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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. 5.

THURSDAY, MAY 13, 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 Victoria Cross is to be conferred upon Peter Brown, a trooper in the Cape Mounted Rifles, for assistance rendered to two wounded soldiers in the assault on Meirosi's Mountain.

THE obelisk ordered by her Majesty to be erected at the spot where the Prince Imperial fell has been put in position by Major Stabb, and a small party of Royal Engineers from Maritzburg.

THE Washington *Republican* publishes an account of the discovery by persons digging of a complete human body petrified. The body was that of an Indian; the mass weighs about 2,000lb.

THE confirmations this spring in several of the St. Louis churches have included an unusual proportion of men, and some of them of persons of marked prominence in the community.

In a letter in the *Moscow Gazette* it is said that in the province of Transbaikal Chinese immigrants have invaded every village, and not only undersell the Russians, but beat the Jews out of the market.

THE immense coal fields of the Chinese empire are slowly being developed, the superstitions of this strange people being overcome. In a district near Tehang, on the Upper Yangtsi-Kiang, a coal field extending over seventy-five square miles has been tapped. At Wotze-kow ten beds of coal have been discovered; one of them, lying only a hundred feet below the surface, is being worked, and at least 1,200,000 tons of anthracite have been exposed.

THE Queen has lately forwarded to Canada a couple of valuable gold watches to be presented to the aide-de-camp and groom who were in attendance upon the Princess Louise and the Marquis of Lorne on the occasion of the sleigh accident at Ottawa, and who rendered valuable assistance. The watches in each case bears an inscription, and it is her Majesty's wish that they should be presented by the Princess in person.

In reply to the memorial recently sent from a meeting of parishioners urging him not to accept the resignation of Canon Carter, the Bishop of Oxford says:—"I am truly sorry that your parish should lose the services of a pastor who has so well deserved your affection, but I am unable to see any grounds for refusing to accept his resignation, or for supposing that he would wish me to do so. I am glad that his influence and aid will still be given to the charitable institutions at Clewer, which already owe him so much." The rectory of Clewer is a living in the gift of the Provost and Fellows of Eton College, and it is understood that the presentation will be made to one of the assistant masters.

ONE of the Northampton clergy, the Rev. R. B. Hull, who was announced to attend the annual meeting of the county Band of Hope Union, sent a note explaining his absence:—"I have always desired to co-operate heartily with Nonconformists in every possible way, and have hitherto found no difficulty in doing so. But the case is now entirely altered. Now that the Nonconformists of this town have declared that they put politics before religion in choosing such a man as Mr. Bradlaugh as their representative, I feel it impossible to join with them any longer. To ally myself with those who have returned Mr. Bradlaugh would, in my eyes, be to make myself a partaker in the insult they have thereby offered to Almighty God. I write this in no spirit of bitterness, but in all sorrow that our common Christianity should have been so disgraced, and that Nonconformity should have come down from the high religious position it once occupied, and has identified itself with atheism, and worse than atheism."

TWENTY-SEVEN congratulatory addresses have already been sent to Mr. Gladstone from Bulgaria.

THE cattle disease in Cyprus is now reported as "almost entirely stamped out." The crops are prosperous.

A MODEL fireplace, with fender, fire-irons, &c., complete, has just been presented to the Natal Society's museum entirely made from bullets fired at the British troops by the Zulus at Ulundi, and constructed by a 60th Rifleman who was present at that battle.

SIR Henry Bessemer has been presented with the freedom and livery of the Company of Turners. In the course of the proceedings it was stated that since the introduction of his process the production of cast steel had increased fifteen-fold, and its cost had been reduced from £50 or £60 per ton to £10. Under the old process the same quantity of steel that was manufactured in 1877 would have necessitated the consumption of 3,500,000 tons more coal than had been actually used.

THE Bishop of Sydney's twenty-fifth anniversary of consecration fell on Advent Sunday last. He received a congratulatory address from the clergy and laity of the diocese. The address dwelt on the establishment of the Church Society, the erection of the dioceses of Goulburn, Bathurst, and North Queensland, the introduction of Synodical action, and the completion of the Cathedral; and stated that, in commemoration of the benefits derived from Bishop Barker's Incumbency, it was resolved to form a 'Church Building Loan Fund,' for the diocese. The Bishop was much moved in replying. He remarked "The 48 clergy I found in 1859, in the original diocese of Sydney have now increased to 180 in the four dioceses of Sydney, Goulburn, Bathurst and North Queensland. The 45 are now 320 churches."

HAVE YOU BEEN BAPTIZED?

DEAR READER, this is a strange question for any one to have to put to another in a Christian land, but unfortunately there are so many, who make light of CHRIST'S Commandments, that it is needful to put it. *Have you been Baptized?* If you have not, what answer have you ready to give to God at the Day of Judgment for neglecting such a means of Grace? CHRIST Himself—your loving SAVIOUR—instituted Baptism? He made it the door of entrance into His Spiritual Kingdom (St. Matthew xxviii. 19). He Himself was baptized to teach us obedience (St. Matthew iii. 13). His Apostles taught the people that Baptism was the way of entrance into His Church (Acts iii. 38); and ever since their time that same Church has believed "in one Baptism for the remission of sins." It is no use quoting particular texts, for the whole Bible is full of this doctrine. An unbaptized person is no Christian, has no part or lot in CHRIST, but is a stranger to His Love—no "child of God," no "member of CHRIST," no "inheritor of the Kingdom of Heaven."

This is no exaggeration, but sad and sober truth. Then again we ask, *Have you been Baptized?* If not, do not delay. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling in the name of the Lord (Acts x. x. ii. 16.) Pray to God to guide you. Go to the nearest Clergyman, and ask him to help you in your preparation, that you may be gathered into the Fold of the Good Shepherd.

"Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of your sins, and ye shall receive the Gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 38, 39.—Selected.

