xxii. 17; 1 Cor. x. 20. xix. 15; 2 Cor. xiii. 1. xxvii. 26; Galatians iii. 10. xxi. 23; Gal. iii. 13. v. 16; Ephesians vi. 2, 3. xxxii. 36; Heb. x. 30. xxxi. 8; Heb. xiii. 5.

Joshua.

Joshua xxiv. 32; quoted in Acts vii. 16. i. 5; Heb. xiii. 5.

(To be Continued).

Correspondence.

BIBLICAL QUESTIONS.

(To the Editors of the Church Guardian.)
Sms.—I notice that L's answer to No. 108 of the Biblical Questions, viz: "How did the Rechabites gain their livelihood?" was in effect the same as my own—"By pastoral pursuits." Mr. Borthwick has a note under this answer as follows: "They gained their livelihood by being scribes. See Dent."

I can find no mention of the Rechabites before Jeremiah xxxv, and there nothing is said about their being scribes. I can find no mention of Scribes before ii Samuel viii. On this point Cruden says "some place the original of scribes under Moses; but their name does not appear until under the Judges."

As I wish to know the correct answers to all these questions, I shall be much obliged if you Messrs Editors or Mr. Borthwick or any of your readers will point out a little more definitely than Mr. Borthwick has yet done where the Rechabites are mentioned in Deuteronomy and in what part of that book it is stated that they gained their livelihood by being scribes.

L's answer to No. 130 "give chapter and verse of two books in the Old and New Testaments where fire and brimstone are mentioned?" and the fact that Mr. Borthwick did not correct him would be very apt to make people think that there was only one book in the New Testament where "fire and brimstone" are mentioned. It seems very strange that the person who took the first prize should not have discovered that "fire and brimstone" are mentioned in St. Luke xvii. 29.

For answer to No. 134 "What two chapters of the Bible are identically alike." L. has Isa xlvii and ii Kings xix; he should have put Isa xxxvii and xii Kings xix.

I think it is well to point these things out as many people might be put wrong instead of being set right by these answers. A READER.

HAVE WE A PRIESTHOOD?

(To the Editors of the Church Guardian.)
Sms.—I was surprised and I think many of your readers share the same feeling at seeing in your issue of the 27th ult., the letter signed "Philecclesia." The claim that we have or should have, in the Church of England "a sacrificial Priesthood" is startling, to say the least. "A Sacrificial Priesthood. . . the fuller, the more devout and stronger our religion, whether Christian or not, the more do we believe in and wish for such an office."

Looking to the notice at the head of your column for correspondence, and noting the observation that "doctrines contrary to the well understood teaching of the Church will not be admitted," I beg permission to ask if, in the judgment of the Editors of the GUARDIAN, the doctrine of a sacrificial Priesthood is in accordance with the teaching of our Church?

Have we in our Prayer Book the slightest authority for understanding the term "Priest" in any other sense than as a contraction of the word Presbyter?

Have we in the Latin Articles any authority to understand the "Priest" of our Prayer Book as other than a Presbyter?

Further, your correspondent speaks of an "altar" as having a place in our Church. Have we an Altar in the Church of England? If we have an altar, where in our formularies is it authorized, or referred to? Was not the word "Altar" struck out of the Prayer Book in the revision of 1552? And was there not an object in this? That object being to disallow the belief or theory that we have anything in the nature of Sacrifices or altars save the one great Sacrifice—that of our Blessed Lord Jesus Christ, "once offered."

I shall be pleased to learn (what probably in the case) that this letter of "Philecclesia" has got in your paper though inadvertently; being reluctant to believe its sentiments can have your approval.

Your obedient servant,

F.

[We do not intend to shut out those whose views do not coincide with our own. Had we done so neither "F" nor "Philecclesia" would have had a place in our columns.—Eds.]

Literary Department.

[For the Church Guardian.]
HITHERTO.

BY G. A. H.

In the hour of pressing need,
When my path seems hedged about,
None to sympathize or heed:
Let me trust and cease to doubt,
Though He hides His face from me,
He is faithful, kind and true;
Jesus will my helper be,
He has helped me hitherto.

Can I doubt His power to aid?
Can I doubt His Willingness?
Will He hear me to upbraid?
Will He mock at my distress?
Great and precious promises
Bring His tender heart to view:
And my life assured no less;
He has helped me hitherto.

