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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. 11.

THURSDAY, JUNE 24, 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.

THE next Protestant Episcopal General Convention will be asked to erect a new Missionary Diocese on the Pacific Coast, to be called the Diocese of Boise and Walla Walla, and to include contiguous parts of Oregon and Washington and Idaho Territories.

THE *Pull-Mull Gazette* says that Mr. H. J. Marten, who seceded from the Congregationalists at Preston about twelve months since, has been ordained at Lichfield, and licensed to a curacy under Sir Lovelace T. Stamer, rector of Stoke-upon-Trent.

LAST week the body of a tourist was found on the Fritern Alp, above Linthal, not far from the Klausen Pass. The indications leave little doubt that, overtaken by a storm or bewildered by a fog, the unfortunate man wandered from the track between Kinzigkalm and Linthal and fell down a precipice.

THE Prince of Wales has been transferred from the colonelcy of the Rifle Brigade to the colonelcy of the 1st and 2nd Life Guards, and of the Royal Horse Guards. He succeeded in the colonelcy of the Rifle Brigade by the Duke of Connaught; who has been promoted to a Major-Generalship.

THE *Berks Chronicle* states that the Rev. Roland Errington, one of the Conducts of Eton, is appointed to succeed the Rev. T. T. Carter as rector of Clower. According to *Crockford*, he graduated at Exeter College B. A. in 1870, and M. A. in 1875. He was ordained deacon in 1870, by the Bishop of Oxford, and has been curate of Stoke Poges and Ringwood.

SEVEN Heidelberg students and an officer from Mannheim, while sailing in a small boat on Lake Constance last week were overtaken by a storm. Their position being very precarious, the boat making much water, two of the party, the officer and a student, both sons of Privy Councillor Kronig, of Berlin, jumped into the lake and swam towards the shore, which was not far off. The remainder of the party were rescued by another boat but the brothers were never seen again.

THE laying of the Corner-Stone of the Cathedral at Omaha, Nebraska, on the evening of the 25th of May, by the Bishop of Nebraska, will be an event long remembered in that city. No public ceremony ever drew together such an immense concourse of people, or created such a profound impression. Not only were the large grounds of the Cathedral covered with a dense mass of spectators, but all the side-walks and streets surrounding it were completely filled. The mechanics from all the various public workshops in the City had been specially invited, by letter, by Bishop Clark; and the hour of 7 in the evening had been selected for the purpose of giving them an opportunity to attend. They were present in large numbers—in some instances with their entire families. It is supposed that not less than 3,000 people were spectators of the ceremony. The procession was formed in a school house two blocks from the Church, and the Bishops—five in number—to wit, of Minnesota, Kansas, Nebraska, Colorado, and N. Texas, with above 25 clergy, marched to the cathedral grounds through the dense mass of people. In the procession, also, were the Mayor and Common Council of the city, the Officers of the State, the Vestries of the three city Churches in Omaha, and delegates from all the parishes in the Diocese. It was preceded by the 9th Infantry Band of the U. S. Army, and escorted by two companies of Omaha Military. The Short Service on the ground was read by the Dean; the Corner Stone was laid by the Bishop, in the name of the Blessed Trinity, and a very interesting and thoughtful Address was made by the Bishop of Minnesota.—*Churchman*.

It is stated that a vigorous opposition will be offered in the House of Lords to the Government Burials Bill. Its rejection on the second reading will be moved by the Bishop of Lincoln.

AN "International Dog Exhibition" is open in Berlin. There are no less than 1,045 entries, under ninety-eight classes. English dogs are remarkably prominent. The only Dandie Dinmont in the Exhibition is from London.

A DIRECTORY of Protestant Churches in Italy shows that there is hardly a town of even secondary importance which does not now possess at least one Church, although it has been but twenty years since the preaching of the Gospel was allowed in that country.

MR. MACCALL, who has been largely instrumental in stimulating public curiosity in England with reference to the Ober-Ammergau Passion Play, is now taking alarm. He represents it as being converted into a mere gambling speculation.

DURING his candidature at Leeds the following questions were propounded to Mr. Herbert Gladstone by Mr. W. Inglis, president of the Church of England Working Men's Society:—(1.) What is your opinion with regard to the Public Worship Regulation Act? (2.) If you cannot pledge yourself to vote for the repeal of the said act, will you vote for a committee of inquiry into the unjust working of that act? (3.) Will you use your endeavors to secure that all questions concerning the spirituality of the Church shall be decided by a properly constituted authority, appointed with the consent of Churchmen themselves, and not imposed by the power of the State alone? To these inquiries Mr. Gladstone has replied:—(1.) I am strongly opposed to the Public Worship Regulation Act, and I would be glad to see it repealed. (2.) Yes. (3.) I need only say that in all questions relating to the Church, which have of late years arisen, I agree with my father."

## LARGE AND SIGNIFICANT ACCESSIONS.

On the 19th ult., a confirmation was held by the Bishop of St. David's, at the parish church of Cwmaman, Wales, in the archdeaconry of Carmarthen, where 164 candidates were presented, all but five being of that parish. Of these presented from Cwmaman, fifty-seven were under seventeen years of age, thirty-seven between seventeen and thirty, fifty-one between thirty and sixty, and fourteen between sixty and eighty. The peculiar feature in this case is that twelve months ago the Dissenting minister, to whose congregation most of them belonged, was admitted into holy orders, and licensed to officiate in a school-room at Brynamman, a hamlet two miles distant from the parish church. It was not thought desirable by the Bishop to administer the rite of confirmation on their quitting the Dissenting communion, but to allow twelve months to elapse, with a view to their being properly trained and giving proof of the sincerity of their intentions to continue faithful to the Church. Every facility was given by the manager of the works for the attendance of the colliers, and the church was literally crammed with the candidates and their friends. The responses in the Litany were heartily rendered, and the hymns were sung with telling effect by the whole congregation. But what struck one most was the marked attention with which the very earnest address, in their own native tongue, delivered by the Bishop was listened to by all. There were evident tokens that it touched their hearts, and to them the rite was no mere matter of form, but a reality, through which they sought God's blessing. Plans are approved of for the erection of a new church at Brynamman, and it is expected that it will be soon ready for consecration.

ARCHAEOLOGICAL researches in a mound near Sandeford, Norway, have brought to light a boat 60ft. long. It is believed to be a Viking's ship, used for piratical expeditions a thousand years ago.

On Wednesday 26th inst., the Bishop of Manchester consecrated the new church of St. Paul's, Oldham, which has been built for a new district of 8,000 souls taken out of the parishes of St. Peter's and St. Thomas's. It has been built from designs of Messrs. Wild and Collins; it is in early English style; it will accommodate 550 worshippers; and it has cost about \$20,000. His lordship, in the course of his sermon, exhorted his clergy to gather round that wholesome, central, reasonable, reverent, pious type of doctrine and of ceremony which was set before them in their own incomparable Book of Common Prayer.

## EVENING COMMUNIONS.

As many people are exercised on this question at present, perhaps the following extract from a convention address of Bishop Doane may be acceptable. His argument, it will be seen, is against Evening Communion on Maunday-Thursdays, the day of institution, and therefore, a fortiori, against them at any time. As a man of great learning and moderation his words demand attention. He begins by acknowledging that in earlier life, sentimentalism led him to adopt the practice; and then from a sort of consistency he kept it up. Then he says:

"But, as a Bishop, I must set my face and my advice against it. Upon mere practical grounds it is a mistake. The highly-wrought emotionalism of this service concentrate the religious devotion of all Lent, and culminates it before the time, making Good Friday unreal, and taking the edge of fervor off the Easter Communion. It is, in spirit, entirely opposed to the whole plan of Holy Week, suggested in the Prayer Book, which, except upon the last two days, avoids the commemoration of separate events, or the adoption of any arrangement of time. It savors, rather, of the Romish use, in its melodramatic and sensational tendency, and is imperfect, without the palms and the washed feet. It is entirely unauthorized by rubric, and it is utterly opposed to the spirit and the letter of Catholic usage. The institution was in the evening, it is true; but the Jewish Passover, like everything in the old dispensation, began, as it were, over night. With them, it was 'the evening and the morning;' with us, it is the morning, for the day-star has arisen. And the whole authority for what are called night communions, bears not upon the new-fangled notions of the Eucharist on the evening of Maunday Thursday, or on the eve of a secular new-year; turning a vigil into a feast; but upon the very early celebration, following upon the Nativity and the Resurrection, before it is dawn. If people are ready to put themselves out for this sort of night service, on Christmas and Easter, I shall be very glad to join them. But the novelty of evening Eucharist is, to speak mildly, a mistake. It is certainly not worth while to be wise above the universal tradition of the Church. The claim, that the practice violates ancient Canon is, of course, unfounded, for the only Canon on the subject, not being Ecumenical, has no binding obligation. But, as an indication of ancient, universal, and, until recently, uniform feeling, it is suggestive, and ought to be authoritative. My distinct advice, and it is a goodly admonition, is against the practice. At least, I hope, after this, that it will not spread in the Diocese. Wise old Mr. Babcock said, epigrammatically, the other day, that keeping Maunday-Thursdays with a celebration is to make the Holy Eucharist, not the memorial of the Sacrifice, but a commemoration of an anniversary."—*Standard of the Cross*.

## Foreign Missions.

### INDIA.

#### THE DELHI MISSION.—II.

(Concluded.)

In our last number we mentioned the formation of the Missionary Association at Cambridge in 1877, and we gave the names of two Missionaries, the Rev. Edward Bickersteth and the Rev. J. D. Murray, who were sent by this Association to Delhi. From that city Mr. Bickersteth writes on Oct. 18th, 1878:—"It is a year this month since we left England. The first six months the Mission was still in the experienced hands of Mr. and Mrs. Winterhands, wearied and worn, I fear they were, but still doing their life-work as earnestly and lovingly as if nineteen years had not passed by since they commenced it. Since the beginning of April, when Mr. and Mrs. Winter left for England, the Mission has been in my charge. I had thought that this great responsibility would have been spared by my friend Murray, but God's will was otherwise, and owing to an illness, he has been forbidden by the doctors to return to Delhi until this time next year.

The Mission had the advantage of a visitation by the Bishop of Calcutta in December last. On Christmas eve, 59 persons (49 adults) were baptized in St. Stephen's Church. This was the largest baptism that had ever taken place in this part of India. More than 200 were confirmed after the baptism. This and the celebration of Holy Communion on Christmas Day were two Services of very special interest.

Thursday, St. John's Day, was spent as a "quiet day" of devotion for ourselves. This practice will I hope, be continued among us. If it is necessary in England, it is still more so in India. Mission life is life at high pressure, and in itself seems to leave but little leisure for cultivating recollection and prayerfulness of spirit.

In the hospital, Miss Englemann (a deaconess from Kaiserswerth), has been quite indefatigable in her labors of love among the sick and suffering. During the last three months her hands have been more than full, often as many as 160 patients seeking her assistance on a single morning; she greatly requires a lady assistant.

The principal new effort of the year has been a class for the lower grade of catechists or readers. This was started with Mr. Winter's help just before he left us. The idea of the plan we pursue was given me by Pastor Luther, of Ranchi, who visited us last winter to place his son in our boarding-school. The village readers who are employed during the week in teaching in their schools, come into Delhi on Friday evening, and stay till after Morning Service on Sunday. They receive during this time lessons in the Bible, Prayer-Book, dictation, and reading, besides listening to parts of the *Pilgrims Progress* read to them aloud.

"A second new feature of the year under review is the establishment of a monthly devotional service for the English-speaking Mission-workers. . . . A year in India has not passed away, I hope, without teaching us many new lessons, and dispelling some prejudices and misconceptions."

The next letter of Mr. Bickersteth is written a year later. The Register shows 77 baptisms since I was last writing. One of these was a Bengali teacher, 24 were infants, and 40 belonged to the Chanars (shoemakers), among whom so many have been baptized by Mr. Winter. I must not forget to mention that Professor Ram Chunder, formerly of the Delhi College, and one of the two earliest converts to Christianity in Delhi itself, has, after many years, resigned the post which he held as Minister of Education in the native State of Pathiala, and returned to spend his latter days in his

native place. It is very pleasant to have amongst us one whose Christian character and high ability win such deep and heartfelt respect from all classes of society.

The Bishop of Lahore has twice visited the Mission, spending three weeks with us last October, and in the Easter season. One hundred persons were confirmed. The Bishop's wide knowledge of languages enabled him to reach and interest all classes of people.

"Looking back on the months past since last I was writing, I feel that we have indeed great reason for thankfulness, though the time has not gone by without bringing its heavy anxieties and disappointments. In one case, a boy who had been handed over by his brother to the Mission, as an orphan, and baptized by us, was stolen by a Mahometan woman, professing to be his mother. Every effort which was made to recover him failed.

"A very old man, who was baptized by Mr. Skilton many years ago, and had been employed as gate-keeper to the Mission Compound, left us unexpectedly and went to live with his Mahometan relations, and under their influence seemed seriously to think of abjuring his faith. Indeed, so confident were the Mahometans of having recovered him, that I am told some ceremony of readmission into Islam was performed over him during sleep. I am thankful to say that after a time, he reconsidered his position and returned to us as quietly as he departed. He may now be seen daily reading his New Testament by the Compound Gate, and hobbling to the Daily Service. I mention these instances to show that the work for the present must be expected to be slow and uphill, and though as of old, the door which has been opened, is great and effectual, yet now, as then, there are many adversaries."