THE Bishop of Sierra Leone has recently concluded an inspection of the various stations at the Rio Pouno. After holding confirmations at the large centres, his Lordship held an Ordination at Farrangia, the most important town on the river on Feb. 22 last, when Mr. David Brown, of Fearch Bay College and Dublin University, was admitted to the Diaconate. This is the first Ordination held in North-West Africa, the former clergy for the Pongas Mission having been educated at Codrington College, Barbadoes. The candidate having been presented to Bishop Cheetham, in the presence of an overflowing congregation, a sermon was delivered in the Susu tongue by the Rev. P. H. Douglas. The preacher stated that during the past four-and-twenty years not merely had a great portion of the Holy Scriptures been translated into Susu, but 800 persons had been baptized at Falangia, 418 at Demingia, 382 at the Isles de Los, over 60 at Rio Nunez, and, during the last five years, 68 in the itinerations of the Missionaries in the interior of the continent; the West Indian Mission to Western Africa was therefore by no means sickly and ready to die.

SUGGESTIVE TO FAULT FINDERS.

"Now, deacon, I've just got one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side, and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side and goes on eating. And there! she does not relish that bunch of daisies, and she leaves them, and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But, if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, and then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—Selected.

Foreign Missions.

INDIA.

THE KOLS.

By H. A. FORDE.

(Continued.)

The Missionaries clung to their post, but when the officers of the station, bereft of their men by mutiny, determined on saving their lives by flight, they found they must fly too. They arrived safely at Calcutta, but long ere their journey's close, their houses at their stations were in flames, their church had been plundered, their faithful converts seized or driven into the jungles, and the Sepoys had left the whole country to be ravaged by the treacherable zemindars and the numerous prisoners whom they had liberated from their jails.

When at the earliest possible moment the Missionaries returned to their old settlement, what a scene of wreck and confusion presented itself! Church,

schools and houses, with broken windows and wrenched doors, torn books, the bells stolen, the organ broken, the congregation fled, and only timorously venturing back in miserable, starved groups. Their huts were laid low, their crops spoilt. True, they had escaped with life, but their old, their babes, their sick had many of them perished in the jungle in their disastrous flight.

Some had not been able to escape in time from the Christian settlement, and these had another tale of woe to tell; they had been tortured, and mocked and beaten. Taunting and scoffing, the cruel Zemindars and others had asked them: "Where is your FATHER now? Where is Jesus? Why does He not help you now?" And then while smiting the poor creatures, they would say: "Now sing us something! Sing us one of your sweet hymns, and read us a little out of your books and we shall hear!" Not one of these poor souls denied his Lord, not one endeavoured to escape suffering by renouncing the Christian faith. Even the women and children were tortured. The head man and Church elder of one village having his mother, wife and daughters cruelly bound and beaten, while the savage tormentors put a price on his head, wishing, as they expressed, to have man's skin for a drum, and his young daughters for dancing girls, that they might be made to dance to its beating. Another man was beaten with an iron-bound stick, the Zemindar asking between every blow, "Why have you become a Christian?" Such sad tales were poured into Mr. Batsch's ear as he endeavoured to collect his scattered flock. Yet the main feeling was joy at seeing their old teacher again, and the salutation "Jesus our help and protection" burst still confidently from all lips. Persecution had only endeared the Christian religion to these poor converts. A hundred children were wonderfully restored to the Mission, preserved in the jungle by a Church elder. So by degrees the remnants of the old flock gathered round the beloved pastor and with them new converts day by day, more and more. No new convert, however, was rashly admitted into the fold; a year of trial and waiting was insisted upon before any candidate could be baptized, and in this oversight the Missionaries were greatly assisted by their system of elders and catechists. In any village where a few Christians lived an elder was appointed—a Kol like themselves, but one better instructed, more advanced in Christian life and doctrine. Every Sunday the elder called his small congregation together in a house or a little village Church, as soon as it could be built, for prayer, Bible reading, and learning the catechism. These men acted as fathers to the Christian communities, settling disputes and keeping order in their villages. Every candidate for baptism had to produce a certificate from his elder that his conduct had been sober, upright and pure during the months he had been waiting for admittance to that Sacrament. These elders were not paid, yet the office was sought after and deemed one of great honour.

The catechists were Kols taught in the Mission House and then sent out preaching and teaching in the country round. At stated times they came back to Ranchi to receive more instruction from the pastors there, and then refreshed in faith and doctrine, to go out again on their apostolic journeys. Without such assistance the missionaries could have done little. Even when the Kols went to a great distance to seek employment the catechists followed them, anxious to keep the converts faithful to their vows. This German fashion of keeping guard over the flock is surely a good one.

After baptism the converts were brought to dwell on the Holy Communion as the next thing to be desired, and inasmuch as this could at first, for lack of clergy, only be administered at the head station of Ranchi, a building had to

be run up called a Rest House, in which communicants could dwell at the time of the monthly communions. Here mats and firewood were supplied to them, but they must find their own food. Such a place is very necessary when you think how far many of the people had to come, some 60, some 80, some over 100 miles. One family living nearly 80 miles distant never failed to attend the monthly communion, which is always fixed for the Sunday next after the full moon. The Rest House was also needed at Harvest Homes and such like festivals.

So did Pastor Gossner's missionaries take up the unknown work to which the good old man sent them forth. For twenty years the missions to the Kols was conducted in his name, but now that he was dead a new state of things came about, one that he had foreseen, and indeed, desired, the placing of the mission in the hands of the English Church. Mr. Batsch, the last left of the old pastors, with two other German missionaries, and seven thousand converts, elders and catechists, implored the Bishop of Calcutta to receive them into the English Church. After some delay he consented to do so, advising, however, that the successful plan by which the new converts had been watched over so long should be continued. No great change was to perplex these new-made Churchmen; their elders and their catechists were still to train them, and teach them as of old, and their clergy—admitted to the orders of the English Church—were still to stand in their wonted places and lead the prayers and praises of the flock.

It was a great day when Bishop Milman arrived at Ranchi to receive by Confirmation all those new members of our English Church. Men and women, youths and maidens, knelt that day at the altar, following each other in continuous streams to the number of 600, every face wearing a devout, yet joyous expression. These were they who had already been ranked as communicants. The next day, Sunday, came the Ordination Service, followed by the administration of the Holy Sacrament to 650 worshippers. Then, on the Monday, 41 candidates were admitted to baptism—babes in their mother's arms, old men and women hardly able to totter to the font—all ages, whole families!