Oft and oft, at my request,
He has granted what I asked;
Oft relieved when greatly pressed,
Oft surprised when sorely tasked,
Though unworthiness abound,
He is changeless, kind and true;
In His name my help is found;
He has helped me hitherto.

With salvation's glorious hope
For a buckler and a shield,
With the cunning I shall cope,
In no conflict ever yield;
But, though weak, shall victor prove,
And though halting still pursue;
Through a Saviour's grace and love,
Who has helped me hitherto.

FROM SHADE INTO SUNSHINE.

(Continued.)

The most dismal morning in that most hopelessly dismal month of November as it exhibits itself in London. The Editor of the B— Magazine sat by a blazing fire in his private office enjoying half an hour's idleness, and looking somewhat ruefully at a pile of manuscripts and letters upon his table. Still he deferred the evil hour, extending his hands towards the blaze and thinking that a month's complete quiescence of mind and body would be about the best thing that could befall him.

Then with a sigh of resignation he began his task. The letters one by one were glanced over, some laid aside for further consideration, some at once consigned to the waste paper basket that stood beside him. The last which he took up bore a French stamp and post mark, the only foreign letter as it chanced that morning, perhaps it was for those reasons that he did not run his eye so rapidly over it as he had done over its predecessors. The writing was bold and clear, the style simple and original, and, having read it a second time, he glanced at the pile of manuscripts and saw one bearing the same post mark as the letter. It was evidently a voluminous one and there was rather an ominous look in his face as he cut the string and opened it. Had Charlotte been invisibly present she must have felt that she could scarcely hope for the impartial criticism which she had asked for in her letter. Now was a man with a heap of literary compositions before him, some doubtless first ventures like her own, to deal out even handed justice to them all! How was he to decide their value from the rapid examination which was all that he could bestow upon them. It was an even chance perhaps, nay, scarcely an even one, whether the finished labour of months, to which she had devoted herself heart and soul would be passed on to the reader for further examination, when its chance would be so much the greater, or whether it would be consigned to the gulf which yawns for respected manuscripts as for all unfulfilled hopes and unaccomplished aspirations. Not that the Editor of the B— Magazine had not his full share of generous sympathies and keen appreciation of talent, but, of "making books there is no end," and the work resting on his shoulders was enough for three. He could not do more than give a cursory attention to the literary efforts with which he was besieged and the passages on which he might chance to light, might be the weakest portion of the work before him.

But at this critical moment of Charlotte's fate there was a rapid knock at the door, and without waiting for an invitation to enter, a gentleman walked into the room, at sight of whom the editor sprang up with out-stretched hand and every demonstration of surprise and gratification. The new-comer was a man

in the very prime of life whose face fully justified the pleasure expressed at his appearance. Clear searching eyes, a magnificent forehead, a smile half humorous, half sad, with a fine bronzed complexion, and beard and hair of the teutonic shade, made up a picture at which few women would have looked with disapproval and on which a student of human nature would have dwelt with satisfaction. "Why, Thurston!" cried the editor shaking him vehemently by the hand—"what in the name of good fortune has brought you here at this time of the year! I thought you near the sources of the Nile. My dear fellow, how glad I am to see you," and he installed his visitor in the easy chair by the fire, which he had just vacated. "I had a telegram at Cairo telling me of my uncle's death," he replied, "which made my return a matter of necessity. So here I am, instead of studying black humanity in Kamrasi's country, up to my eyes in law business in London; where of course I could not spend a week without coming to hear you in your den, and, truth to tell, what with the fog and the intricacies of my poor uncle's behests and bequests, I have got myself into so dangerous a state that I feel a match for you, even in your most savage moods. The editor laughed. "I like to see you savage," he said, "you have played the philosopher quite long enough, looking down upon the vexations of spirit of us 'petty men.' But give me an account of your travels." "There is absolutely nothing to tell, men are so much like one another in this our day that you hardly know them apart, whether in Edinburgh or Cairo. Don't you find a great sameness in those?" and he tapped with his cane the file of manuscripts of which the first was still to be examined. The Editor gave an expressive shrug. "Here, let me help you this morning, if you can trust my judgment sufficiently, let me go through half that heap, my choice to be subject of course to your approval, and then you shall come to the Carlton and dine with me."