## RECENT INTELLIGENCE.

The Rev. R. R. Winter returned to his work in the autumn, accompanied by the Rev. S. S. Allnut and G. A. Laproy, two graduates of Cambridge, whom that University has sent to work in the Society's Mission at Delhi. This is now a bright spot amid surrounding heathenism and mischief. Mr. Winter has seven brethren in the University working with him, the veteran Tara Chand and the six members of the Cambridge Mission. A council has been formed which will decide all matters, and lay down principles for the distribution of the work under the guidance of the senior Missionary whose authority is thus put in commission while still remaining a fact. There is full confidence, that under the guidance of that Divine Spirit, at whose bidding it is believed that our brethren have gone forth to this great work, an united force will be brought to bear on the powers of unbelief. The mere presence of eight men dwelling together in a city like Delhi, and setting forth the daily presentation of a life of devotion and active service for Christ, must in itself, attract the notice, and win the respect of the Mahometans and Hindus.

The Bishop of Lahore is anxious to substitute for the Mahometan tomb which now serves as his Cathedral Church, a building which will more worthily set forth the faith of the nation that has conquered India, and should hold it, if it retains possession, or can justify the acquisition, for the Lord and His Gospel.

The proposed Cathedral has been designed by Mr. Scott, son of Sir Gilbert Scott. It is to be cruciform in the early Gothic style, with deep round arches, inside which are pointed windows, an arrangement calculated to give coolness and shade. The roof is high pitched, and on either side of the west end the plan places a tower.

The S. P. G. at their last meeting increased their grant to the Cathedral from \$2500 to \$5,000, the Bishop of Lahore having shown how sincere is his desire for it by offering to contribute \$3500 per annum towards its cost.

News from the Home Field.

DIocese of NOVA SCOTIA.

HALIFAX.—The Synod will open with Celebration of the Holy Communion at 9.15 a. m. on the 6th July, and the business of the Session will commence immediately afterwards.

The clergy in the city are, with the approval of the Bishop, wearing mourning for one month for the late Dr. Cochran.

The most brilliant wedding seen in Halifax for years was witnessed this morning at the Garrison Chapel, when the Rev. A. Townsend led to the altar Margaret, daughter of the Hon. William J. and Mrs. Stairs.

We can heartily endorse what the Mail further says:

"Mr. Townsend's abilities and popularity as a preacher and a lecturer, are well known to the people of this province. The reverend gentleman has the best wishes of every citizen of Halifax, who enjoys the pleasure of his acquaintance.

The Examinations and Entertainments in connection with St. Margaret's Hall are very highly spoken of by the daily papers. Evidently this school is winning its way into public favor, and is destined to occupy a commanding position among the Church Institutions of the Maritime Provinces.

The following young ladies passed the senior examination, which confers the title "Associate of Arts of the University of Kings College, Windsor":

- Miss Maude S. Doane, Barrington, daughter of Capt. H. Doane, SS. Elderly Stuart.
Miss Caroline B. Johnstone, daughter of Lewis Johnstone, Esq., M. D., Sydney Mines, C. B.
Miss Catherine Ambrose, daughter of the Rev. J. Ambrose, Digby.

In connection with the meetings of the Synod there will be a General Meeting of the Board of Home Missions on Tuesday, 6th July. A public meeting of the Board of Home Missions will be held on Wednesday evening, the 7th July at 8 o'clock, in the Masonic Hall.

AMMON MINES.—Sunday, the 20th, being the Queen's Accession Day, the service was used both here and at New Glasgow. The sermon by the Rector was from "Fear God, Honour the King."

SPRyFIELD.—Carrying out the GUAR-

DIAN'S suggestion, the Spryfield Chapel (now being repaired and fitted up) has recently been insured for the sum of \$100, in the Queen Insurance Company, for a term of three years.

The Missionary at Harrietsfield is in need of further donations, in order to complete the repairs, etc., that are required to be put on this Chapel at Spryfield; and he will thankfully acknowledge any small sums sent to him for this purpose.

LONDONDERRY MINES.—The Church Warden's acknowledge, with very many thanks the receipt of forty dollars from Mrs. W. L. Black, to aid in the building of our Rectory.

DIocese of FREDERICTON.

Services and Public Meetings during the Session of the Synod and Church Society.—The Anniversary Public Missionary Meeting of the Board of Foreign Missions will be held in Trinity Church School House, on Monday evening, June 28th, at 8 o'clock.

The Anniversary Service, (choral), of the Diocesan Church Society will be held in St. Paul's, Portland, next Monday evening, when the Reverend George W. Hodgson will be the preacher.

A Public Meeting in connection with the Centenary establishment of Sunday Schools will be held in St. John on the following Friday evening. Three speakers having been secured—Rev. Canon Partridge, Rev. E. S. W. Pentreath, G. R. Parkin, Esq.

SACKVILLE.—Rev. Cecil F. Wiggins, Curate of Shelburne, N. S., has been elected Rector of this Parish. Mr. Wiggins is a nephew of Canon Townshend, of Amherst.

KINGSTON, KENT CO.—The Church people in this place, which is a Mission served by the Rector of Richibucto, are anxiously trying to raise money to build a small Church for the use of the congregation. The ladies intend holding a bazaar shortly, in aid of this object.

Richmond Rectory.—On Monday, the 14th of June, the Most Reverend the Metropolitan visited this Parish and administered the Apostolic Rite of Confirmation. Twenty-two candidates were presented by the Rector, all of whom had been carefully prepared for this important step in their lives.

The Rectory is in course of being repaired and painted, and a new wall has just been sunk. In order to finish paying for the above, the members of the Sewing Society in connection with the Guild, intend holding a sale of work in the Daly woods, on Tuesday, the 29th day of June.

St. Patrick.—On the second Sunday after Trinity a crowded congregation assembled in the parish church to pay the last offices of our holy religion to the remains of one who had endeared herself to all by the sweetness and amiability of her disposition.

A. & M. were sweetly sung by the choir, and the Nunc Dimittis Chanted at the conclusion of the service in the Church. The body was then borne to the grave which had been beautifully lined with moss by loving hands, and our dear departed sister was laid to rest in our quiet church yard, to await the summons of the Archangel's trump.

Home Mission Deficiency Fund.—The Rev. E. S. W. Pentreath has received the following sums:—
Chas. Dixon, Hampton.....\$10.00
J. Morse, Dalhousie..... 1.00

FREDERICTON.—There was a large congregation at the Cathedral on the morning of the 15th to witness the marriage of Mr. Dole, of Bangor, to Miss Deek, daughter of the Auditor General. The ceremony was performed by the Most Rev. the Metropolitan.

ANDOVER.—The 11th inst.—St. Barnabas' Day—was a great day at Greenfield. The parishioners of St. Barnabas' Church celebrated the 4th anniversary of the consecration of their Church. A service was held at 11 o'clock in the morning, at which the Bishop administered the rite of Confirmation to ten candidates.

In the afternoon His Lordship consecrated at Florenceville a new Burial Ground, and during the ceremony addressed the people assembled on the respect to the dead and duty to the living involved in the act of solemnly setting apart places of interment.

Diocesan Church Society of New Brunswick, June 12th.—Statement of amounts received by the Treasurer towards the "Deficiency Fund."

Table with financial entries: St. Martin's—Special collection in Trinity Church, May 24th. \$ 18 00; Woodstock—Per Rev. Thos. Neales, on account. 50 00; Simonds—Rev. George Schofield. 2 00; Mr. L. Darrow. 1 00; Mr. Crozier. 1 00; Mr. Wm. Evans. 1 00; Total. 5 00; The Most Reverend the Metropolitan, besides promising \$100.00 additional 100 00; Hampton.—Special collection on June 9th. 6 00; Amount previously acknowledged. 262 00; Total. 431 10; June 19th. Woodstock.—Additional per Rev. Thos. Neales. 10 10; Morton.—Per Rev. E. A. Warneford. 14 20; Total previously acknowledged. 281 21; Total. 445 31; S. SCHOFIELD, Treasurer.

THE Synod will meet, (D. V.) in the the School-house of Trinity Church, St. John, on Wednesday, June 30th, next, at 9.30 a. m. The Secretary will be in attendance at 9 o'clock, to receive the assessments from the different parishes.

There will be a celebration of the Holy Communion at St. Paul's (Valley) Church, on Wednesday, at 7.30 a. m., which all members of Synod are invited to attend. This being the year of the Triennial Visitation, the Lord Bishop requests that the Clergy will appear at this service in their surplices, and bring their Letters of Orders with them.

The Anniversary Service of the D.C.S. will be held at St. Paul's Church on Thursday, July 1st, at 8 p. m.

The clergy will please inform their lay delegates of these arrangements; and also that return tickets on all the lines of travel will be issued free, on production of a certificate of attendance and of full fare having been paid one way, to be obtained from the Secretary during the Session of the Synod.

FRANCIS PATRIDGE, B.D., Sec'y.

(To the Editor of the Church Guardian) DEAR SIRS.—Will you kindly insert, for the information of Members of Synod of Diocese of Fredericton, the following Constitution and Rules of a Diocesan Church of England Temperance Society,

which will be submitted for approval to the Synod, at its coming Session, by the Committee appointed at its last Session for that purpose.

Yours truly, F. H. ALMON, Chairman of Committee.

CONSTITUTION AND RULES OF DIOCESAN CHURCH OF ENGLAND TEMPERANCE SOCIETY OF FREDERICTON.

This society shall be called the the Diocesan Church of England Temperance Society.

The object shall be to induce the members of the Church of England in the Diocese of Fredericton, to co-operate for the promotion of habits of Temperance, the reformation of the intemperate, and the removal of the causes which lead to intemperance. It shall also aim to establish Church of England Temperance Societies in parishes and missions where they do not now exist.

The basis of the Society is union and co-operation in promotion of its objects on perfectly equal terms between those who use, and those who abstain from intoxicating drink.

The pledges of the Society shall be as follows:—

Non abstaining pledge. I recognize my duty as a Christian to exert myself for the suppression of Intemperance, and having become a member of this society, will do my utmost both by example and effort to accomplish its objects

Those members who desire to become abstaining members shall also sign the following pledge. I hereby agree to abstain from the use of all intoxicating liquors except for religious purposes or under medical advice.

Members shall consist of all members of the Church of England who sign either of these pledges and subscribe one dollar annually to the society.

The Lord Bishop of Fredericton shall be patron of the Society.

The officers of the Society shall be a President, vice-President, Treasurer and Secretary.

The council shall consist of these officers. The Presidents of the Church of England Temperance Societies in the Diocese, and not more than twelve other members, to be elected at the first meeting of the Society, and afterwards at the annual meeting.

The Council shall have the management of the funds, publications and general business and shall be authorized to frame such bye-laws as they may deem necessary for the working of the Society.

The Council shall meet quarterly for the transaction of business—and at such other times as they may deem necessary. The annual meeting of members shall be held at such times and places as the council may determine.

At the annual meeting reports from the Church of England Societies connected with the Diocese Society shall be read, and all matters affecting the interests of the Association, or the promotion of the cause of Temperance in the Diocese of Fredericton may be discussed.

No alteration or addition shall be made in the Constitution or rules of the Society except at an annual meeting, notice having been given at preceding annual meeting, and then only by a vote of two thirds of the members present.

DIOCESE OF MONTREAL.

(From our own Correspondent.)

WEST SHEFFORD.—The Bishop held a Confirmation here on Thursday 28th ult. Although on a week-day, and a busy season of the year for the farming portion of the community, a large congregation assembled. The Bishop was assisted by the Vev. Archdeacon Lindsay, who in a feeling and earnest manner, addressed the candidates, and by the Incumbent, the Rev. F. H. Smith. Nine persons received the Rite. In the afternoon, Fulford, a small village that received its name in honour of our first Metropolitan, and which possesses a neat brick church, with a properly furnished interior, was next visited, and an evening service held, the Bishop preaching.

Iron Hill was visited on the day following. Here eight candidates were confirmed—four of them adults, two of these had belonged to other communions,

and one had only been baptized on the Sunday before. The Bishop was received with honours. The Lych gate of the Church-yard, the only thing of the kind, perhaps, in the Province, was decorated with maple branches and surmounted with flags, while from the Parsonage windows, north and south, there floated in the breeze banners of the cross, bearing inscriptions of welcome. The Services in the Church were of a very hearty character. His Lordship was assisted by the Rev. T. W. Fyles, the first Incumbent of this Church, and now Rector of Cornwallis, and by Rev. F. W. Smith. The candidates were presented to the Bishop one by one by the Incumbent, his Lordship confirming them sitting in his chair at the Chancel step. An earnest address was given them by Mr. Smith, and, as usual, a most impressive sermon by the Bishop. All the candidates partook in the Eucharist, and about 20 of the congregation.

In the evening, the Bishop was driven over to Knowlton, where he was to Confirm about 16 persons, many of them adults. The Bishop is pushing through his work with extraordinary energy, and with system. He wishes to be able to say that he visits every Mission once a year; and by the knowledge and practical experience he has of the country, if God gives him health, he will be able to do it. He does not desire to spare himself.

The Rev. Louis N. Tucker, Principal of the Sabrevois Mission, is now on a visit to the Maritime Provinces in the interest of these Schools, which are situated on the Richelieu River, about 30 miles from Montreal. He has the following recommendation from his Lordship the Bishop of Montreal:

BISHOP'S COURT. Montreal, June 1st, 1880.