There was a general feeling of peace and joy among the poor Kols and their German pastors at the conclusion, that they were linked to a protecting Branch of Christ's Church on earth, whose bishops and overseers would be their loving guardians, whose festivals and holy days would spirit them on to a higher Christian life.

In this promising state, we may now leave them. Schools and churches are multiplying in the district. One headman finding the old little chapel of the place too small for the worshippers, with the assistance of his neighbours, has built a neat brick church, and enclosed a piece of land for a burial ground, which they call "The Lord's Garden."

RECENT INTELLIGENCE.

The last Report of the Chota Nagpore Mission says:—"In all parts of our district there has been an increase of the number of the baptized. During the 12 months ending Sept. 30th, 1879 persons had been baptized. Of these, 503 were children of Christian parents, 530 were converts from heathenism with their children. The number of catechists was 930. During the year, 316 persons emigrated to the tea-plantations of Assam and Cachar. It often happens that Christian Kols working on the plantations spread the faith amongst the heathen round them, and hence there is a steady growth in the Christian congregations in these parts. Several men have been sent to work among these emigrants as readers and school teachers, but more are wanted, and a priest among them is urgently needed."—*Mission Life*, July, 1879.

News from the Home Field.

DIOCESE OF FREDERICTON.

DIOCESAN SYNOD OF FREDERICTON.—The Secretary begs to call the attention of the Members of Synod to the following Resolutions of the Synod:

1. Resolution of Seventh Session (Journal 1877, p. 17). "Notices of Motion to be submitted to the Synod shall be sent to the Secretary at least one month previous to its Annual Meeting; the Secretary shall cause such notices to be printed in the order in which they are received, and forwarded to the members with the usual notices of the Synod meeting; that Motions of which notice is thus given shall not necessarily exclude other Motions but shall have priority of consideration."

2. Resolution of Eighth Session (Journal 1878, p. 21). "Parishes heretofore assessed one dollar towards Contingent Fund be now required to contribute two dollars."

HOME MISSIONS DEFICIENCY FUND.—Previously acknowledged, \$10; D. G. Smith, Esq., Chatham, \$2. Total, \$12.

NEW DENMARK.—Received 50 cents for St. Angar's Church, New Denmark, from one who feels sincere interest in New Denmark.

SPRINGFIELD.—A meeting on behalf of the D. C. S. was held in this Parish on Tuesday evening, May 11th.

SUSSEX.—The Most Rev. the Metropolitan was in Sussex on Sunday. We hope to have further particulars in our next. Canon Medley, we are informed, had about 38 candidates present from Sussex and Studholm. The Confirmation services were held at the Studholm Church, Apenhaui Station, on Saturday afternoon, and at Trinity Church, Sussex, on Sunday evening.

ST. JOHN.—St. John's Church.—The Metropolitan will administer Confirmation in St. John's Church on the 13th.

CHILDREN'S HOME MISSIONARY BOXES.—The balance against the Diocesan Church Society on May 1st, 1879, was \$2,088.00. How is this? Are our annual collections and subscriptions being recklessly squandered by the Board of Home Missions? Most certainly not. Take only one sign of healthy growth up our own river. Will not this alone account for such a deficiency? In Victoria, where six years ago the Mission of Anderson was receiving only \$560, the D. C. S. now pays \$520; Wicklow, \$500; New Denmark, \$400; Aberdeen, \$500; Grand Falls, \$200; and Madawaska, \$200, making a total of \$2,380.00!

A Committee appointed to interest Sunday Schools in the work of Home Missions, has provided the Rector with Missionary Boxes, free of cost, to be distributed among any children willing to take them. It is intended that these boxes shall be taken home and returned next month. Twenty boxes have already been applied for, and it is confidently hoped that this effort to interest our Sunday Scholars on behalf of Home Missions will be successful.—"If thou hast, little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity."—*Carlton, Parish Church Work.*

ST. JOHN—Ascension Day—Children's Service.—A united service for children in connection with the Church of England Teachers' Association was held last evening, in St. John's Church. There was a very large assemblage of the children of the various Sunday schools, besides their teachers and parents. The clergyman present were: Rev. Messrs. G. M. Armstrong, rector of St. John's Church; L. G. Stevens, of St. Luke's, Portland, and Canons DeVeber, of St. Paul's and Brigstoaks, of Trinity, Rev. Mr. Stevens conducted the opening ceremonies. The proceedings commenced by the choir singing—

Golden harps are sounding,
Angel voices sing.

After the reading of the scriptures the 24th Psalm was chanted very nicely by the children. When the opening service was concluded Canon DeVeber addressed the meeting at length, from the words as found in the 6th chapter of Daniel and 39th verse. The musical part of the exercises was particularly pleasing and reflected the greatest credit upon all interested. A collection was taken up at the

conclusion of this sermon in behalf of the funds of the Association. Rev. G. M. Armstrong pronounced the benediction.—*Telegraph.*

CHATHAM.—The Annual Meeting of the Local Committee of the D. C. S. in this parish was held in St. Mary's Chapel Sunday School Room on Tuesday evening, the 5th inst. The Rector occupied the chair, and after the meeting had been opened with singing and prayer, the chairman spoke of the organization and work of the D. C. S., and the causes which had led to the existing deficiency in its funds.

The following resolution was then moved by R. Carman, Esq., and seconded by F. E. Winslow, Esq., and T. F. Gillespie, Esq., M. P. P.:

Resolved, That the Local Committee of the D. C. S. in this parish regards with much thankfulness the late unprecedented extension of the missionary work of the Church in this Diocese, and that the Committee recognizes the great obligation which rests upon the members of the Church to provide, in all needful and possible ways, for the continued success of the Diocesan Church Society's Missionary operations." Carried unanimously.