The Editor had good grounds for reposing entire confidence in his friend's judgment, and with a nod of approval he placed Charlotte's manuscript, of which he had not as yet read a word, in Thurston's hands. He himself went to work upon the others, and the pile diminished more rapidly than an outsider would have anticipated. He had been put in a thoroughly good humour by the unexpected visit of his friend, a friend of whom he was justly proud, and he was inclined to deal as leniently as possible with those dependents of his clemency, still, one after another dropped into a receptacle beside him, some were held wavering upon the brink, finally to fall like their predecessors, others, the fittest, were put aside to meet a better fate. Time went on, and so preoccupied was he by his task that he was quite unconscious of his friend not fulfilling the part of the contract which he had assigned himself. At length some movement over his face, while his lips moved as if he were unconsciously repeating what he read. He came to the end of a paragraph which had evidently greatly pleased him, and looked up. "Whose is this, Karsfield?" "This is all I know about it," "Charlotte Power" he said slowly to himself, "Charlotte Power—her first essay, she says herself, at this style of writing. Karsfield this must be published." "Then you think well of it?" asked the Editor, "I had not read any of it." "Well," exclaimed Thurston, "I think more highly of it than I can say. Truth and nobility breathe from every line. The characters live, and there is a width of reasoning, a grasp of human nature which in a woman, and probably a young woman, is surprising. Yes we must publish it Karsfield—not in the B—but by itself." "But my dear fellow you see what she says herself—she says she has no means whatever at her command and could think of no way of publishing it." "I will undertake all that said Thurston—this book must make its mark, it shall not need the B, to recommend it." "Positively," said the Editor, "the man is giving way to enthusiasm." "My dear fellow, if you had found life such a disappointing business as I have done and unexpectedly met with a fresh, healthful spirit that seemed

made to teach you better things, you would be enthusiastic too. Let me carry this off and finish it at my leisure, and I will tell you after cool reflection whether I have changed my opinion respecting it. Meantime do you send her a few lines of encouragement and promise."

The note was written, but, like many another anxiously expected missive, it never reached its destination and thus Charlotte was denied what would have been to her a gleam of real brightness during the weary days of her slow convalescence. Mr. Thurston liked doing things in his own way, which was no ordinary one, and it only remains for us briefly to relate what was done with reference to Charlotte's manuscript.

(To be Continued.)

PUBLIC WORSHIP.

THE Incumbent wishes very seriously to ask the great majority of his parishioners, whether they think that they can safely neglect attendance at public worship in the way they do! Some, no doubt, have no care or thought for their souls, but surely the greater number hope to save their souls. One great means of getting good for the soul is attendance at public worship. There you will hear about God, and your duty to Him and your neighbours. Every Sunday you have the chance of going to Church, and yet how very few avail themselves of their chance! Many absent themselves altogether. Now what is the hope of these persons? Do they expect God to go out of his way to save them or have they given up all hope? Many attend only now and then; is this right? Ought we not to make a point of never missing Church every Sunday? It is easy to sneer at those who do attend Church, and say they are no better than other people; they may be, may not be, that is not the question. The question is, are you who stay away from Church a better man or woman than most people? because if you are not, you will certainly not get to heaven. Don't sneer at other people, but try to see if you cannot with God's help, become better yourself, better at home in your own house, and in your private prayers, and regular in coming to public worship. Do not listen to those who tell you that you will get no good by going to Church: this is untrue. And if you should be tempted to attend any dissenting meeting rather than the worship of the Church, remember such words as those of St. Paul to the Romans (xvi. 17), "Mark them which cause divisions and avoid them."—*Parish Magazine.*

THE TONGUE.

"There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of sins there forbidden are bestowed on the tongue (one in the first table and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled."

Pythagoras used to say that "a wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul."

It was a remark of Anacharsis that "the tongue was at the same time the best part of a man and his worst; and with good government none is more useful and without it none is more mischievous."

Boorhaave, says Dr. Johnson, "was never soured by calumny and detraction nor ever thought it necessary to confute them; for," said he, "they are sparks, which if you don't blow them will go out of themselves."

"We cannot," says Cato, "control the evil tongues of others, but a good life enables us to despise them."

"Slander," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so that slanderer; the slander that he utters makes him worse, the slandered never."

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure."