The Rev. L. N. Tucker, Principal of Sabrevois, has kindly undertaken to obtain subscriptions for the French Mission. I warmly and heartily commend his appeal to our friends, and the members of our Church.

W. B. MONTREAL.

The following are the Bishop's appointments for July and August:—

- July 18, Sunday—Hull, Chelsea.
19, Monday—Aylmer.
20, 21, Tuesday and Wednesday—Gardley.
22, 23, Thursday and Friday—Onslow.
24, Saturday—Bristol.
25, Sunday—Portage du Fort.
26-28, Monday to Wednesday—Clarendon.
29, 30, Thursday & Friday—Thoma.
31, Saturday—Allogne.
Aug. 1, 2, Sunday and Monday—Aylwin.
3, 4, Tuesday and Wednesday—Wakefield.
6, Friday—Portland.
8, 9, Sunday and Monday—Buckingham.
10, 12, Tuesday to Thursday—Papi-neauville.
13, 14, Friday and Saturday—Green-ville.
15, Sunday—St. Andrews.
16, 17, Monday and Tuesday—La-chute and Arundel.
19, Thursday—Lakefield.
20, Friday—Mille Isles.
21, Saturday—Morin.

The twenty-first annual Synod of the Diocese of Montreal assembled on the 15th inst., in the church on University street, a larger number of delegates, both lay and clerical, being present than is usual on the first day's proceedings. At 10.30 the delegates attended divine service in Christ Church Cathedral when the Synod sermon was preached by the Rev. Canon Ellgood, of the Church of St. James the Apostle. The sacrament of the Lord's Supper was afterwards administered. The delegates adjourned till afternoon, when the roll was called and the credentials of delegates were examined. The Lord Bishop then delivered his annual address, which was brief and thoroughly practical. The address congratulated the Synod on the state of the church at present, and spoke well for the future.

A GOOD ACCOUNT.

"To sum it up, six long years of bed-ridden sickness and suffering, costing \$200 per year, total, \$1,200—all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit." JOHN WRECK, Butler, N. Y.



Mrs. SARGENT'S letter, the first part of which we publish to-day, will be found particularly well written and interesting.

**ERRATA.**—The following unfortunate blunders have to be noted and apologized for, viz., on page 4, under "The Marriage Laws," read "has been a very important factor" for "have been very important factors"; under "Newfoundland" read "unbounded confidence" for "unfounded confidence"; under "From Nova Scotia to Rapid City" read "bumpiousness" for "bumpishness"; and on page 5, under "We have an Altar" read "Have your correspondents a knowledge of Scandret's 'Sacrifice the Divine Service,' I wonder? for 'Have your correspondents a knowledge of Scandrets? What is this work?' &c.

**OUR LONDON LETTER.**

(From our own Correspondent.)

The opening of Parliament was a dull, colourless affair all through, no life, no interest, and the debate on the Address added very little to our information in any way. The Liberals are in, and the Conservatives wholesale for three years, by pen and tongue, are appropriating that policy in detail with all the coolness they can assume under the circumstances, and eating their own words by the bushel with as much relish as they can, under the circumstances. The Berlin Treaty has been denounced in every possible phrase of obloquy and contempt; and the Berlin Treaty is to form the starting point of Mr. Gladstone's Foreign policy. The Afghan war has been denounced as an iniquitous invasion of the National rights of a free nation. The Afghan war is to be pursued to the bitter end—till all the objects of Lord Beaconsfield have been attained. The scientific frontier has for a couple of years been ridiculed and denounced by every Liberal orator and writer. It is now to be adopted and insisted upon as a necessity to our military position. The annexation of the Transvaal was a blunder—the authority of the Queen is to be maintained even at the risk of war. The war with the Zulus was a wanton attack upon a brave race, who, in resisting us, were doing nothing but standing up for their independence and freedom. It is now to be adopted and defended. The whole Opposition two years ago were demanding the recall of Sir Bartle Frere. He is now to be kept in his position. These were all topics that the Opposition Leader might have turned to good account in the way of reproach, taunt, personal criticism, or invective, but neither Lord Beaconsfield nor Sir Stafford Northcote rose to the occasion, thinking it enough, I suppose, to show their weapons, to let the Ministers see distinctly what could be said, and there to leave it. Lord Beaconsfield made two or three good hits by asking what sort of institutions it was Her Majesty's Ministers were thinking of setting up in Afghanistan—a House of Lords for the Sirdars, a single Chamber, or County Boards? But this was almost the only gleam of the old humour of the Tory Chief, and Sir Stafford Northcote never gratuitously goes out of his way to provoke a quarrel or a scene by taunt and invective.

The Rev. J. S. Hoare, Rector of Mureton, at a recent coffee tavern meeting at Teynham, took occasion to speak deprecatingly of working men's clubs. He held that they infringed upon the interests of publicans, and that they were, in fact, private "public-houses," into which the police could not enter. For these remarks Mr. Hoare has been taken to task this week by correspondents of newspapers who are either promoters of workmen's clubs, or members of them, among these is no less a personage than Mr. Hodgson Pratt himself, who says he has visited hundreds of workmen's clubs, and is able to affirm most decisively that they do not encourage drinking, as represented by Mr. Hoare. Many respectable artisans are found who are very glad to use clubs instead of public houses, but who would not do so if they were "treated like children," and not permitted to have such things as they might choose. The statements published indeed, all seem to show that Mr. Hoare's teetotal zeal has outrun his discretion. The result of using such clubs is, according to such an experience as that of Mr. Hodgson Pratt, that men acquire more temperate habits and learn to drink less. There is no pressure and no obligation to drink, while the company is more

select and the tone and conversation far better than in a public-house. The great aim of social reformers should be not so much to remove external temptations as to destroy the temptation within; to dispose men from evil by raising their moral strength and mental character. No man understood human nature better than Charles Dickens, and he wrote: "Trustfulness is at the bottom of all social institutions, and to trust a man as one of a body of men is to place him under a wholesome restraint of social opinion, and is a very much better thing than to make a baby of him. The rejection of beer in this club, tobacco in that, or what-not in another club, are instances that such clubs are founded on mere whims, and therefore cannot successfully address human nature in the general and hope to last."

The Ven. Archdeacon Woolcombe's charge awakens interest on many points at this moment. The Government is about to throw open the grave yards of the Churches to the Dissenters, and when that is done—if not while it is being done—we may expect to see the Churches also opened. Now, as the Ven. Archdeacon showed, the Church has been immensely extended and strengthened by the voluntary efforts of Churchmen. The Bishopric of Turin is re-established by a magnificent effort of Churchmen. The Government proposes to throw open the Churches because they are National property, whereas the Church is not exclusively national in its source of support. Some distinction must at least be made between ancient endowments and those which are the results of the generosity of modern Churchmen. Wherever a Church and grave-yard have been presented by the piety and generosity of modern Churchmen, the donors have always had reason to suppose that they would be held in trust for Churchmen. We do not know whether Parliament will provide for this class of Churches, but a clearer case of injustice to Churchmen is seen in regard to these Churches than is seen in relation to the general body of Church property. We need say nothing more than the Ven. Archdeacon has advanced in order to prove the extent to which the private means of Churchmen have been used of late years to further the interests of this great and beneficent institution. The almost weekly announcement in the columns of Church papers of restorations, the opening of newly-founded Churches, and the founding of six new Bishoprics within as many years, keep people alive to this fact. We only need draw the inference that some consideration should be given to the donors, and some attention paid to the conditions under which they assumed that their benefactions would be used.

**OUR BOOK TABLE.**

**LYRICS, SONGS and SONNETS:** By Amos Henry Chandler and Charles Pelham Mulvany. Toronto: Hunter, Rose & Co., 1880. Pp. 230. Price \$1.00. To be had of all Booksellers.

This book of Poetry, by Dr. Chandler, of Dorchester, N. B., and the Rev. C. P. Mulvany, of Toronto, has received flattering commendations from the press of Canada, and from competent judges among her literati. Many of the pieces have been published, but the volume will be welcomed by all lovers of Canadian literature, who will be rewarded by finding some graceful pieces, and some showing a high order of poetic talent. The authors have received flattering letters from H. R. H. the Princess Louise, Sir Charles Tupper, and from Mr. Matthew Arnold, of world-wide repute as a writer. Buckley & Allen have the book for sale in Halifax.

**A CATECHISM ON MARRIAGE,** especially with regard to its Prohibition with a Deceased Wife's Sister, by the Rev. Joseph J. Curling, Rural Dean of the Strait of Belle Isle, and Missionary Priest of the Bay of Islands, Newfoundland; with an Appendix, shewing the Divine Authority for the "Table of Prohibited Degrees," by the Rev. Joseph F. Phelps, Precentor of the Cathedral of St. John the Baptist, St. John's, Newfoundland. J. C. Withers, Queen's Printer, 1880.

This pamphlet is for us in Canada at the present time quite a desideratum. It gives concisely and plainly in the form of questions and answers the Scriptural Prohibitions against certain marriages, and shows in tabular form the Relationships Prohibited, the Corresponding Relationships, and the Equal Relationships, so that we have the whole subject in a nutshell. It would be well for the clergy to circulate this little work among their people.

C. C. Norton, Halifax, will have it in a few days. Price 10 cents.



**The PAIN-KILLER**

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

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

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

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WANTED—A Clergyman for Emerson, Manitoba. He must be a good preacher and an active worker. The salary is expected to be at once from \$1,000 to \$1,200. The Church is free from debt, and there is a neat parsonage.

Wanted also, a Graduate in Mathematical Honours in Holy Orders, or a Candidate for Holy Orders, to be a Resident Master in St. John's College, Manitoba, and a member of the Cathedral Mission Staff. Salary \$900 and Board.

In both cases, testimonials and references should be sent to the Rev. Canon Grisdale, St. John's Ladies' College, Winnipeg, of whom further particulars can be obtained. 21-10

**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.

**TO CONTRACTORS.**  
SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for Officers' Quarters, &c." will be received at this office until Friday, the 25th inst., at noon, for Officers' Quarters, Workshops, Hospital, Bakery, Laundry, Ice House and Wood Houses, at the Penitentiary, Dorchester, N. B. Plans and specifications can be seen, and all necessary information obtained at this office, and at the Penitentiary, Dorchester, on and after Friday, 11th instant.

Satisfactory security will be required by deposit of money or bank stocks to an amount of FIVE PER CENT on the bulk sum of the contract.

The signatures of two solvent parties, will be required to be attached to each Tender.

The lowest or any tender need not necessarily be accepted.

S. CHAPEAU,  
Secretary.

Department of Public Works,  
Ottawa, 8th June, 1880.

**LACHINE CANAL.**  
**NOTICE TO CONTRACTORS**  
THE construction of Lock Gates advertised to be let on the 3rd 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. 41-7

**PRIVATE TUITION.**  
A CLERGYMAN WHO IS EDUCATING HIS OWN SONS, is prepared to receive two other boys as pupils. The Rectory is pleasantly situated in a very healthy locality. Home comforts, and the elements of a liberal education imparted at a moderate cost. Special attention given to backward boys.

REV. L. M. WILKINS,  
Rector,  
Bridgetown, N. S.

**SPRING AND SUMMER STOCK COMPLETE!**  
At the Popular Dry Goods & Millinery Stores,  
273 & 275 BARRINGTON STREET,  
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**McMURRAY & CO.**  
Are showing this season, in every department, a LARGER, RICHER, and MORE VARIED Assortment than usual.

**30,000 Yards DRESS GOODS!**  
at all prices from 10c. up.

In all the new Styles and Fabrics, comprising POMPADOUS, Jacquard Figs, Plain, Striped and Damask Satin Cloths, Delaines, Melanges, Amers, Oatmeal Cloths, &c.

Also, Useful Washing Fabrics, in Delaines, Plain, Striped and Fancy Linens; White and Coloured Lawns, Piques, &c. &c.

A splendid assortment from which ladies may select and have made up for their own or children's wear, in

**Our Dress-Making Department,** which continues to give the fullest satisfaction in Fitting, Style, Finish and Charges.

**FASHION PAPERS NOW READY.**

**Costumes and Mantles,** Fashionable Promenade Suits from \$2.50 up.

**DOLMANS & BERLIN SACQUES**  
Some Very Handsome.

**Ladies' and Children's Jackets,** Black and Coloured, Etc.

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Fine Milan, Tuscan, Chip, Leghorn, &c., White, Black, Colored & Fancy.

**ALL THE NOVELTIES!**  
With a large assortment of CHILDREN'S HATS.

**Trimming Silks, Flowers & Feathers,** Ribbons and Laces, &c.

**PATTERN BONNETS & HATS**  
And an Extensive Stock of  
Elegant Trimmed Millinery.

In connection with this Department, we have the First Talent in the City in this line, and our own productions are Choice Specimens of experienced taste and artistic skill.

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"The Cheapest Dry Goods House,"  
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AN UNMARRIED CLERGYMAN can accommodate one or two single gentlemen at a large and pleasantly situated Rectory, at the Sea-side. Candidates for Holy Orders could receive assistance in their reading.

For particulars apply to Editor "Church Guardian," Halifax. 41-10

**TRUTHS.**  
**HOP BITTERS,**  
(A Medicine, not a Drink.)  
CONTAINS  
HOPS, BUCHU, MANDRAKE, DANDELION,  
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

**THEY CURE**  
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkenness.

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Will be paid for a case they will not cure or help, or for anything impure or injurious found them.