G. A. Blair, Esq., then moved the following resolution:

Resolved, That as this Local Committee has learned with regret that the Funds of the D. C. S. have of late been inadequate to supply the increasing demand for the Church's services;

Therefore Resolved, That this committee recommends its members to join in a prompt and liberal response to the present call for special contributions to the Deficiency Fund.

This resolution was seconded by D. G. Smith, Esq., and W. B. Howard, Esq., and carried unanimously.

After some discussion as to the most practical method of obtaining contributions with the least possible delay, it was resolved that a circular be prepared by the Rector, and enclosed with an envelope to each member of the congregation, requesting them to contribute at a collection to be made in the Churches, on a Sunday to be named by the Rector.

The Rector stated that already contributions had been handed in. One gentleman had called upon him, to say that he would be prevented from attending the meeting, but would contribute \$40 to the Fund. The statement of the Chairman was received with applause. There are other evidences, that when our Parochial contribution is made up, it will be worthy of the object and the Parish.

Messrs. W. Wilkinson and G. A. Blair, Esqrs., were elected as Lay Delegates to represent the Local Committee at the annual meeting of the D. C. S. in July next, and Messrs. R. Carman and Geo. Burchill, Esqrs., were elected as Substitutes.

The meeting was closed with singing the Doxology, and the pronouncing of the Benediction by the Rector.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—I rejoice to have to announce to you that the parishioners on Easter Monday declared all the sittings, in the Chapel of Ease, free. This is a movement in the right direction, and although some conscientiously doubted the expediency of the measure, they will see its beneficial results. The pew system is at variance with the theory of public worship. It is attended with a great many very serious evils, too numerous for me to touch upon here—it breaks up a congregation into groups of selfish isolation, and produces uncomfortable feelings of worldly distinction in God's House.—*Windsor Parish Church Work.*

WINDSOR.—On Tuesday, 18th of May, there is to be a meeting, at Windsor, of the members of this Deanery. There will be a celebration of the Holy Communion, and morning and evening services, with the addresses in the evening from the clergy. Will the parishioners, generally try to be present. These meetings are not only for the edification of the Clergy, but especially for the benefit of the soul's committed to our charge.—*Windsor Parish Church Work.*

HALIFAX.—"North-West Arm" Mission.—Arrangements have been made for another Literary and Musical Entertainment, to be given at the "Cogwell" School-house, North-West Arm, on Monday evening next, 17th inst. Many

of our old literary and musical friends have been secured for the occasion, together with some new talent, which has enabled the committee to present an excellent programme. Busses will leave the Post-Office at 7.15. Proceeds in aid of the "New Organ" Fund.

N. B.—Should Monday not be fine, the Entertainment will take place the following evening.

HALIFAX.—S. Mark's.—We are glad to learn that S. Mark's had an overflowing congregation on Sunday night. The congregations during the past few months have been steadily increasing, and a good feeling prevails throughout the district. The clergyman in charge ought to feel much encouraged, both at the evidence of progress which is being shown, and also at the frequent tokens of the people's appreciation of his services.

Village Church, (S. John's).—Next Sunday being Whitsunday, there will be Morning Service and Holy Communion in this Church at 11 o'clock, and Evening Service at 3, p. m.

INGENISH, CAPE BRETON.—The Missionary writes: "This is the hardest time of the year to travel in this Mission, as one cannot make progress, either with sleigh or wagon. Snowheaving is very bad, and snow water very penetrating. I have just returned from New Haven, where I held daily night services, with Confirmation class every evening. My congregation at New Haven is constantly increasing, and it is very pleasant to find our new House of God well-filled. A chancel is to be added in Spring.

DIGBY.—Trinity Church has just received from Mrs. W. H. Moody, of Yarmouth, daughter of the late Henry Stewart, Esq., of Digby, a very handsome Eagle Lectern. It was made in Yarmouth by a young artist of much promise—Mr. Benjamin Doane—and was for some days on exhibition in his studio, attracting many admirers.

The bird is carved out of a solid block of oak, and stands on a cairn, its outspread wings sustaining a frame sufficient for the support of a large Bible, the frame being made capable of being raised or depressed, to suit the reader. The whole stands on a pedestal of black walnut, handsomely ornamented with emblems of the Crucifixion and the Trinity, picked out in gilt. At the base is the following inscription:

In Memoriam

H. Stewart,

May 15th, 1797, July 7, 1867.

S. E. Moody, Dono Dedit.

Mr. Stewart was for many years a zealous and efficient Warden of Trinity Church, Digby.

PERSONALS.—The Rev. R. Wainwright, Diocesan Secretary, has removed his residence to 90 Pleasant Street. Mr. W. may be found at his office, 54 Granville Street, during usual business hours.

The Rev. H. J. Winterbourne has removed to No. 234 Gottingen Street.

RECEIVED, May 7, from Rev. Alfred Osborne, Charlottetown, P. E. I., \$15.84, offertory for Algoma.

Wm. Gossip,

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

DIOCESE OF ONTARIO.

ASHBURNHAM.—According to promise, we proceed to set before our readers a description of the Pipe Organ, which was used for the first time on Easter Day, and which we are glad to say gives great satisfaction. On the 9th of February the contract for its erection was duly signed by John Burnham, Esq., on behalf of the Church, as also by Messrs. S. R. Warren & Son, Toronto, who were the builders. In exactly a month from that date it was completed, and placed in the chamber. The cost of the instrument was \$600, besides the necessary alterations that were made in the chamber, (and which Mr. Joseph Phillips kindly completed as his subscription to the Organ Fund,) and also the freight and charges from Toronto, which had to be defrayed by the Churchwardens. The Organ has a very sweet and powerful tone, the compass of the Manuals being from G.C., to A. 3, 58 notes, that of the pedals C.C.C. to C., 25 notes. The following are the stops:—1. Open Diapason, metal, 58 notes, 8 feet. 2. Dulciana, metal, 39 notes, 8 feet. 3. Stopped Diapason, Treble, wood, 58 notes, 8 feet. 4. Stopped Diapason, Bass, wood, 58 notes, 8 feet. 5. Principal, metal, 58 notes, 4 feet.