"No man sees the wallet on his own back," says the old proverb, alluding to the fable of the traveller with two packs, the one before stuffed with the faults of his neighbors, the one behind with his own.

It was a maxim of Euripides, either

to keep silence or to speak something better than silence.

"Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." (Psalm cxli: 3.)—*Church Union.*

TIDE-MARKS.

It was tide and the great, gray rock; stood up bare and grim above the waters but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

"What makes that black mark on the rocks?" I asked of my friend.

"Oh, that is the tide-mark," she replied. Every day when the tide comes in, the water rises and rises until it reaches that line, and in a great many years it has worn away the stone until the mark is cut into the rock.

"Oh," thought I, "that is all is it?" Well, I have seen a great many people that carry tide-marks on their faces. Right in front of me was a pretty little girl with delicate features and pleasant blue eyes—but she had some queer little marks on her forehead, and I wondered how they came to be there until presently her mother said:

"Draw down the blind, now Carrie, the sun shines right in baby's face."

"I want to look out," said Carrie in a very peevish voice.

But her mother insisted, and Carrie drew the blind, and turned her face away from the window. Oh, dear me! what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer marks on the forehead had deepened into wrinkles.

"Poor little girl," I thought, "how badly you will feel when you grow up, to have your face marked all over with the tide-marks of passion; for these evil tempters leave their marks, just as surely as the ocean does, and I have seen many a face stamped so deeply with self-will and covetousness, that it must carry the marks to the grave."

Take care, little folks! and whenever you give away to bad temper, remember the "tide-marks."—*Children's Friend.*

REVERENCE.

ARE you ever tempted to engage in conversation during the services? if so, please read the following words from the pen of Bishop Huntington: "Of course, the worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against God, against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill-manners the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education. A minister of Christ is always justifiable, to be sure, in stopping short, if such an interruption occurs in the sermon, and directing attention to the offender. The Rector of a Parish, who is the official custodian and order-keeper of the place, is warranted in sending a message of reproof for such a breach of propriety, if persisted in, to any member of his congregation. But forbearance is apt to prevail over a righteous zeal, and as clergymen are generally gentlemen, they prefer to follow the amenities of a long-suffering courtesy rather than assert the prerogatives of office or assume the dictations of a pedagogue."

THE SECRET OF LONELINESS.

Lonely lives are lonely for want of sympathy; sympathy will cure them. Feel sympathy, think sympathy, cherish sympathy, live sympathy, and you are not alone. It is your own fault if you are lonely. Think of, pray for, minister to, another—he must be a brother, she must be a sister—and your desolation is comforted. "Rejoice with them that

rejoice; weep with them that weep." God, the God of love, is your God; the children of His love meet you, surround you, dwell with you always.

"Father, I will that they also be with Me; that they all may be one—I in them and Thou in Me, that they also may be one in Us."

Loneliness is swallowed up in love.—*Vaughan.*

Children's Department.

SOME LITTLE CHILDREN.

Four little bird-children lived up in the apple-tree. It was a large tree, full of bright green leaves and tiny apples that were growing larger every day.

The wind rocked the bird-children's cradle—nest up and down, and fluttered the green leaves over their heads. The sun took peeps at them through the green leaves, and sent little dancing, warm rays of sunshine to visit them. Their bird-mother loved her little children very dearly, and kept them snug and warm and safe under her soft wings at night, and hunted for flies and spiders—the food that bird-children love best—all day long.

In the house that the apple-tree shaded lived another little child. This one had no wings, and was not going to have any feathers. No; he wore white dresses in the place of them, and his baby head was covered with a fluff of yellow hair as soft as any little tiny chicken is when it has just come out of the shell and begun to wonder at the great, large world all around it.

This little child in the house had a cradle too, but his mother rocked it instead of the wind.

His mother held him in her lap, and rocked him asleep, with his yellow head nestled down on her arm while she sang to him. His mother fed him on bread and milk, and ripe, red strawberries. I think this little boy would have felt very much surprised and hurt if his mother had offered him flies and spiders.

So the little boy and the little birds lived and grew in the house and out in the tree all that summer. Only the little birds grew very much faster than the little boy.

"Mamma!" the little birds called in their chirping bird language, and "Mamma!" called the little boy in the house, twenty times a day, and both mothers hurried to them: the mother bird in the tree tucking her babies under her wings for a nap, and the mother bird in the house cuddled hers in her arms, while she sang him asleep with the song of "Little Bo-peep" or "Little Boy Blue."