Ask your Druggist for Hop Bitters and free Books, and try the Bitters before you sleep. Take no other.

**Hop Bitters Manufacturing Co.**  
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**PURE SPICES**  
**BROWN & WEBB,**  
(LATE AVERY, BROWN & CO.)  
**WHOLESALE DRUGGISTS,**

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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.

Having been Pioneers in introducing and advocating their use in place of the MISERABLE TRASH very commonly sold in these Provinces as Ground Spices. We were the FIRST, and for many years the ONLY packers of really Genuine Ground Spices in Halifax, and with little or no advertising Avery, Brown & Co.'s

**UNADULTERATED GROUND SPICES**  
have come to be recognized in most parts of Nova Scotia as THE BEST.

The result has been the gradual creation of a demand for better Spices, and other packers and dealers have been forced to meet this growing improvement in popular taste by furnishing better goods than formerly.

Still while most grinders profess to supply Pure Spices, they also, send out several inferior grades, thus admitting that they practice adulteration. The recent reports of the analysis of Spices and Foods, by the Inspectors appointed by the Dominion Government have thrown fresh light upon the enormous extent of the adulteration practiced upon Spices. Reference to these reports will show that

**BROWN & WEBB'S SPICES**  
have invariably stood the test, and been reported

**Absolutely Pure Spice.**

The only excuse for the adulteration of Spices is that the price is thus reduced; but this really only benefits the dealer at the expense of the consumer. In reality as the value of Spices depends only on its Strength and Flavor

**The Best is Always the Cheapest.**

Our sale of Pure Spices has increased to a very gratifying extent, and as we purchase the whole Spices in large quantities in the best markets of the world, we are enabled to offer our Genuine Spices at little, if anything, higher prices than are demanded for inferior goods of other brands. Do it understood, however, that we will never sacrifice the QUALITY of our goods to the rage for CHEAPNESS, but will always maintain the standard of purity which has given our brand of Ground Spice the preference wherever it is known.

Our Spices are ground by Steam Power, **On Our Own Premises,** packed in tin-foil packets of 2 ounce and quarter pound FULL WEIGHT, and labelled with **OUR NAME.** They may be had at all the leading retail grocers throughout the Maritime Provinces. We request the favor of a TRIAL of them by any who have not already used them. Convinced that their own merits will secure their continuous use.

**Ground Allspice.**  
**Ground Cinnamon.**  
**Ground Cloves.**  
**Ground Ginger.**  
**Ground Pepper.**  
**Mixed Spices**

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**Halifax.**

## The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN.  
IT IS INDEPENDENT.

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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute and next door to the office of the Clerical Secretary.

### A FEW WORDS IN RESPONSE TO SOME QUESTIONS OF THE "VISITOR"

The *Christian Visitor*, in a recent issue, pays us a graceful compliment in a short article in one column, and belabours us in three articles in another, thus uniting the *suaviter in modo* with the *fortiter in re*. In the course of these articles, he asks us two questions:—

The Rev. Mr. Pentreath is reported in the *Church Guardian* as saying in a sermon on Baptism recently that: "baptizing in the New Testament invariably means merging into a moral condition, never into water." Will he please inform us how he gets a baptism into a moral condition in this passage in Mark 1: 5; "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Or in this passage John 3: 23; "And John also was baptizing in Enon near to Salem, because there was much water there."

We have no desire to enter into the interminable controversy on Baptism, but a plain question deserves a plain answer. *Baptizein* means to merge into a fluid or into a moral condition, and that *abidingly*. We stated that in the New Testament it expresses "merging into a moral condition." It is baptism into Christ, into repentance, into forgiveness, into death, into one body, &c., never into water. Water is used as a sign of that transition which *baptizein* expresses. "Baptism is our spiritual transition into Christ, performed with water as its sign."

Take the first passage. Will the *Visitor* accept John the Baptist's own explanation? In St. Matt. iii. 11, he says: "I indeed baptize you with water unto repentance." If, therefore, he baptized with water as an instrument unto or into repentance in the one case, he did so in the other. The proposition *en*, translated in, is susceptible of various meanings, and proves nothing for or against the mode of his Baptism, with which, at present, we are not concerned. *Enon* being the plural of *spring*, probably took its name from the *polla udata*, the many fountains, translated in our version "much water." John is nowhere said to have "baptized into water," if he had done so, he would have *drowned his converts*. The *Visitor* advises us to read Dean Stanley's article on Baptism. The brilliant and erudite Dean is not considered of much authority on Baptism or many other important doctrines.

If the *Visitor* would like to read something really valuable from our point of view, we recommend him to read, if he has not already, "Baptism tested by Scripture and History," by the Rev. Dr. Hodges, published in New York. It is

the most admirable presentation of facts concerning the subjects and modes of Baptism that we know of.

The other question the Editor puts is this: Referring to a statement made by our correspondent from Moncton, that among those not brought up in the Church of England, there were two Baptists at the recent Confirmation, which was stated merely as a fact, and with no disposition to "crew over" any other body. The *Visitor* asks: Is it true that two Baptists in Moncton have left the Baptist church and been confirmed in the Episcopal church?

One of these resigned her membership in the Baptist denomination a short time ago; the other, though unbaptized, was—by training, family, attendance on the worship, and predilection—a Baptist until of late. Our aggressive friend is not content with attacking us. He gives, in the same issue, a parting shot to the retiring Editor of the *Wesleyan* on that long, drawn out controversy about *baptizein* and the Lexicons. There is no doubt that a great part of the success of the Baptists is due to their persistent hammering away at Baptism. Their presentation of it has many points which are attractive to the popular mind. We, too, attach the utmost importance to the doctrine, but it is only a part of the whole. The undue prominence given to it by our Baptist friends, reminds us of the story of the Presbyterian minister who preached forty-eight sermons out of one hundred on predestination, and in his farewell sermon took the text: "I have not shunned to declare unto you the whole counsel of God."

### THE MARRIAGE LAWS.

We recommend those people who would rashly tamper with the existing Marriage Laws of the Dominion, to ponder well the following reference in the *New York Churchman* to the sad consequences of the lax views which prevail respecting Marriage in the United States, and which Marriage with a Deceased Wife's Sister and others near of kin, have been very important factors in producing.

We are bound to accept the facts as they are presented to us in the marked difference between the moral tone of English society and society in the United States. Not only are Divorces more frequent, but in many other ways is shown the demoralizing effect of holding loose ideas upon the subject.

This is what the *Churchman* says in a recent article:

"The utter confusion of our American State laws as respects marriage creates one of the greatest perils of our civilization; and the Church in her legislation should show herself wisely conservative, and yet fearlessly independent of all civil legislation that violates the law of God.

Clearly, no human law can make that lawful which God's law disallows.

The tendency of American legislation is certainly adverse to all laws designed to regulate matrimony. Divorce is becoming a pestilent curse and scourge of society, and the marriages of uncles with their own nieces are not unlawful nor wholly uncommon in some parts of our country. Are we not taught by such a condition of things to throw the whole influence of our Church into the defence and protection of the sanctity of marriage in a twofold view of the case: as a civil regulation, upholding all restraints upon *incepedit* marriages which the laws have established, and as a divine ordinance, enforcing the simple statement of the Prayer Book and the canons, "that, if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful?"

And as a sad and startling commentary on the above in the same issue it prints the following:—

"It has just been decided by an English judge that 'no foreign court can dissolve an English marriage—the parties being English subjects.' Nor will the law recognize the divorce if one of the parties remains an English subject.

This decision grew out of a flagrant dissolution of marriage by a court in Kansas, the injured wife receiving the terrible intimation that her husband had obtained a divorce from her in that State. Nearer our own city a case of similar kind occurred but lately—a wife receiving a letter from her husband that he had obtained a divorce from her in Utah.

### GETTING THEIR EYES OPENED.

The *Appeal* publishes the following from one of its subscribers:

"Our Reformed Episcopal Church from some cause does not make the progress which its friends expected, and our low Church friends instead of favoring the cause, are quite as much opposed to it, as the extreme high Churchmen. I think perhaps one thing that hurts us is a disposition among the R. E. Church people to legislate too much; people will not be controlled in everything, but will think, act, and judge for themselves. I do not think we have anything to expect from any kind of Churchmen, and the accessions are to be made from outsiders who like a liturgical service with some freedom, and to avoid the extremes of some of the other denominations. There appears to be no way of stopping the progress of High Churchism, 'the people like to have it so' and the adulation of the Bishops is disgusting. The Bishops are the Church."

Judging by their press utterances, the followers of Dr. Cummins are very dissatisfied. They don't grow as they expected. "Low" Churchmen ignore them. The denominations give them the cold shoulder, *except at "union" meetings*. The "outsiders" from whom they expect to gain, are the "discontented," who are dissatisfied anywhere, and will only serve "to add to the wail now going on."

### UNPRECEDENTED SUCCESS.

MR. W. B. SHAW is meeting with increased success in his tour through the Parishes. In the Mission of Greenwich, he secured the large number of 48. To any one who knows Mr. Pickett's Mission this is very gratifying. In Cambridge, aided by the indefatigable efforts of Rev. B. Shaw, he secured the extraordinary number of 140. This is most remarkable success. In Westfield, 47 subscribed, comprising almost every Church family. Our present circulation is nearly 4,000, with several important Parishes still to canvass.

### NEWFOUNDLAND.

We gladly find room for the letter of a Newfoundland correspondent, and we only wish the Bishop of that important Diocese could arrange it so that we might have a regular weekly or fortnightly letter from the Island, and so afford our four thousand readers more frequent opportunities of learning of the work and progress of the Church there.

We have too long ignored the value of the press; while the denominations have used its unfounded influence to spread their peculiar tenets, and to keep themselves and their work constantly under the eyes of their people and of the general public.

We know the reasons which have prompted many in the Church to withhold their support from a Church paper, and we have endeavoured so to learn wisdom from the history of the past as to remove all possible objections to our publication.

Our work is—irrespective of party—to maintain and extend the principles of the Church of England, and to impart a better knowledge of what is being done in the Parishes.

We have quite a number of subscribers in Newfoundland, and we hope to have very many more; and wishing to remove local selfishness, and to bring our people to recognize more and more, as a real thing, our common heritage and our mutual fellowship in the Church, as members of the Body of Christ, we trust we shall be helped to make our efforts successful.

### Correspondence.

FROM NOVA SCOTIA TO RAPID CITY, N. W. T.

RAPID CITY.  
LITTLE SASKATCHEWAN DISTRICT.  
N. W. TERRITORY,  
May 27th, 1880.

(To the Editors of the Church Guardian.)

Sirs,—So many of our old parishioners and friends asked me to write a detailed account of our "experiences" coming out, that I told them the only way I could ever manage a letter to all would be by asking you to insert one in your paper, which we expect to find intensely interesting here. If not too long and stupid, therefore, will you publish my letter?

We left Halifax on Thursday, the 22nd of April, my eldest son, my two little boys and the maid, and very desolate it felt: the only way was not to look as we passed the well-known landmarks and rushed by the beautiful Basin for the last time, for it must certainly be a long while.

Fortunately, we had some dear friends in the train, but I could not help a dread that the rest of our party might not turn up at Elmsdale, where we were to meet, and go on by the Quebec Express at 2 o'clock. However, they all arrived in good time, and we got the luggage checked for Truro, as they could not check through to Chicago from the way stations. At Truro we rechecked for Chicago, and again said good-bye to our friends there, and we felt the "God-speed" from each cheering.

At Amherst we stopped for supper, and there was the last wrench! and we seemed fairly on our way, after bidding good-bye to the last place we knew on the route. Our party consisted of my husband and me, seven children, a man and maid servant, and two young friends of ours, going West like ourselves to take up land. After we got a little over the feeling of desolation, in leaving all we loved behind, we began quite to enjoy the trip. We had very nice guards, who were very kind and attentive, and made us as comfortable as possible all along the Intercolonial.

On Friday morning we were left standing in a snow shed, where it was almost dark for some time; and at length we were told that the freight train, which had gone on before us, was off the track, and no one knew what would be done. However, after four or five hours, the engine came back to us, and ran us up to the scene of the wreck. Except in the *Illustrated News*, I had never seen anything like it! Going through a snow shed the train had run off the line, and there the carriages were piled up, one on top of the other, the roof torn off the shed, bits of carriages, broken rails, all piled up together. Such a wreck! we had to leave our train and walk about half a mile over the roof of the snow shed, on the bank, anywhere, to get to the train they had sent back for us. Then all our luggage had to be carried from one train to the other. It was wonderful to see a short, sturdy old Frenchman, with an enormous box on his back, walking as easily as if it were a feather weight. That delayed us so long, that when we reached Montreal on Saturday morning we found the train for Toronto waiting, so we could only hurry from one train to the other, and I was sorry not to see Montreal.

We went into a railway station at Coburg, and finding there was an emigration office there, we went to the window and asked if the Assiniboine River was open. At first he replied "busy now!" So we waited a few minutes, and then, finding we meant to wait, he looked up and said: "What is it you want to know?" "Is the Assiniboine River broken up yet?" my husband said. "I have no instruction," he said most curtly. "Dear me!" I said, "do you never give any information, except when you have received instructions?" When he spoke more politely. This "bumpishness" in officials, who are paid by Government to give every information and assistance in their power, we found to be very much the rule in that part of Canada; in fact, from there throughout the journey—and as I am sure we looked very respectable people, and not a bit like emigrants, for we had neither a baby nor a bundle, I rather resented it. In Nova Scotia we always found it quite the reverse with officials.