6. Flute, metal, 58 notes, 4 feet. When the subscription list has been completed, we will publish subscribers' names. One-half of the cost has now been met.—*Parish Church Work.*

OTTAWA.—Christ Church.—The services at Christ's Church are always attractive, and generally draw large congregations, and Sunday was no exception, the glorious weather bringing out large numbers. In the absence of Mr. Harrison at Montreal Mr. J. C. Stewart, late honorary organist, was placed in command of the organ and voices. The singing was true, finished and tuneful, and almost unexceptionally good, and both of the above named gentlemen may feel deservedly proud of the thorough way in which the musical portions of the services are administered at Christ Church. The Venerable the Archdeacon of Ottawa, and the Rev. Mr. Javett, of the American Church, officiated in the morning, the latter preaching from St. John xxi. 3 to 7. In the evening there was again a very large congregation, the rector officiating. The anthem "The Lord is my Light," was very nicely rendered. Her Royal Highness the Princess Louise and suite were present.

DIOCESE OF QUEBEC.

QUEBEC.—"In non Necessariis Libertas"—For many years the Cathedral has been the only Church in this Diocese—as far as we know—where, until lately, the black gown was continued in use in the pulpit, but at the Easter Vestry meeting it was moved by H. S. Scott, Esq., seconded by Wm. Rae, Esq., and carried, "That the use of the Surplice in the pulpit being now almost universal the meeting sees no objection to its use in preaching." And so a rigid conservatism has now given place to the principle of "freedom in non-essentials."—*Quebec Diocesan Record.*

LENNOXVILLE.—The Rev. C. P. Reid, M. A., Rector of Sherbrooke, and Rural Dean of the District of St. Francis, has just given \$1,000 cash, in addition to a previous donation of \$700, towards the Endowment of a Divinity Professorship in the University of Bishop's College. A vigorous effort is being made to augment the funds already devoted to this object by appealing to other generous friends of the Church and the College.—*Quebec Diocesan Record.*

UPPER IRELAND.—In Upper Ireland a series of "house to house" entertainments, for the benefit of the Church, were held during the winter, and have produced from \$7 to 15 each. Last year \$108 were realized in this way for the repairs and enlargement of the Church. Two fine hanging lamps have just been presented by the Wardens, Messrs Cross and Dinning. In this Parish there is a Church School under the careful and able supervision of the Incumbent. The special Lenten services on Wednesday evenings were well attended.—*Quebec Diocesan Record.*

BROMPTON.—In Memoriam—A handsome painted window, of three lights, by Spence of Montreal was placed in the chancel of Christ Church, Brompton, on Easter Eve. It is the gift of Mrs. Mack, of Seawood, Brompton, and is in memory of her husband the late William Gordon Mack, to whose exertions the building of the Church, in the year 1872 was in no small degree due. Mr. Mack, once well known in the legal and political world of Lower Canada, as a gentleman of rare mental gifts, and to his many friends as one of the truest and most loveable of men, devoted the best energies of his last years to the religious work of helping to build up the congregation, and teaching in the Sunday School, which assembled in the beautiful little Church he loved so well. Under these circumstances, nothing could be more appropriate than this memorial, nor than the subject of the window, "Christ the Good Shepherd."—*Quebec Diocesan Record.*

DIOCESE OF MONTREAL.

WEST PATTON.—The new Church at this place is to be consecrated in June. There are now two Churches in the township of Patton.

MONTREAL.—St. James the Apostle.—Canon Ellegood has been quite unwell for some time past. It is feared the state of his health will necessitate his giving

up active parish work for at least a year. Few of our clergy have earned a rest better than Mr. Ellegood.

WATERLOO.—The debt of four or five thousand dollars so long standing over St. Luke's Church is rapidly disappearing. Archdeacon Lindsay, the Rector, has contributed \$1,000; Mrs. Ellis (sister to Rural Dean and Rev. F. Robinson), another \$1,000; and another person whose name we have not learned gives a third \$1,000; the congregation will easily raise the balance. This will put out of debt the largest and finest Anglican Church in the Eastern Townships.—*Dominion Churchman.*

ENGLAND.

Chancellor Esplin, delivering his annual Charge to the church-wardens of Chester rural deanery at St. Peter's Church, Chester, on Thursday, said their lot was cast in a diocese which, he was glad to say, was both populous and progressive. The churches cited to the Chancellor's visitation since the year of the present Bishop's consecration numbered as follows:—In 1865 they were 365; in 1868, 377; in 1871, 393; in 1874, 407; in 1879, 416; and in 1880, including the newly constituted diocese of Liverpool, there were 427, being an increase of 62 new churches and new parishes in the course of fifteen years. There were also in the diocese some few churches that had not regular church wardens, but were under the care of the mother church, so that the total number of the churches in the diocese somewhat exceeded the number of 427, and was probably about 445. In 1877, faculties were granted for 52 churches; the various works executed in them being of the estimated value of £24,151; in 1878 there were 35 faculties for works estimated to cost £19,657; and in 1879 there were 41 faculties for works of the estimated value of £28,341.

In all, since his last visitation, 128 faculties had been granted for the improvement of churches, which would involve an estimated outlay of £72,149. They would observe that these sums were for mere improvements, and the cost which was mentioned undoubtedly fell below the real outlay, for in many cases the additions and alterations were given to the parish by pious persons interested in the welfare of the parish, and the cost could not be closely inquired into, and in some cases it could not be inquired into at all, and therefore was not taken into the estimate.

There had, therefore, been 62 new churches erected in fifteen years, and in three years the sum of £80,000 had been expended in the improvement of the existing churches, so that there had been on the whole a great manifestation of Church life and Church energy, and it was observable that this expenditure had shown no signs of slackening during the period of depression through which we had, as he hoped, now happily passed. These good results he attributed to the increased interest and intervention of the laity in Church work and Church progress.

UNITED STATES.

The trustees of the Church Home, Geneva, N. Y., have purchased a residence and a fine lot of about two acres for the use of that institution, at a cost of \$7,000.

The Bishop of Pennsylvania has appealed to the churches of his diocese for \$50,000, which to erect a suitable edifice for the divinity school in Philadelphia.