So the sun peeped under the leaves to watch the little bird babies, and through the window curtains to catch glimpses of the baby boy; and the soft summer wind rocked the little baby birds' cradle up and down, and fluttered the yellow hair and blue ribbons of the baby boy as he sat on the floor playing with his blocks.

The birds and the baby knew all about one another. They stared at one another with their big, round eyes, and talked to one another each in their own language; and I don't doubt at all but that they understood perfectly what each one was saying, and carried on long conversations, though the birds only chirped, and the baby said "Mamma," "Goo! goo!"

Because the baby birds could not fly out of their nests to visit him the baby boy used to go out to visit them every day in his mother's arms; and the little birds chirped and chirped while the little boy laughed and crowed, they were so pleased to see one another.

But long before the baby in the house could run about very much the baby birds had all their feather dresses on, and were flying about the apple-tree, and, yes, even as far as the garden fence and back again. And by the time he could run across the floor all alone they had paid him a visit, sitting all in a row on the window-sill, and then had flown off, down in the meadow, to live with ever so many other little birds.

But the baby did not seem to mind it very much; he used to clap his hands when he saw the empty nest sometimes, and then look surprised when no little feathered friends chirped back again: But he had made the acquaintance of a large brown toad, who lived under a stone by the front door, and was never tired of seeing him hop; and a new curly black dog came to keep him company. So the boy baby was as happy as the summer days were long, while out in the fields the baby birds, now grown to large ones, sang and flew about in the sunshine quite as happy as he.—*Churchman.*

The Week.

HOME NEWS.

The Attorney General of Newfoundland, Hon. W. V. Whiteway, has been knighted.

A Cane Sugar Refinery is to be started at Tilsonburg, Ontario. Canadian machinists are now making some of the machinery required.

A factory is about being established at Westport, N.S. for the purpose of manufacturing medicinal cod liver oil, which will increase the value of that fish.

Heavy frost was noticeable in Moncton on Thursday night and last night. Considerable damage is said to have been done to apple blossoms and other early trees, in some sections.—Times.

His Grace the Archbishop of Canterbury has expressed his willingness to confer upon the Rev. J. Padfield, of St. Margaret's Hall, the degree of B. D., in consideration of his services in the cause of education.

The town clerk of St. Stephen has received an enquiry from a firm in Ontario, engaged in the manufacture of silk and cotton goods and employing from fifty to seventy-five hands, as to manufacturing facilities in St. Stephen.

Mr. Charles McDormond and his crew had the happiness to secure the carcass of a large and very fat whale, which they found floating in the Bay of Fundy, about 20 miles from Westport. The prize is a valuable one, and will thus prove a lucky windfall to all interested.

Park's cotton factory in St. John, N. B., employs 200 hands. 650,000 lbs. of raw cotton has been consumed in this manufactory during the past six months. 54 looms are now running, turning out about 11,000 yards grey cottons per week, in addition to 26,000 lbs. of cotton yarns and knitting cottons, during the same time. The proprietor also contemplates manufacturing twines and batting or wadding.

The imports at St. John for May this year amounted to \$375,417, against \$302,396 for the same month last year. The exports for the respective months amounted to \$381,257 and \$289,712—an increase for the month this year of \$91,545. A very gratifying feature of the returns is that the exports for the month exceed the imports. There is reason to believe that the exports for the whole Dominion are increasing. As regards shipping entered at St. John, the showing is as follows: May, 1879, 134 vessels, 53,680 tons, 1,374 men; May, 1880, 208 vessels, 71,013 tons, 1837 men. Moncton Times.

The programme of the Dominion Rifle Association matches, to be held at Ottawa this year, has been published, and is a most attractive one. The meeting (which takes place on Monday, Sept. 6, and subsequent days), promises to be by far the most interesting and largely attended of any yet held. As will be seen by the following list, the aggregate cash prizes amount to the large sum of \$55,013.00, exclusive of prizes in kind, viz., London Merchants' Vase, McDougall Cup, three Snider Rifles, and N.R.A. and D.R.A. medals.