We arrived at Toronto on Saturday night about twelve o'clock, and found our friend waiting for us with a carriage, to

take us directly to his house, and we all fully appreciated the kind welcome, and the rest of being in a house again—though, once we had eaten our supper, I think we all felt bed the greatest luxury we could possibly have, after two nights in the train. On Sunday morning, to our great disgust, we found one of the little ones covered with measles! We thought she had them in Rawdon, but we found that had been Scarlatina, and this, the doctor said, was undeniably measles! Fortunately, our friend's little girl had had them, and they would not hear of our leaving Toronto till our little one was better. We enjoyed the rest there immensely, and were charmed with Toronto; we drove about a great deal, and I was particularly struck with the beautifully kept grounds, round all the public places. The grass was so vividly green there, though our friends regretted that we had not seen the city, with the trees in leaf. The churches are particularly handsome. My husband read in the Cathedral on Sunday evening, and we heard Dr. ——— preach.

We left Toronto again on the Wednesday morning, our little girl being wonderfully recovered, and had no extraordinary adventures till we arrived at Port Huron, the first American station. There, our luggage was ruthlessly opened, notwithstanding the fact of our having a pass from the Custom House officer and the American Consul at Halifax. So, let me warn intending emigrants against the farce of paying two dollars, as we did, for that same pass, which the Port of Huron people only laughed at, as it is utterly useless, unless one's things are going through as bonded freight. I asked them what was the good of paying their Consul two dollars for it, if it was no use, but they seemed to consider it rather a good joke! Our luggage, of course, contained nothing contraband, except, perhaps, some unmade dresses, which, after they had passed our boxes, I told them were there, and that if there was anything to pay, I would give them an order on the Consul! Though, my husband said afterwards, he did not believe they would have passed such a lot of things as he had, twenty-eight boxes, if it had not been for my chaff. I found, as a rule, that these men would do anything in the world for you, if you only made a bit of fun over it; certainly, fun does carry one a long way!

Of all the many places we passed through, I was most impressed with Chicago. Notwithstanding the fact of its being only seven o'clock in the morning, I don't believe there was anybody not in full working order for the day. Such a busy, bustling, handsome town. Every one looking so full of life and business. We had transfer omnibus tickets, which took us through several streets; and the way they pile up the luggage, on huge vans, to transfer it from one station to another, and the way they fling the great boxes about, and trundle them over, and generally break them to pieces, is something most wonderful. Our boxes, even those we had considered strongest, and even unnecessarily heavy, were all, more or less, injured, and had to be re-packed and examined, to insure their getting farther, without quite coming to pieces; and with all the rush and bustle, and general row, there was such a wonderful system of checking—as the luggage had all to be re-checked from there to St. Boniface—that the greatest order prevailed. Yes! Chicago certainly is wonderful.

We arrived at St. Paul's, Minnesota, on Friday morning, and as there were two or three hours to spare, I took a cab, and went to see some friends of mine, who lived a mile or two out of town. They have a charming place there, and most kindly begged us to stay over till the next day, at least, with them. We hardly thought we could manage it, but as some of our luggage had not turned up, they persuaded us that it would be our only hope of seeing it again. And I must say the halt was very delightful, and we all felt better for our comfortable beds and delicious baths,—for oh! the softness of those soft coal trains!! I was talking rather earnestly that evening to my eldest boy—the morning we arrived at St. Paul's—when he suddenly exclaimed, "oh! you have such a dirty face!" Though the Pulman guards were very civil in letting us first-class passengers make use of the washing apparatus in their carriage, it seemed to have so little effect in any case—such a partial effect—that at last we could only console with each other on the blackness of our faces and hands.

St. Paul's is quite a new place, but building up wonderfully, and already has some extremely handsome streets;



but what astonishes me is the wonderful likeness one place has to another wherever you go. We passed through no country, unless it may have been those endless Minnesota Prairies that might not have been bits of Hant's County. I often used to say to my husband, "oh! doesn't that look like Hant's?" or sometimes, so like King's?

E. SARGENT.

(To be concluded.)

THE CHURCH IN NEWFOUNDLAND.

(To the Editors of the Church Guardian: ST. JOHN'S, N.F.L.D., June 14th, 1880.)

SIRS,—As a few words about Church work in Newfoundland may be of interest to some of your readers, and as the columns of the CHURCH GUARDIAN so very seldom contain anything about this important Diocese, I trust to interest them for a short time.

The Church is at present struggling with that difficulty, which is the result of being almost separated from the patronage of the Mother Church in England, which nearly every Church feels to a certain extent that is left to exist by its own exertions—that is "want of means."

In many parts of the Island, where large fields are open for labourers in the harvest, it has been found that means sufficient are wanting to send Missionaries to them. In other Parishes the field of labour is so large that the Minister is physically unable to attend to the wants of all his parishioners, having in some places four and five Churches to attend to, and from fifteen to twenty different harbours to visit; for instance, the Parishes of Trinity, Harbour Briton, &c., where the cry is continually coming forth, "the harvest is ready." On the North shore of Notre Dame Bay, where two large mines are worked, and where last year two ministers of the Church were stationed, and five Churches are situated, the people have not had a minister of the Gospel to preach to them but once for a period of six months. No wonder that the Methodists are on the increase there, where if an energetic minister were placed, plenty of means would be forthcoming for his maintenance. But I have been looking on the dark side of the picture altogether, and now must pass over to the sunny side. Last year many Churches were built throughout the Island, and five or six new Missionaries have been sent to different places, all of whom give encouraging reports of the success of their Missions.

On Sunday, 23rd ult., Ordination was held in the Cathedral, when Messrs Sanderson and Smith were made Deacons, and the Rev. Mr. Baker was advanced to the Priesthood. In the afternoon of the same day, Confirmation was held in St. Thomas' Church, when about 100 candidates took their vows upon themselves. His Lordship Dr. Jones addressed the candidates both before and after being confirmed, and impressed upon them the solemnity of the vows then taken. May God of His infinite mercy give them grace to follow in the footsteps of their Divine Master.

**Guild.**—The Guild formed in connection with the Cathedral still continues to flourish. A Library is established in connection with it, and books of useful information are circulated amongst its members to their advantage. The Reading Room has been well attended during the winter months, where members of the Guild pass many a pleasant hour out of the reach of temptation, which, had it not been for the exertions of Rev. Mr. Murray, who by God's help instituted the Guild, no doubt many of them would have fallen into.

**Cathedral.**—Many persons are employed digging out the earth for the foundation of the rest of that grand structure. I feel proud that the Church has at last made an effort to finish that fine building which will be an honor to God, a beautiful tablet to the memory of the late Bishop Feild, and an ornament to St. John's. I am sure that a thrill of joy must have found its way to the hearts of every member of the Church in St. John's, when last winter notice was given in the Cathedral, that members of the Church were invited to haul stone for the completion of their principal church, and then to see the great pleasure with which persons of all denominations came forward to join in the haul—yes, Messrs. Editors, it was a grand sight to see the members of the different Societies in St. John's, also the crews of our sealing steamers—our hardy fishermen—"the bone and sinew of the country", come forward and join in the grand effort to help finish the Church of England Cathedral. I am sure it was a time that will never be forgotten by Churchmen in Newfoundland.

**Temperance.**—The Church of England Temperance Society is now in full working order in the parishes of St. Thomas' and St. Marys, the former having enrolled about 50 adults males, 30 adults females and 120 Juveniles.

The Cathedral Parish has also made a start. I believe it is the intention of the Diocesan Branch to have a parochial branch in every parish in the Island. Now that the Church has taken up the matter as a body (which I think it was quite time for it to do) may the special means put forth to check the great evil of intemperance—the effects of which is felt by every person in the country—be endorsed by the Great Ruler, and by His Almighty guidance, may the Society flourish in all parts of the country, and may the time come when intemperance shall be banished from our "sea girt Isle."

It is a great pleasure to look forward to the Saturday evening meetings of the Reform Club, on the platform of which our Bishop and Ministers, and persons of all Protestant denominations, meet on a common footing, to unite their efforts to put down the custom of using strong drink. Union is strength—and may they long continue to be a strong band of brothers in the great and noble work of "raising the fallen, and saving others from falling."

Hoping, Messrs. Editors, that you will pardon me for the length of this letter, I remain yours, &c.

R. N. R.

FRENCH MISSION-SCHOOLS SABREVOIS, P. Q.

(To the Editors of the Church Guardian)

SIRS,—May I ask for a short space in your widely-circulated paper to make known to Churchmen of the Maritime Provinces, whom I may not be able to reach with my voice, some facts connected with the work in which I am engaged. I purpose visiting the most important places in these Provinces to make known my work, and to solicit support. We are indebted for much sympathy and much substantial aid to friends of the cause of Missions in Nova Scotia and New Brunswick. Under the patronage, and receiving the warm support of both the late and the present Bishop of Montreal, our circle of friends and our circle of usefulness are yearly increasing. But we would have our work more widely known, and we would enlist the prayers and the alms of a still wider circle. Our cause is a national one, and we would have it espoused by every Churchman in the Dominion. The movement has been marked by zeal and wisdom on the part of its promoters and their agents, and has been blessed with wonderful success in every stage of its progress. Broadly stated, it is an effort made by earnest members of the Church of England to present the claims of a purer and more Scriptural Creed, of a simpler and more Apostolic form of worship to our fellow-countrymen of French origin, who, we are persuaded, "have a zeal for God, but not according to knowledge," and whom we would lead to a "more excellent way."

On the present occasion, I will limit myself to a simple statement of the labors, as far as they can be told, and the results, as far as they can be tested, of our last school term in Sabrevois. Though the term opened in October last, under every disadvantage, before many weeks were passed, no less than thirty-eight pupils sat down to our daily board and to our daily instructions. Of these, by far the greater number were the offspring of Roman Catholic parents or of mixed marriages.

The Principal himself is an old *élève* of Sabrevois, who would certainly not, humanly speaking, be a clergyman today, and who might not even have received the rudiments of a liberal education, but for the facilities offered by Sabrevois. My assistant in the College, Mr. Larivière, is a very promising young man, and is, in a two-fold sense, the fruit of Sabrevois. Induced to leave the Church of Rome by one who was himself a convert, a pupil and an agent of Sabrevois, he has achieved marked success as a student and as a teacher, and purposes entering McGill University next fall, with a view to the Ministry. I am no

prophet, but I venture to assert that McGill will be as proud of him four years hence as Sabrevois is to-day.

My assistant in the girls' school, who performed the double duty of teacher and matron, is also of R. C. parentage, and has been, on account of her faith, almost entirely shut out from communion and fellowship with her family and her friends. Her history is a most romantic one. She has been forced to resist, almost unto blood, against every species of vexation and petty persecution, and even forcible attempts at conversion and kidnapping. And the work among our pupils has been eminently satisfactory, coming as they do from different classes of society, and being of all ages—from ten to twenty-four—and holding all the grades of talent and acquirement—from dullest to genius, and from the alphabet and the multiplication table to the rule of three, equations and syntax: the problem of controlling, training and educating them, is one of serious difficulty, but of splendid promise. The progress which some have made in secular subjects is very remarkable. The second class under my charge began with Latin declensions in November last and left off in May, at the thirteenth chapter of the first Book of Caesar. They also did the first Book of Euclid, and as far as quadratic equations in Colenso. And when it is borne in mind that these self-same pupils were wrestling with the difficulties of all the elementary subjects both in English and French, at the same time, it will be admitted that their progress was somewhat unusual. I had also the pleasure of seeing many satisfactory indications, in their conduct, that they were morally and spiritually benefited by our efforts, as well as intellectually. I need only mention the fact that on the 24th of May six pupils of French origin were confirmed—pupils who, I had reason to know, fully understood and realized the meaning and importance of the step they were taking. One of our pupils proposes entering the law, another the medical department of McGill University, while a third enters the Model division of the Normal School. One hour of each day was devoted to Scripture study. We went over, and as both written and oral examinations proved, in a thorough and satisfactory manner the Book of Genesis, the Church Catechism, and a portion of the Thirty-Nine articles. And the principles by which we were actuated in the whole management of the Schools were the endeavor to combine comfort with economy; the neglect of no means, no effort to improve, to chasten and to instruct, the desire to blend together faith and works, prayer and labour, firmness and kindness, purity of doctrine and consistency of life, moral and intellectual training, and the determination, like St. Paul, to know nothing among them save Jesus Christ and him crucified, and to rear the whole structure of life, of duty, of labour, and of success upon the old and firm foundation of faith in God, and love for Christ and for the brethren.

After a careful estimate I can state that the cost of supporting a pupil at our Schools is about \$40 per annum. Friends of the work could not find a more direct aim and object to strive for, and could not more effectually aid us, than, by personal and combined effort in raising this sum, which would be given to needy and deserving cases, and which would induce personal relations between the recipients and the donors.

L. N. TUCKER,

Principal Sabrevois School. St. John, N. B., June 10th, 1880.

HAVE WE A PRIESTHOOD?

(To the Editors of the Church Guardian.)

SIRS,—Does not your correspondent "Philecclesia" forget or ignore the fact that "Hierous" is nowhere used in the New Testament as an official designation of the ordained minister of Christ? Did not the judicious Hooker call Priest, as used by us, "Presbyter, writ short"? Does Presbyter mean "Sacerdos"? If it is not its equivalent, then the teaching of our good friend "Philecclesia" would seem to be misleading, as I believe it most certainly is.