The Bishop of the Diocese visited St. Paul's Church, Winona, Minn., Sunday, April 18th, and at the evening service confirmed twenty-three persons. Among those confirmed were Mr. Thomas Allen and wife, the former having been for many years the pastor of the Advent congregation, and the latter at one time a missionary in the Holy Land. Nine of the candidates were recently baptized, and nearly the whole class had been adherents of other communions.

During the episcopate of the present Bishop of Maine, covering a period of thirteen years, the population of the State meanwhile declining, there have been 2,160 persons confirmed, and 1,814 admitted as new communicants. In the same time 1,617 have removed and 951 been received, making a net loss by removals of 666. Yet the number of communicants in 1879 was 2,107, against 1,527 in 1867, showing a net gain of 580 in twelve years, or 38 per cent.

OUR LONDON LETTER.

(From our own Correspondent.)

The elections are practically ended, and the Liberals have an enormous majority. The enquiry of the moment is, "What will they do with it?" Are we to have a Radical Ministry, and a series of plunges into experimental legislation of the kind which prevailed in the 1868-74 period? People largely dread this possibility. But if the legislation of the experimental school is to continue, whose experiments are they to be? It is all very well for the followers of Mr. Gladstone to say that they only carry out the will of the people; but this is a palpable error. Only a small section of the people prompt such measures as the Irish Church and Land Bills. Those people, however, who prompted these measures happened to be those who have the gift of speech. It is the same faculty which has changed the Government. The Conservatives have been talked out of Court, and the same thing would have happened if their case had been ten times as strong as it was, if the relative oratorical powers of the two parties had remained the same! We live in fact under a tyranny of talk, a despotism of oratory. The best men and the wisest measures may be swept away by a torrent of invective. The party which now accedes to power as good as admits this.

Mr. Lowe, who is the *enfant terrible* of his party, who always blurts out unwelcome truths, naively declares that all the rough talk is at an end, because its object is attained, that object being to discredit your adversaries. When the historian comes to deal with the events of this day, and turns up these extraordinary statements, he will wonder what manner of men these could be who made the gravest possible charges against the Ministry in power, and as soon as they had obtained a vote against them, turned about, and, with a mocking grimace, declared their object was attained in obtaining the reversion of the places held by the men whom they had denounced as thieves, murderers, traitors and liars. These reflections occur to the mind as we attempt to forecast the immediate future. A writer in the *Standard* has pointed out that no less than fifty-eight Conservative seats has been lost by majorities of less than one hundred. Clearly, this points to a state of things which cannot admit of a very strong, practical re-action in the construction of the new Cabinet.

The Bishopric of Liverpool has been founded, and a selection has been made of the first Bishop. The Conservatives stole a march upon their successors in making the appointment. The *Times* says the clergyman appointed to this see will be called upon to prove not merely his personal competency, but the advantages of the episcopate in general. His exceptional and most formidable task will be to demonstrate to the wide circle of persons who have hitherto accepted passively the episcopal constitution of the Church in which they were born that the constitution would be worth creating were the thing to be done over again. If for any diocese the selection of a first Bishop is hard, it must be peculiarly hard for the diocese of Liverpool. Liverpool has as high a standard as Manchester and London of strictly clerical work. It will not be satisfied with any prelate who does not make his weight perceived in every department of ecclesiastical labor. Its bishop, however, and especially its first bishop, must be fitted to exercise, in addition, social influence in the largest sense of the term, as well as theological. He must be heard on platforms. He must be a student and a scholar who can interpret his learning to the popular understanding. It is easy to catalogue the qualities which ought to meet in a first Bishop of Liverpool. It is not impossible to discover English clergymen who would satisfy the conditions. But the question is whether Dean Ryle will come up to the standard. He is a man of learning, no doubt, and his attendance at Church Congresses has given him broader views of things, still it is difficult for a septuagenarian to adapt himself to circumstances different from those in which he has hitherto been placed, and the fact remains that he is a member of the Church Association.

Nothing has been heard at the Admiralty of the missing *Atalanta*, and as day after day passes away without any tidings, anxiety painfully increases. Still many nautical men cling to hope, and as nothing is expected to be known of the search of the Channel squadron until

Tuesday or Wednesday next the anxious friends of those on board must remain in sad suspense. A member of a London shipping house, who expresses an opinion that the *Atalanta* will never be heard of again, cites in support of his view the fact that the iron ship *Bay of Biscay*, which was spoken on the 7th day of February this year, and very nearly in the same latitude and longitude as the missing training ship would be about that time, has not been heard of since. Mrs. Stirling received a letter nearly a month back, in which her husband stated that he should arrive at Spithead before his communication reached her. On Wednesday last more than 150 telegrams were received at the Admiralty from various parts of the country from relatives of the crew and those on board, asking for information. More than 200 persons also made inquiries at Whitehall during the day.

Sir Arthur Guinness is consoled by a Peasage for his lost Dublin. His elevation is a proof that stout beats bitter beer. The Besses & Allsopps are still commoners, the representative of double stout has become a peer. He has done a great deal to earn his peerage. He owns a large number of public houses, and has helped to build, as a restitution, several churches. He restored St. Patrick's Cathedral.

Who is going to Ober-Amtegau? That is the question just now being asked. For the "Passionspiel" is again to be played this year. The first performance will be May 17. There will be six performances in June, four in July, five in August, and five in September. Christ is to be played by Joseph Meier; and in the new theatre thousands of people will be accommodated. Hundreds of people are going from London on purpose for it. Those desirous of knowing briefly what the play is like, will find a good account in Dean Stanley's Essays. But fuller accounts are given by the Rev. Malcolm McColl and Mr. Oxenham. Mr. MacColl wrote his descriptions for the *Times*, Mr. Oxenham wrote his descriptions for the *Guardian*. Rivington publishes both hand-books. Mr. MacColl's book is the more simply descriptive, Mr. Oxenham's the more inclined to moralizing. Mr. MacColl's is more of a guide; Mr. Oxenham's is more of a book. They are both very reverently written.