The matches are as follows:

- No. 1. All Canada's Match—60 Prizes, in Cash \$460.00
2. Dominion of Canada Match—52 prizes in cash 635.00
3. Battalion Match—35 prizes, in cash 455.00
4. McDougall Challenge Cup and 44 prizes, in cash 385.00
5. Provincial Match Cup, Vase, 3 rifles, and 43 prizes, in cash 439.00
6. Affiliated Association Match, 48 prizes, in cash 439.00
7. Grand Aggregate, 2 medals and 20 prizes, in cash 300.00
8. Prizes presented by His Excellency the Governor-General and H.R.H. the Princess Louise, 3 medals and 3 prizes, in cash 500.00
9. Extra Series, No. 1—17 prizes, in cash 150.00
10. Extra Series, No. 2—17 prizes, in cash 150.00
11. Skirmishing Match—3 prizes, in cash 100.00
12. Small Bore Match—16 prizes, in cash 245.00
13. Wimbledon Team for 1881—20 prizes in cash 750.00

\$5018.00

Amongst other changes in the regulations, we notice that competitors are now required to shoot with their heads towards the targets, the back position having been abolished; and entries must be made on a day to be named before commencement of matches. It is also

provided that two or four can make a collective entry, and be squadded so they may shoot together, and sights may be shaded by an extemporized means. The Provincial Association intend to send a team of fifteen, and it is expected that a number of others will also go from this Province to attend the matches.—Halifax Herald.

Hundreds of bushels of grain are being sown on Cole Harbor dyke lands.

FOREIGN NEWS.

Ex-Empress Eugenie arrived on May 28 at Itoyazi, Zululand, near the spot where the Prince Imperial was killed.

Miss Fanny Hayes, the youthful daughter of the President of the United States, is the best lady swimmer in Washington.

Berlin, June 5.—The Russian army has been ordered to wear mourning six months as a mark of respect to the late Empress.

Sir William Harcourt's election for Derby, without opposition, was the first uncontested election in that constituency for half a century.

Rome, June 5.—It is proposed to start a line of steamers between Italy and the United States. The first steamer will leave Palermo on Monday next.

Lisbon, June 5.—A telegram from Mozambique informs the Government of the capture of the principal slave exporters and three dhows. They were taken with 200 slaves on board.

The funeral of the late Empress of Russia was solemnized at Petropaulsk Fortress, on Wednesday. The remains were removed to the large chapel in the Winter Palace, and the funeral services were held there, which were attended by all persons attached to the Court.

New York, June 6.—A requiem mass for the repose of the soul of the late Empress of Russia, was offered at the Greek Russian Chapel this morning. Among those present were Mr. Williams, of the Charge D'Affaires, of Russia, at Washington; Mr. Meletsky, Consul General of Russia at New York, and Foreign Consuls resident in this city.

SIGN OF THE GOLDEN KETTLE.

RENT'S Stove and Kitchen Furnishing Depot, 31 BARRINGTON STREET.

SPRING STOCK COMPLETE in every department by recent arrivals from Europe and United States, of a carefully selected Stock of

KITCHEN FURNISHING GOODS

and American Novelties, making the largest, cheapest and best assortment in the Lower Provinces.

Also—A large Assortment of—

Portable Ranges and Cook Stoves, Tin and Woodenware, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Clothes Wringers & Clothes Mangles, Water Filters, Toilet Ware,

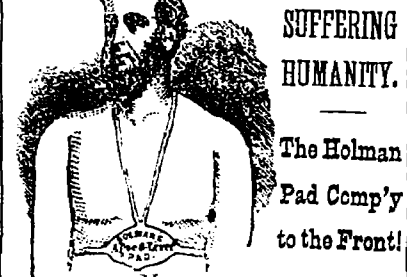
Carpet Sweepers, Door Mats, Bird Cages, Jelly Moulds, Brooms and Brushes of all kinds, Wire Flower Stands, Garden Tools, &c. &c.

Country Dealers will do well to examine the Stock of Home Made Tinware, which is the best value in the City.

Goods carefully packed and shipped without extra charge.

Extra Discount allowed to Clergymen purchasing at this Establishment.

GEORGE RENT, Proprietor.



Victoriaville, Province of Quebec, January 30, 1880.

To the Holman Pad Company: GENTLEMEN,—Several of my patients, as well as myself, having heard of the wonderful effects of your Pads, I am desirous of getting some, if you will let me know the rate at which you can supply them. I shall only begin with half a dozen, but if they are a success, you may rest assured I shall cause you to sell quite a number. Please also let me know at what rate you will supply the Plasters and Absorption Salts.