While it is in accordance with "the mind of our Church" to retain the word "Priest" for him who is admitted into the second order of the sacred Ministry, the Rubrics of our Communion Office bring us to the "Table," the Lord's Table, not the Altar.

And then the teaching of the Epistle to the Hebrews seems explicit: "If He,"—

our High Priest after the order of Melchizedec—"were on earth, He should not be a Priest." "Hierous" in the Greek His offering was sufficient and complete. In making that sacrifice, He trod the winepress alone. It has not and cannot be repeated.

St. Paul, in writing to the Corinthians, says: "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." To us is committed the "word" and "ministry of reconciliation" as ambassadors of Christ.

Much might be added. Let this suffice for the present.

EVANGELICAL CLERGYMAN.

WHITSUNDAY OR WHIT-SUNDAY?

(To the Editors of the Church Guardian.)

SIRS,—I observe, in a recent issue of your paper, the discussion of Whitsunday vs. Whit Sunday is revived.

The following thorough handling of the subject, from the *Church Eclectic* may not be out of place.

L. A. H.

Andover, N. B., 5th June, 1880.

The *Eclectic* of August last derived Whitsunday, as does your correspondent, from Pentecost, through the forms of Pfingsten and Whingston, disputing the origin "White Sunday," (1.) because that is one of the names of Low Sunday, and (2.) because the Whitsun color is red.

To this the writer in the present month answers: "AS PER CONTRA to the above, it is worth noticing that at least five northern languages have the same alternate or double designation, Pentecost and White Sunday, for the Festival of the Descent of the Holy Ghost, to wit: the English, Anglo-Saxon, the Dansk, the Norsk, and the Icelandic. Liddell, in his Icelandic and English Lexicon, says the Svensk or Swedish had also originally the same twofold nomenclature. The Anglo-Saxon employed Pentecosten and Pentecosten Daeg for the first, and Hvita-Sunnun Daeg (White Sunday) for the second. Both names are given in all the Anglo-Saxon Lexicons, and both are traceable, in parallel lines of perfectly distinct use, with unimportant modifications of spelling, through the earlier and later English literature, down to the present day. The Dansk has Pinte or Pinte-dag for the first, and Hvite Sunday (White Sunday) for the second, of precisely the same distinct derivation and significance. The Norsk has Pius or Pivstad, i. e. Pentecost or Pentecost-tide for the first, and Kuit-sunn or Kuitsunn-dag, from Kuit, white, and Sunndag, Sunday, for the second. In the same way, the Icelandic employs Pikkis and Pikkis dagr, i. e. Pentecost-day and Pentecost-days for the first, and Hvitr-dagr, White-day, and Hvitr-sunnudagr, White Sunday, for the second. Liddell also gives the Icelandic forms, Hvita-dagar-vika, White-days week, Hvita-dagar-helgi, White-days feast, and Hvita Drottins-dagr, White Lord's Day.

The following is Liddell's explanation of the ecclesiastical use of the word hvita, white: "At the introduction of Christianity, new converts, in the week of their baptism, used to wear white garments, called hvita vadir, white meeds, as a symbol of baptismal cleansing. The Sagas contain many touching episodes relating to neophytes, especially such as were baptized in old age, who had died whilst still in their white meeds. Runic tombstones often record this fact. Hvitr-Kristr, White Christ, was the favorite Icelandic designation of our Lord. The great festivals, Yule, Easter, and Pentecost, but especially the latter, were the principal seasons for Christening. In the Roman Church, however, Easter was the more usual time. Hence the Sunday after Easter was still with them a Sunday in white, DOMINICA IN ALBIS. But in the Northern countries, partly owing to the cold weather of Easter, the nearly two months later Pentecost, which was also the birthday of the Church, seems to have been preferred for baptisms and ordinations. Hence Pentecost derived its other name from the white garments, and was called the White-Days and the White-Days-week."

To the above from Liddell, we may add that the corresponding German name, Weisser-Sonntag, White Sunday, was also applied in Southern Germany to the Sunday after Easter, Low Sunday, for a similar reason.

It is certainly a corroborative circumstance in favor of our English White Sunday as the true derivation, that while in Southern and Middle Europe, the epithet "IN ALBIS," in white, was fixed upon the whole Easter Octave, in the colder countries of the North, it was used as

descriptive of the near Midsummer Paucocost. Not a single trace is to be found in either of the seven languages now mentioned, judging by their most copious and exhaustive lexicons, of any compounding of the two names together, or derivation of the one from the other. And yet, if the Pfingsten-Whingston theory were sustainable in English, it ought to be sustainable in all the rest. It is quite true that red is the correct color for White Sunday, according to the present and mediæval Roman use; but it is scarcely worth while to ignore history and disturb etymology in order to support it.

"N. H."

WE HAVE AN ALTAR.

HEB. xiii: 10.

(To the Editors of the Church Guardian.)

SIRS,—Have your correspondents a knowledge of Scandret's? What is this work—"Sacrifice the Divine service"—I wonder?

There are two ideas upon which Public Worship appear to be moulded.

1. Regarding the benefits resulting to the worshippers themselves.

2. Lifting the thoughts from self and fixing them upon God.

There are those who go to service and receive edification and instruction; they have souls to be saved, and they want to know how to save them; they are glad to listen to the sound of the blessed Gospel in all its fulness.

These can get what they want if they can pay enough to secure so many square feet of church room for their special use, in which, fenced round from the poor sinners, they can listen to the preacher of their choice, whose week's study it has been to stir and excite the feelings of his congregation into a religious frame of mind.

Prevalent as this is, there are exceptions; there are those who go to a place of worship, because they believe special acts of homage and worship are due from them to God; that such acts are well-pleasing in His sight; that He requires them at their hands; that they have duties towards Him as well as benefits to receive from Him.

Of course these two sets of people are not always to be divided by a strong line of demarcation. There is a neutral ground between the two, which seems to subdue the violence of the contrast. But the two ideas do exist, and they show themselves very strongly in the interior arrangements of the buildings used for Divine Worship. Go into a church or meeting-house where the chief feeling is personal edification and instruction, and we find the object expressed unmistakably. The pulpit will occupy the most prominent position; the pews will be arranged for comfortable hearing. The Lord's Table (or Altar) generally put out of sight; and consequently the services there performed are "occult" to a great degree.

But, besides the building, the services of the Church are very awkward under such circumstances. These were certainly not intended for mere listeners, but for worshippers. They imply the use of posture, a common united action, simultaneous movement, voices of the multitude using the same words of prayer and praise; and unless they are so used, the meaning and beauty of our services are lost.

I would not disparage preaching; this would be to show great ignorance of Church History and the human mind. Earnest preaching of truth ought to command our respect and gain our best attention. But I would protest against mountebankism in the pulpit—amusing sermons, which aim at no definite result. Against such I trust all your readers are prepared to contend for the principle embodied in the heading of this letter,—"We have an Altar;" we ought to maintain that Divine Worship is a higher and more important matter than preaching; the one is the essence of religious services, whereas the other is a useful adjunct to them. Christian antiquity bears us out in this view. But we may further appeal with confidence to God's Word written, and we shall there find the sentiment embodied in the words, "We have an Altar," that Christian worship is the offering of something to God; we shall find this admitted in a way which scarcely admits of doubt or discussion.

With your permission, Gentlemen, I will resume this subject next week, as I feel I have already filled more space than should be allotted to one letter in the paper which you so impartially edit.

Yours, &c.

J. H.

Liturgical Department.

ST. JOHN BAPTIST'S DAY, JUNE 24TH.

Behold the Lamb of God, that taketh away the sin of the world. St. John i. 29.

Judas' desert heard a sound Of one that cried aloud, They flock'd the holy John around, With sin and sadness howl'd.

Lo, 'mid that guilty company A sinless Lamb drew near, His blood alone that crowd can free. From guilt, and shame, and fear.

Before the Sun, a taper dim, John stands, and meekly pleads, Nor pours the hallowing wave: of Him The Baptist washing needs.

But to obey his God 'tis meet, Though He Himself depress, Prepar'd all fulness to complete, Perfect in righteousness.

Great confessor and heralding, Thou Baptist of the wave; The Baptist He of living fire, 'The secret soul to lave!

To Him, who wash'd us with His blood,-- As hath been heretofore,-- To Father, and to Spirit good, Be glory overmore!

I have need to be baptized of Thee, and comest Thou to me. St. Matt. III. 14.

THE CHURCH THAT GREW OUT OF ONE BRICK.

By A. L. O. E.

Gunga Ram, Ya'kub, and Isa Das were three poor ryots who lived by their daily toil, and earned scarcely more than enough to supply their families with the bare necessities of life. These men were neighbors and friends; they had heard at the same time the gospel preached by the good pastor Ghopal; on the same day they had received baptism from his hand, and professed their faith in Christ as the Lord. Whosoever one of these ryots was seen, it was certain that the other two would not be far distant. And yet, though the three were all Christians in name, toiled in the same field, and led the same kind of life, He who readeth the heart saw as much difference between them as between the diamond which shines in a rajah's diadem and the pebble which the coolie tramples under foot.

One morning Gunga Ram, Ya'kub, and Isa Das, on their way to the rice field, passed close to the spot on which their pastor, Ghopal, by the aid of the Sahib Log, had been building a church. Money had come from praying people in England, and brick by brick the church had risen, until only the roof was wanting. Then there came heavy rains; the river swelled and rose, and overflowed its banks. The storm beat against the unfinished building, and the labor of months was swept away in a day. The rain ceased, the river flowed again in its usual channel; but where a church had been rising, alas, there were now but ruins!

Gunga Ram, Ya'kub, and Isa Das stood gazing upon those ruins, sorrowful to see the destruction wrought by the flood.

"The heart of the Padre Ghopal will be exceeding sad," said Isa Das. "It was his joy day by day to see his church rising, and to think of the time when he should gather in his people as a shepherd gathers his flock."

"He will build up the church again, and build it more strongly, said Ya'kub.

"Alas! my friend, where shall the money come from?" cried Isa Das. "I heard Padre Ghopal say but yesterday, with tears in his eyes, that he fears that he can get no more rupees from England. The Collector Sahib, who gave thirty gold mohurs, has gone from the station; and Manton Sahib, who fills his place, has refused to give even a pice."

"Manton Sahib is very stingy!" cried Ya'kub. "He has a grand bungalow, fine carriages and horses, and feasts like a prince; he could give many gold mohurs and not miss them. Why does he not help to build up our church?"

"Manton Sahib told Padre Ghopal that the people should build one for themselves," Isa Das made reply.

Then his companions shook their heads, and said bitter things against the Sahib who cared not to help such a good work.

"How can we who are so poor build a church?" exclaimed Ya'kub. "We live in small huts, and seldom eat any thing better than rice and fruit. I have really not enjoyed one good satisfying meal

since the marriage of my younger brother, two years ago." Ya'kub sighed at the remembrance of that great feast—the rich dishes, the pastry, and the sweetmeats: for a feast was to Ya'kub the greatest of joys, and he knew not when he should taste such another again.

"If I were a rich baboo," said Gunga Ram, "I would give a thousand rupees to Pastor Ghopal for his church."

"If I were a great rajah," cried Ya'kub, "I would build a church all by myself, and make it as grand as the Taj!"

"I shall never be either baboo or rajah," said Isa Das thoughtfully; "but though I am only a poor ryot, I should like to put one brick in that church," and he looked, as he spoke, at the ruins.

"What is thy meaning?" asked his companions.

"O my brothers," replied Isa Das, "did not the Pastor Ghopal preach yesterday on the words of the Lord Jesus: 'It is more blessed to give than to receive' (Acts xx. 35). When I heard him I said in my heart, 'Is that blessing kept for the rich; shall not the poor give something also?'"

"They cannot give," cried Gunga Ram, to whom his pice were dear as the drops of blood in his veins.

But Isa Das did not appear persuaded of the truth of these words. "Do you not remember," said he, "how, when the Lord Christ stood in the temple, and saw rich men casting into the treasury of God much gold and much silver, and then a poor widow casting in two mites, He said to His disciples, 'This poor widow hath cast in more than they all' (Luke xxi. 3). The Lord excepted the offering of her who had little to give, but gave from the heart. I should like to put one brick in that church!"

And before Isa Das left the spot with his two companions, his wish had formed itself into a silent prayer. "O Lord, Thou hast said it is more blessed to give than to receive; help me to win that blessing. Thou dost love the offering of the poor; show me the way to offer something to Thee!"

The three men, Gunga Ram, Ya'kub, and Isa Das, soon reached their place of labor—a rice field that bordered on a great river. On the other side of the broad waters they could see the bungalow to which Manton Sahib had come but the week before. It was a large well built bungalow with white pillars, and was partly hidden by the mango trees and the tall palm trees which grew in the compound around it.

"See!" cried Gunga Ram, pointing towards the river; "there is some one on horseback trying to cross the waters."

"It is a stranger; he knows not the ford," said Isa Das.

"If he wish not to be carried away by the stream," observed Ya'kub, "he must turn his horse's head more to the right."

Isa Das lifted his voice and shouted, "To the right—to the right!"

Perhaps the stranger did not hear him; or hearing, paid no heed to the warning of a poor ryot.

"It is Manton Sahib himself," exclaimed Gunga Ram, "I know him by the red beard and long hair."