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THE MARRIAGE BILL.

THE Bill making legal the marriage of a man with his deceased wife's sister, and of a woman with her deceased husband's brother, has been defeated in the Senate. The majority was two in a house of sixty-four members, but, let us hope, had there been a larger number of senators present, the majority against the Bill would have been very much greater.

The Church occupies a peculiar position with regard to this question, having to bear the brunt of the fight, if, indeed, she has not to bear it alone. As regards the Church of Rome, while she opposes very strongly such marriages, yet she offers no opposition to a Bill of the kind, seeing the sale of Dispensations by which she makes them legal will add to her treasury; and as it is not the poor man, but the rich, who ordinarily desires such a union, the price of a Dispensation is proportionately large; and in order to obtain the rich man's money, permission to do what is strictly prohibited and declared to be sinful, is in this case, as in so many others, granted.

The dissenting bodies, (the Presbyterian Church of Scotland being an honorable exception,) have, as a rule, paid little regard to the language of Scripture concerning the prohibited degrees. The Church of Scotland has always been a unit in regard to this question, and has warmly supported the Church of England in her opposition to the Bill which has for very many years past been brought before the English Parliament, only to be again and again defeated.

Unhappily some members (so we have been informed) of the Presbyterian Church in Canada, whose wealth and social position give them prominence and importance, are among the chief promoters of the obnoxious Bill, and to this, we fear, is to be attributed the almost silent attitude of that body. We trust, however, that the Scotch Presbyterians of this country will be true to their National and religious sentiments, and will not hold aloof in the struggle which is only now beginning.

Whatever may be the course of others, the Church of England in this Dominion must not allow the faithlessness of some, or the direct opposition of others to influence her action, save so far as it may stimulate her to more determined and unremitting efforts against the Bill.

Let the Synods of the several dioceses at their forthcoming meetings, and the Provincial Synod in both houses take action in the matter, and let the clergy all over the Dominion speak out plainly and constantly until their people are educated upon the subject, and made to see the dangerous tendencies of such a measure.

A PERSONAL EXPLANATION.

BEING obliged to refuse insertion to a letter (reference to which we subjoin in a note from the author) we feel it due to those concerned to make a personal explanation.

A few weeks ago there appeared in our columns an account of a meeting, or rather of a series of meetings, embracing part of the Lecture Course of the St. Paul's Church Association of Charlottetown, Prince Edward Island, in which the subject discussed was "Ritual." It is to be presumed that in handling such a subject, and from such a platform, lecturer and speakers would say much that would be thought objectionable, if not unfair, by another congregation of the same town, and would naturally draw out a rejoinder.

This proved to be the case, and we willingly gave insertion to a letter signed "Onward Christian Soldiers" because we felt its writer had quite as much right to the use of our columns as had the St. Paul's Church Association. This letter it appears was far from favorably received by those opposed to the views of the writer, as has been evidenced by the remarks communicated from Charlottetown, which appeared in our issue of the 29th ultimo. This was not to be wondered at, seeing that truth being many-sided, men must, and always will, differ so long as they are allowed freedom of thought and speech.

Had the differences of opinion in the matter been discussed without bitterness, we would have been glad to have allowed both sides a certain amount of space in our columns for a limited time, but from more than one letter received we fear that that is impossible, and that no good can possibly result to the Church by any further discussion.

It is because of this, and also from some objectionable personal quotations from the other side in "Onward Christian Soldiers" rejoinder, that we feel justified in refusing it admission.

We, however, publish part of his note to ourselves, in order to say how entirely we agree with him in what he says, and to assure him and others, of whatever views and party, that we shall at all times show fair play to all, only refraining from assisting to keep alive and foment private or congregational jealousies and quarrels, which can be of no benefit whatever to the cause of Christ.

The following is the quotation from our correspondent's letter:

"Editors Guardian: I forward you the enclosed rejoinder. I hope you will admit it for various reasons. The correspondence columns should undoubtedly be free to all—writing in a fair way—on any debateable subject. You say that in the heading of that column. Your paper is, undoubtedly, the Church paper of the Dominion. All Churchmen have been forwarding its interests. On this account the paper should be "Catholic" in its literal sense, i. e. universal, for all.

Yours, &c.,
ONWARD CHRISTIAN SOLDIERS."

THE "MESSENGER" AND THE "CHURCH ADVOCATE."

It is to be regretted that the editor of the *Christian Messenger* has seen fit to meet us in the spirit which is only too apparent in his remarks referring to ourselves in the last issue of his paper.

Taking it for granted that the editor of the *Messenger* was induced by the deceptive title *Church Advocate* to recognize that paper as an organ of the Protestant Episcopal Church of the United States, we sought to put him on his guard, hoping to draw from him as an apology a frank admission that he had been in error with regard to it. But instead of this we find him reiterating his previous statement, and then making a thrust at us about the "Prayer Book" and "Immersion."

We are charitable enough to suppose

that our neighbor occupies pretty much the same relation to both questions—being entirely innocent as to the facts in either case.

To enlighten him upon the first point, we can inform him that the *Church Advocate* is published in the interests of a Baptist sect formerly known as Campbellites, that "Elder" Forney is its editor, and the "Board of Publication of the General Eldership of the Church of God" the publishers.

Probably the editor of the *Messenger* may understand all about these people; if not, let him apply to his brother of the *Disciple*, who, no doubt, will give him the necessary information.

With regard to the questions of "Infant Baptism" and "Immersion," we shall endeavor to continue our present course, and present, from time to time, such facts for our readers' consideration as will satisfy all honest minds that the grounds for the Baptist doctrines on these subjects are as solid (:) as the editor of the *Messenger* has shown his knowledge to be of the religious denomination of the *Church Advocate*.

CENTENARY OF SUNDAY SCHOOLS.

TO THE CLERGY OF NOVA SCOTIA.