Yours, &c., &c.

A. F. PAULIN, M. D. L.

Prices, \$2.50 and \$3.50.

ABSORPTIVE PLASTERS, 50 cents.

ABSORPTION SALTS for Foot Baths, 25 cents.

Parties so desiring will be called on at their residences, and consultation free, by dropping a line to the Office.

119 Hollis Street, Halifax.

All correspondence strictly confidential.

Say you saw this in the Church Guardian.

Weekly Markets.

FISH. There are no hard fish offering from vessel except two cargoes from St John's Nfld., which was sold for \$3.75. The under prices are from store.

Table with columns for fish types (Large Cod, Small Shore, Arichat, Bank, Labrador, Hake, Haddock, Western Shore, Pollock) and prices.

Table for Herring (Store) with prices for various types like Labrador, Shore Split, No. 1 Fat Shore, etc.

Table for Mackerel (Store) with prices for No. 1, No. 2, No. 3, large, and small.

Table for Salmon—Store with prices for No. 1, No. 2, and No. 3.

Table for Flour with prices for Canada Sup. Extra, Extra, Strong Bakers, Spring Extra, and Extra State.

Table for Cornmeal with prices for Kiln Dried choice and Fresh Ground.

Table for Oatmeal with prices for Nova Scotian and Canada.

Table for Oats with prices for P. E. I. Black, Canadian Mixed, N. S. and N. B., Bran, Beans, Peas, and Peas split.

Table for Provisions with prices for Beef, Pork, and various cuts.

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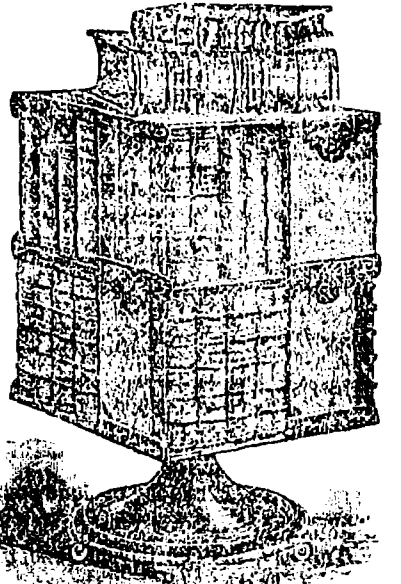
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In consequence of the illness of the Rev. E. F. Wilson, and his having been ordered by his Medical adviser to take a year's entire rest, it is requested that all remittances for either Home may for the present be made to WEMYOS M. SIMPSON, Esq., Sault Ste. Marie. The Boy's Home is to be closed for the present, but it is hoped that the supporters of the boys will kindly continue their contributions as usual and they will be applied for the present towards the erection of the new buildings. The Girl's Home will be continued as usual. Miss Sherring the Matron of the Shingwank will acknowledge all parcels and boxes sent to the Home.

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WELLAND CANAL.
Notice to Bridge-Builders.


SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and enclosed under "Bridges, Welland Canal," will be received at this office until the arrival of the Western mail on TUESDAY THE 15th DAY OF JUNE next, for construction of wing and stationary bridges at various places on the line of the Welland Canal, where for highways are to be a combination of iron and wood, and those for railway purposes are to be all 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 those attached to the actual signatures, the nature of the occupation, and residence of each member of the same; and further to accept of bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall not 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, 20th March, 1880.


WELLAND CANAL.
NOTICE TO CONTRACTORS.
 THE construction of Lock (as advertised to be let on the 31st of JUNE next, is unavoidably postponed to the following dates:—
Tuesday, the 22nd day of June next.
 Plans and specifications, &c., will be ready for examination on and after
Tuesday, the 8th day of June.
 By order, **F. BRAUN,** Secretary.
 Department of Railways & Canals, Ottawa, 19th May, 1880.

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 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.

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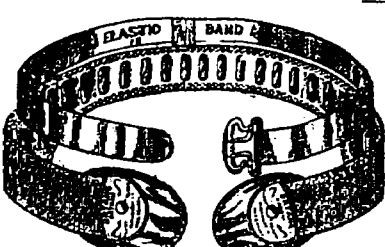
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