"He will be drowned," said Ya'kub.

"See! his horse has lost his footing already, and is plunging madly into the midst of the foaming waters. The Sahib will be carried away by the current, and drowned!"

"Let us hasten to his help!" cried Isa Das; "we know the ford well, and could find it even on a starless night."

"And we can swim like ducks," added Ya'kub.

"If we save the Sahib, we shall have a great reward!" cried Gunga Ram, as he eagerly hurried after Isa Das, who had already plunged into the swollen river.

All the three men battled with the waters; all three hastened to save a drowning man; all three risked their lives to do so. The act was the same, but the motive different. Gunga Ram thought of praise and reward; Isa Das thought of the words of the Lord—"Inasmuch as ye did it, ye did it unto me."

Before the three ryots could reach the spot where the horse had lost his footing, the commissioner was almost drowned. The rush of waters had borne him out of his saddle; only one of his feet was yet in the stirrup; the rein had escaped from his hand; he was clinging for life to the mane of the struggling horse, of which only the head could be seen above the torrent. The Sahib had scarcely even power to shout for help; but in his great need help was at hand. Ya'kub seized the rein of the horse; Gunga Ram gave his powerful aid; while Isa Das sup-

ported the half-drowned man, and assisted him to recover his seat in the saddle. With violent efforts, and with both difficulty and risk, the three ryots succeeded in bringing both the horse and his gasping rider safe back to the side of the river.

As the horse struggled up the bank, with clefted mane and streaming flanks, Manton Sahib uttered a few words which were not addressed to the ryots, and which they could not understand. Isa Das thought, and perhaps thought rightly, that the Englishman, in his own language, was thanking God for preservation from death. The Sahib shook the drops from his dripping hair; his solah topes was floating far away down the river; he had lost it in the desperate struggle for life. Manton patted the neck of his trembling horse; then turning towards the ryots, addressed them in their own tongue—

"Brave men; you have done a good service, and shall not miss a reward. Follow me to my house."

"As your highness commands," replied the three ryots at once.

"This is a fortunate day for us," exclaimed Gunga Ram, as the three men followed the commissioner towards his handsome bungalow; "we shall be poor ryots no longer; we shall no more have to earn our rice by the sweat of our brows."

"We will eat something better than rice," cried the feast-loving Ya'kub. "In hopes of good food, I seem already to feel myself growing fat as a baboo!" and he patted his breast.

When the commissioner reached his house, he called aloud for his bearer, and gave command that money should be brought. A bag of silver was quickly placed in the Sahib's hand; and before he dismounted from his horse, Manton drew from it three rupees, and gave one to each of the men.

The ryots made low salams as they took the pieces of silver, and then together they turned from the commissioner's house. But the worm of discontent gnawed at the heart of Gunga Ram.

"Does the Sahib value his life but at three rupees?" he muttered. "One rupee is not worth the wetting of my waist cloth!"

Ya'kub laughed at the disappointment of his companion. "One rupee will at least buy a right good dinner!" said he. "No work to-day for me. I will hasten off to the bazaar, and have once more such a feast as that of which I partook when my younger brother was married."

"Oh, thou man, without wisdom!" cried Gunga Ram, as he tied up his piece of silver in the end of his waist cloth; "thou wilt not surely spend all thy rupee on one meal!"

But Ya'kub was already beyond hearing of the voice of his friend. It was as if the savory fragrance of the coming feast were drawing Ya'kub on from afar. He hastened his steps, even as the thirsty camel doth in the desert when he smelleth water, and rusheth towards the well. "Thou wilt not spend thy money thus?" asked Gunga Ram of Isa Das.

Isa Das smiled as he made reply:—"No; I will not thus spend my rupee upon feasting;" and he thought, but he spake not his thought aloud—"The Lord hath already heard and answered my prayer. I, even I, a poor ryot, will put one brick in that church."

\*Husbandmen.  
†A small copper coin.  
‡A very beautiful marble building in Agra.

(To be Continued.)

HOW A VERY LITTLE GIRL TAUGHT HER FAMILY TO SAY GRACE.

A sweet little girl, four summers old, is a great favorite with her father, and mother, and brothers. The brothers, of course, set much store by their only sister.

Now it came to pass, not long ago, that this little girl made a visit of a few days, at the house of a friend whom she call "Aunt." Besides enjoying the visit, our little friend was much impressed by the custom of having grace before meals, which was not observed in her father's house.

The first time that she sat down to dinner, on her return home, the carrying was beginning as usual, when our little four year old missionary startled every one present, by saying, in her highest key, "We can't begin to eat till we have had grace!"

The astonished father laid down the carrying knife, and asked what was the matter.

"Why," said the little girl, "you have

not said grace. Aunt Clara always says it."

The bewildered husband looked across the table to his wife, with a mute appeal, as much as to say, "Do help me out of this scrape?"

The wife shook her head. "Very well," persisted the child, "brother Albert must say grace, then, if my papa and mamma will not. We can't eat till we have had grace. Aunt Clara always says it."

And so the ice was broken, and Albert said grace in a reverent tone.

Let us hope that the custom will be kept up always, after this good beginning, and may the earnestness of the little girl quicken the sluggish conscience of the householders in our land.—J. N. N., Episcopal Register.

DEVOTION AND PRAYER.

Avoid, as much as may be, multiplicity of business. Neither the innocency nor the goodness of the employment will excuse us, if it possess our hearts when we are praying to God.

When our Lord bade us take no thought for the morrow, He intended to hinder those cares and fears which are apt to distract our devotion, which are the more unreasonable, because they never can change the state of things. Never be curious to know what passes in the world, any further than duty obliges you. It will only distract the mind, when it should be better employed.

Never intermit devotion if you can help it. You will return to your duty, like Samson when his locks were cut, meek and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses to see whether your heart goes along with your lips. They whose hearts desire nothing, pray for nothing.

Give me, O God, the spirit of true devotion, such as may give life to all my prayers, so that they may find acceptance in Thy sight, for Jesus Christ's sake. Amen.—Selected.

In an article on the "Book of Common Prayer," in the London Quarterly Review for April, the English translation of the Roman Breviary lately published by the Marquess of Bute is thus referred to:—

"We speak of the Breviary; but it is not without significance that the book which Lord Bute has given us in English is in fact the Roman Breviary, and not one which belongs as a native to this country. We have already explained that England ever had, and tenaciously held fast, her own uses: so did the Gallican Church in her best days; but now the Roman Breviary, which our forefathers would not have suffered to displace the use of Sarum, or Bangor, or Hereford, or York, is the book which is carried in the hand of those who would bring us back to the unity of the Roman Catholic Church.

"The translator expresses the hope that 'if the book should fall into the hands of persons who are not Roman Catholics... it may at any rate be the means of softening some prejudices.' We trust it may; prejudices should always be softened if possible; but if it be meant that the book is likely to persuade members of the English Church to become Romanists, or to conclude that after all the differences between the two Churches are trifling, we trust that no such result will follow, nor do we think it probable. When the reader of the Roman Breviary finds that it contains such stories as that of the leprosy of Constantine and the bath of children's blood, a recognition of the fictitious letter from Pope Marcellus, in which the primacy of the Church of Rome is affirmed, such miracles as that of the blood of St. Januarius, such additions to the services of the Church as that for the Immaculate Conception of the Blessed Virgin Mary, lessons taken from Papal Bulls, together with many familiar errors which the Church of Rome has done its best to stereotype, and against which the Church of England has for centuries protested, we think he will scarcely be tempted by the perusal of the Roman Breviary to desert the wholesome and truly catholic teaching of the Church of England's Book of Common Prayer."

IN MEMORIAM.

The Church of the Diocese of Nova Scotia has lost within the last few days two of her best known and most highly esteemed members. One, that aged Priest and man of God the Rev. J. C. Cochran, D. D.; the other, a layman almost equally aged, C. B. Bowman Esq., of Windsor.

Dr. Cochran's life was truly a laborious and faithful one, both as regards his identity with the promotion of every object of any note within the Church for the past half century, and also in connection with almost every work of charity and philanthropy in the city of Halifax.

Mr. Bowman was well known as a delegate for many years to the Synod, and as a member of the Endowment and other important Committees. The Rev. Dr. Bowman, Rector of Parrsboro', and Maynard Bowman Esq. of Halifax, are sons of the deceased.

We shall publish a more extended notice of Dr. Cochran's life and labors next week.

SUBSCRIPTIONS RECEIVED.

Mrs. Phoebe W. Wetmore, Clifton, do. D. W. Paddock, do; Mrs. Catherine Moore, Kingston, do; Mrs. Albert McClary, do; R. W. Wetmore, Clifton, do; Mrs. DeVerber, Lyon, do; S. Canwort, Cambridge, do; James Porter, do; Johnson Y. Springer, Upper Jemseg, do; Mrs. L. Cady, do; Richard L. Gunter, McGregor's P. O.; Miss Maggie E. Robertson, do; William B. Taylor, White Cove, do; Stephen B. McIntosh, do; R. Orsard, do; Joseph Thompson, Mill Cove, do; Mrs. Thomas Carmichael, White Point, do; Wellington Cox, Cambridge, do; Charles M. Robinson, do; James S. Robinson, do; A. M. Carpenter, do; John Robinson, do; Mrs. Robert Cossolone, Gibson, do; Mr. Wise, do; John Peppers, do; J. E. Smith, St. Mary's Ferry, do; George Cox, Little River, do; Joseph Oldham, Southampton, York Co., N. B.; David McEwaine, Norton Dale, do; Rev. R. Mathers, St. John, do; Ernest Welsh, Charlottetown, P. E. I.; J. Chappell, do; Mrs. C. J. Anderson, French River, do; W. E. Bagnall, Charlottetown, do; Mrs. E. J. Smith, Shelburne, N. B.; Mrs. Chipman Smith, do.; Judge Botsford, Moncton, do. (2), Mrs. Weldon, do.; Rev. Canon Medley, Sussex, do (2); Miss Gilpin, Annapolis, N. S.; Rev. Wm Greer, Ormococt, N. B.; Rev. G. H. Sterling, Mangerville, do.; Mr. Currie, do; F. A. Hubbard, Barton, do; Arthur Lawrence, Windsor, N. S.; John Hatch, do; John Phillips, do; W. K. Dimock, do; William Hallett, Truro, do; Mrs. Geo. Romanz, Londonderry, do; William Hunt, Marshalltown, Digby Co., do; James Hudson, Stellarton, do; John Wentworth, do; John Willis, do. (2); Enoch Hill do; Henry Haddon, do; F. Drake, New Glasgow, do; Harry Townsend, do; Geo. Sterling do, (2); Rev. G. O. Troop, Halifax, do; E. M. Hoyt, St. John, N. B.; Rev. Dr. White, Shelburne, N. S.; (2) Geo. J. Hoyt, Weymouth, do; Isaac Francis, Kingsclear, N. B.; Dr. Towashend, Parrsboro, N. S.; Capt. Townshend, do; W. F. Jones, do; Rev. Dr. Bowman, do; Mrs. Dr. McCawley, Halifax, do; Rev. Simon Gibbons, Cape Breton, Rev. C. E. Wiggins, Shelburne, N. S.; Wm Gossp, Halifax, do; Rev. F. A. Smith, New Liverpool, Quebec, Mrs. Hugh Ritchie, do; Geo. Atkinson, do; Mr. E. C. Benson, do; Rev. C. E. Willett, Windsor, N. S.; (2); Robert Percival, Council Bluffs, U. S. A.; John Percival, Webster Grove, St. Louis, Mo., do.; Thomas Oliver, Greenfield, Carleton Co., N. B.; Robinson Longstaff, Chester, do.; Albert D. Parlee, Middle Simonds, do.; Rev. LeB. McKiel, Keswick Ridge, do.; George Sutherland, Spryfield, Halifax Co., N. S.; James E. Dimock, Halifax, do.; Mrs. J. R. Pollard, —; Mrs. R. Pooley,

Births.

WILMOT.—At Yarmouth, N. S., June 19th, the wife of Lieut. F. Eardley, Wilmot, R. N., of a son.  
ROCHFORD.—On the 2nd inst., at the Parsonage, Poplar Point, Manitoba, the wife of the Rev. Edward Rochford, Incumbent of St. Anne's (and formerly of Poona, Bombay), of a daughter.  
TIPPER.—At Birkenhead, England, April 28th, the wife of Henry Grendon Tipper, Esq., of a son.

Marriages.

SAUNDERS—RAY.—At Clementsport, on the 30th May, by Rev. W. M. Godfrey, Capt. Henry Saunders, and Miss Emma Alberta Ray, second daughter of W. H. Ray, Esq., all of Clementsport.  
DOLE—BEEK.—At Christ Church Cathedral, Fredericton, on Wednesday morning, 16th inst., by His Lordship the Most Rev. the Metropolitan, assisted by the Rev. Finlay Alexander, Sub-Dean, Augustus K. Dole, of Bangor, Maine, to Mary, daughter of James S. Beek, Esq., Auditor General of the Province of New Brunswick.  
BRUNDIGE—DAVIS.—At Spring Hill, June 13th, by the Rev. E. H. Ball, Mr. Rufus S. T. Brundige, of Spring Hill, to Miss J. Maud Davis, of Lynn, Colchester County.

Deaths.

COCHRAN.—At Halifax, N. S., on Sunday morning, the twentieth day of June, 1880, the Reverend James Cuppage Cochran, D. D., in the 82nd year of his age.  
SWEET.—At the Rectory, Kilmacow, Nr. Waterford, Ireland, on May 31st, the Rev. J. E. Sweet, M. A., for many years Rector of the Parish, and the father of the Rev. J. H. S. Sweet, Rector of Dalhousie, N. B., aged 61.



The Week.

HOME NEWS.

The Annual Encaenia of King's College, Windsor, takes place to-day.

It is rumored that a Swedish company is about to establish a fishing station at Louisburg, C. B.

Mackerel have struck in at St. Margaret's Bay, Halifax County, and netters and seiners are making good hauls.

Toronto, June 19.—The Grand Jury this morning found a true bill against George Bennett alias Dickson for the murder of Hon. George Brown.

Montreal, June 18.—The Grand Trunk receipts for the week just ended show an extraordinary increase of \$44,860 over the corresponding week last year.

THE Hall Bros., operating at Fifteen Mile Stream, Pictou County, N.S., recently realized 300 ounces of gold as the result of 90 days work.

Montreal, June 19.—The object of the visit of Mr. Edison to this city was a project for the erection of an elevator at Mount Royal Park, to be worked by electricity. He left the city to-day.

H. R. H. Prince Leopold has requested the Montreal Shamrock Lacrosse Club to place his name upon the list of honorary members, as His Royal Highness was very much interested in the match which he witnessed.

The Canadian Minister of Marine will shortly visit England and give evidence before the imperial committee on the manner of loading grain to keep it from shifting adopted by Canadian ships.

Toronto, June 19.—The Globe, this morning, contains the following special telegram, dated London, June 18:—"Mr. Noble, of Richibucto, New Brunswick, has won a silver medal at the Berlin Fishery Exhibition for his Canadian exhibits."

The Intercolonial Railway receipts for May footed up \$139,881, an increase over May, 1879, of \$34,198, or about 30 per cent. The receipts for the five months of this year have been \$187,141 greater than for the first five months of last year.

Work on Eastern Railway Extension is now being vigorously prosecuted, there being about 500 men on the line. The bridge at Murphy's Mills is finished, and it is expected that trains will be run this week to the regular station near Grant's Mills, at the Eastern end of the town of Antigonish.

Ottawa, June 19.—Work will recommence on the Chaudiere Railway Bridge, about the first week in July. Mr. Lindsay, C. E., left with his party on Thursday, for Lake Erie on a survey in connection with harbor improvements, Mr. Gray, C. E., also left yesterday, with his party on a survey of the Algoma Districts.

The eighteenth session of the Synod of the Diocese of Ontario was opened at St. George's Hall, Kingston, on Tuesday week. There was a very large attendance. The Bishop of the Diocese took the chair at 11.30 a.m., when the roll was called; one hundred and four delegates—lay and clerical—answering to their names. The Bishop read his annual address to the Synod, containing a report of work done since the last meeting. He had confirmed 484 males and 840 females, total 1,324, and had consecrated seven churches and two burial grounds.

The Wellington Tannery at Oakfield, N. S., together with the machinery and 3,500 sides of manufactured and unmanufactured leather, owned by Colonel Laurie, was entirely consumed by fire at 4 o'clock Friday morning. The bone mill adjoining and a large stock of manufactured and unmanufactured bones were also destroyed. Colonel Laurie had a large quantity of stock nearly ready for shipment to Montreal, which was all swept away. The loss will amount to \$20,000, on which there is only \$9,000 insurance.

Says the North Sydney Express: The Collieries are now all working full time and giving employment at good rates to hundreds of miners and laborers. Mr. Belloni, of the International, appears to have his hands full. Already several cargoes have been shipped to Canada and the United States, and there are now four or five large vessels waiting turn at the pier. The out mines are doing equally well in the way of shipping. The Cape Breton Company expects to ship about 4,000 tons before the end of the present month.

The closing exercises of the term, at the Halifax Institution for the Blind, took place on Saturday afternoon. There was a large attendance of friends of the Institution, including His Excellency, General Sir P. L. MacDougall. The examinations were in every way highly satisfactory. Dr. Curren the Supervisor of Public Schools in the course of some remarks said, that during his 30 years' experience in connection with the educational interests of this province, he had never witnessed any public examination that had given him greater pleasure. The exercises in mathematics, he believed, could not be equalled. He honestly confessed that he was not only unable to answer the questions as the pupils had done, but he was unable to put them as the Professor had done. More than this, he would undertake to say that no one present could do so, and appealed to several gentlemen, who frankly acknowledged their inability to either put or answer the questions. This, of itself, to his mind, was a sufficient guarantee of the genuine character of the examination. He felt certain that the institution would continue to increase in popularity, and trusted that Nova Scotians would continue to give it their moral and material support.

FOREIGN NEWS.

The new census of New York will show the population to be nearly 1,500,000.

London, June 19.—The House of Commons last evening adopted Sir Wilfrid Lawson's local option resolution by a vote of 229 against 203.

Constantinople, June 19.—Three thousand people pillaged a Government grain depot at Deerbacker. The military interfered to restore order, and killed twenty of the people.

Athens June 19.—Believing a war with Turkey inevitable, the Government has stopped all furlough in the Greek army and navy. Preparations, including the purchase of torpedoes, etc., are speeding.

Rangoon, June 19.—The steamer with the Burmese Ambassador reached Mandalay with the Governor of Sikkim-Myo aboard in irons. The Governor is imprisoned awaiting trial for detaining a British steamer.

BOARD OF FOREIGN MISSIONS.

RECEIVED June 22, from Rev. G. W. Hodgson, St. Peter's, Charlottetown, P. E. I., \$7 00, collection St. Peter's Church, Ascension Day, for Algoma.

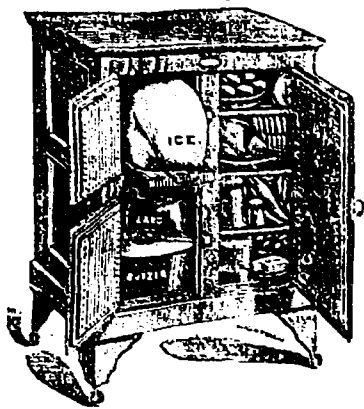
Received June 14, from Rev. H. H. Hamilton, Manchester, one dollar from the Misses Marshall, Manchester, for the Foreign Mission Fund.

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

By a reference to our advertising columns this week, it will be noted that our old friend Perry Davis' Pain-Killer appears in costlier apparel than it has worn for a long time past. This splendid advertisement is well calculated to both catch the eye and convince the mind. We know of no better evidence in favor of an article than the written testimony of so many well known citizens, especially the testimony of men who speak from long years of experience, as these do, in favor of the Pain-Killer. Messrs. PERRY DAVIS & SON & LAWRENCE inform us that they are compelled to renew their advertising, not because the Pain-Killer is losing one whit of its popularity, but to caution the public against the already numerous and constantly increasing number of base imitations, and other trashy mixtures, which are being sold in this market; many of them without merit and only intended to sell on the reputation of the genuine Pain-Killer.

It has become a common practice in Canada of late, among a "certain class" of dealers, to keep in stock "everything" if its "only cheap;" particularly in the medicine line; and in a little while they of course have a large collection of these imitation articles which they substitute for the genuine, whenever a customer happens to come along "green enough" to allow it. An honest dealer ought to realize his position better, and not on any account recommend an article to a fellow-being, or influence him in any way in buying an article he knows nothing about, except that it pays a good profit. Carelessness in this may cost a life, and no man has a right to so trifle with matters of such great importance. PERRY DAVIS' PAIN-KILLER has been before the public for so many years, and has steadily grown in public favor, till we are satisfied there is no better cure for our thousand little ills than PERRY DAVIS' PAIN-KILLER, and we heartily recommend it.

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



Refrigerator, just received, another lot of the well known "North Star" Refrigerator, and a full line of sizes of the celebrated White Mountain Triple Motion Ice Cream Freezers, the best in the world being sold Agent for Nova Scotia for this best of all Freezers, country dealers will please send for Price List and discounts, as I can sell lower than they can purchase. Also on hand 200 doz. Balloon Fly Traps, purchased before the advance in price, and will be sold to dealers for less than they can now be imported. Send along your orders at once. A full stock of Wire Dish Covers, Meat Saws, Ice Crushers and Picks, Wire Flower Stands and Baskets, Churns, Butter Prints, Charcoal Water Filters, Water Coolers, Baths of all kinds, Patent Milk Pails, Esmé Preserving Kettles, Clothes Wringers, Bird Cages, &c.

GEORGE RENT, Proprietor.

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

Keeps constantly on hand, imported from the best English, American and Canadian Manufacturers, and offers for sale, amongst others, the unexcelled goods, viz:

- Ivory and Bone Handled Knives. Electro Plate and German Silver Forks. G. S. and Plated Tea and Table Spoons. Stag Ivory and Pearl Handle Pocket Knives. Ladies' and Gentlemen's Superior Scissors. Peerless Ice Cream Freezers. Enamelled and Granite Iron Preserve Kettles. Enamelled and Tinned Sauce-pans. Mrs. Pott's N. P. Sad Irons. Double Pointed Tacks, Tinned and Blued. "Enterprise" Tobacco Cutters and Shaves. Agricultural Tools. Ladies' and Boys' Garden Tools in Sets. Chinese Razors and "Emerson's" Straps. Brushes of every description. Vulcomite and Horn Dressing Combs. 14lb and 28lb Salters Family Balances. Green Wire Cloth for Windows &c. Green and Gold Flower Stands and Baskets. Wellington Knife Polish and Knife Boards. Gilt and Silvered Picture Wire. E. Walker's Silver Polished Needles. Turner's Improved Needle Point-ed Pins. Ready Cleaner. Prepared Emery Scythes. Scythe Snaths & Stones. Hay Rakes and Forks. Hay Outters, &c.

A complete list in Catalogue, alphabetically arranged, mailed free to any address, on application. Goods marked at lowest cash prices. 5 per cent. allowed all Clergymen.

EDWARD ALBRO 11. - 6 ms.

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.

REMEDY FOR HARD TIMES. Stop spending so much on fine clothes, rich food and style. Buy good, healthy food cheaper and better clothing; get more real and substantial things of life every way, and especially stop the foolish habit of running after expensive and queer doctors or using so much of the vile humbug medicine that does you only harm, and makes the physicians rich, but put your trust in the greatest of all simple, pure remedies, Hop Bitters, that cures always at a trifling cost, and you will see better times and good health. Try it once. Read of it in another column.

DEPOSITORY.

Society for Promoting Christian Knowledge.

Halifax Foreign District Committee. Bibles, &c. and upwards; do. handsomely bound; do. French German Italian, and Spanish. New Testaments, &c. and upwards. French, German, Italian, and Spanish. Common Prayer, with Psalms, Hymns, and New Appendix, 16s. 6d. do. handsomely bound, 4s. do. with Church Hymns, 16s. and upwards; do. large type, 2s. and upwards; do. with Church Hymns, 2 vols., in case; do. in French, Priests' Public, Church Services, 50s. and upwards; do. handsomely bound, all sizes. Book of Offices, mor. cr., 5s. Books of Sermons. Hymns and New Appendix, 3, 6, 15, 20, 30, and 60s. do. levant, g. e. Church Hymns, 3, 12, 14, 20, 25, 30s.; do. handsomely bound, large type; do. with Tunes, 60s. and \$1; do. large edition \$1.25. Sunday School Library Books, large assortment, from 1s. upwards. Books suitable for presents:—Select Libraries for Boys and Girls; Sunday Sch. of Books and Howard Cards; Rev. Oxenden's Family Prayers; Rev. Oxenden's Pathway of Safety; Rev. Thoroughgood's Family Prayers; Family Prayers; New Manual of Devotions; Prayers and Antiphons; Tracts on Confession. Church Catechisms, Catechism Broken, First Steps, Short Catechism, Collects, Sunday School Primers, &c., &c., &c. Catechism's Plain Response against joining the Church of Rome. Come along on the Bible. Commentary on the Bible. Vol. 1. The Pentateuch, by various authors, \$1. Vol. 2. Historical Books, \$1. Vol. 3. The Psalter and Prophecies, by various authors, \$1. New Testament. Vol. 1. The Four Gospels, by the Bp. of Bedford, \$1. Vol. 2. Acts to Revelations, various authors, \$1. And a great variety of Miscellaneous Books. The Publications of the Society for Promoting Christian Knowledge are sold at a remarkably low rate, and a reduction on above prices will be made to purchasers of large quantities. W. M. GOSSIP, Depository, United Service Inn, and Stationery Warehouse, No. 103 Granville Street.

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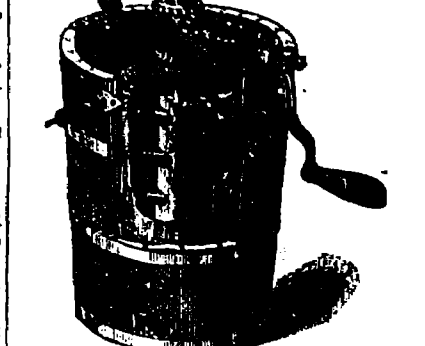
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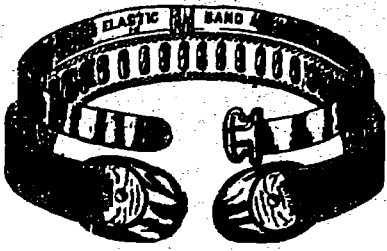
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