Reverend and Dear Brethren,—The Church of England Institute of London, of which the Queen is Patron, the Archbishop and most of the Bishops of England, Ireland, and Scotland, being Vice Patrons, proposes a general celebration throughout the world, of the "Centenary of Sunday Schools," dating from the opening of a School in Gloucester by Robert Raikes in 1780. The week beginning June 27th, is appointed for this purpose; and it is suggested, that on the Sunday a special sermon be preached, and a Children's Afternoon Service held; also, that each day of the week be marked by a Prayer Meeting, or a Conference of Sunday School Teachers, or a Sunday School Festival.

I commend their proposition to your consideration, and request you to arrange, so that your people may take part in the celebration, or at least have their attention drawn to the subject, although some of the things proposed may not be suitable for our Country Parishes, and the season will not be sufficiently advanced for an open air Festival.

"The Committee hope that a special effort will be made to bring the importance of the Sunday School prominently before the public, and that an earnest endeavour will be made, in each centre, to secure the interest and co-operation of many who at present stand aloof from it."

"The Committee feel that, if advantage is taken of this occasion, much practical benefit will be conferred upon local efforts, and that it presents a favorable opportunity for securing to the Sunday School a recognition of its proper and natural place as an important Church Institution."

My visitation will be held, and my Charge delivered, (D. V.), in St. Luke's Cathedral on Tuesday, July 6th.

Yours sincerely,
H. NOVA SCOTIA.

Halifax, May 10th.

ANSWERS TO BIBLICAL QUESTIONS.

BY X. Y. Z., CHARLOTTETOWN, P. E. I.

115.—Isaiah, and also Ezekiel. Isaiah xix. 4-5. "And the Egyptians will I give over into the hand of a cruel Lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts, and the waters shall fail from the sea, and the river shall be wasted and dried up;" Ezekiel xxx. 11, last part, 12. "And they shall draw their swords against Egypt and fill their land with slain. And I will make the rivers dry, and sell the land into the hand of the wicked."

In exact fulfilment of these predictions, the bed of the highest part of the Gulf of Suez has dried, and all the streams of the Nile have dried and may be crossed without fording; excepting, of course, the two branches, the present Damietta and Rosetta branches. Therefore, five out of the seven mouths have dried up.

116.—1. He saw Samuel. 2. Likewise the two men, his servants, who went with him. 1. I Samuel, xxviii. 14 verse. "And he said unto her, what form is he of? And she said, an old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself." 2. I Samuel, xxviii. 8. "And Saul disguised himself and

put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said I pray thee, divine unto me by the familiar spirit, and bring him up whom I shall name unto thee."

117.—Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob. Genesis xlix. 30, 31. "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried Abraham and Sarah his wife; and there they buried Isaac and Rebekah his wife; and there I buried Leah." Genesis l. 13. "For his sons carried him (i. e., Jacob) into the Land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought, with the field for a possession of a burying place of Ephron the Hittite, before Mamre."

118.—Ezekiel, the Prophet. Ezekiel iv. 1. "Thou also son of man, take thee a tile, and lay it before thee, and pour-tray upon it the city, even Jerusalem."

119.—It was Elishama the son of Ammihud, prince of the children of Ephraim. Number vii. 48 and 50. "On the seventh day Elishama, the son of Ammihud, prince of the children of Ephraim, offered" . . . "one golden spoon of ten shekels, full of incense."

120.—(1) With Simon. (2) He was a tanner. Acts x. 5 and 6. "And new send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside, he shall tell thee what thou oughtest to do." Acts ix. 43. And it came to pass that he (Peter) tarried many days in Joppa with one Simon a tanner.

121.—1. St. Paul. 2. The sixteenth chapter of the Epistle to the Romans. Romans xvi. 1. "I commend unto you Phebe." 3rd verse, "Greet Priscilla and Aquila." 6th verse "Greet Mary who bestowed much labor on us." 7th verse, "Salute . . . Junia." 12th verse, "Salute Tryphena and Tryphosa, who labor in the Lord." 15th verse, "Salute . . . Julia."

122.—The first book of the Kings and the 2nd book of the Kings, (see the headings of the same books), viz.: "The first book of the Kings, commonly called the third book of the Kings," and "the second book of the Kings, commonly called the fourth book of the Kings."

123.—a. Esar-haddon, King of Assur, (Assyria.) 2 Kings xvii. 24, "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria and dwelt in the cities thereof." 2 Kings xvii. 29, "Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt." Ezra iv. 2, "Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither."

b. Asnapper, the great and noble, is also supposed to be the same as Esar-haddon. Ezra iv. 10, "And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side of the river, and at such a time.

124.—(1). When Joshua was fighting against the confederate kings. Joshua x. 13, "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

(2). When Hezekiah was near death God gave him health, and by Isaiah told him that he would heal him, by this sign, "He brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz," which occurrence was like the miracle of the standing still of the sun and the moon at the command of Joshua. Isaiah xxxviii. 8, "Behold I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward." So the sun returned ten degrees, by which degree it had gone down."

[To be Continued.]

THE ORIGIN AND OBSERVANCE OF THE LORD'S DAY

(Written for the Church Guardian.)

By REV. F. H. POTTS, RECTOR OF GRACE CHURCH, CRESSO, IOWA, U. S.

(Concluded.)

Ought not then the people to be reminded that seeing and hearing a preacher is not the whole of one's Sunday duty; that attending the Church and remaining there with unbended knee and unopened lip is not worship; that, in short, admiring a man is not the same as worshipping almighty God.

Moreover, the Bible makes known to us certain sacramental rites which are incumbent upon all who profess and call themselves Christians; and that on every Lord's day the Primitive Church celebrated the Holy Communion, and not as most Christians do now, only once a month. God has not left us any choice in this matter. He has not said, as some self-appointed preachers represent Him as saying; "Go to Church, if you think you will be benefitted by it; be baptized if you think it a saving ordinance; sit or kneel or stand during the service as you think best: go to the communion or not as is most agreeable to you. "No; He has not said any thing of the kind, but He has said, "Hallow my sabbaths," and He has pointed out the way in which that hallowing shall be effected. God has not said, "go to Church if you like the minister, and stay at home if you do not like him," but he has said; "Neglect not the assembling of yourselves together"; and He has promised his blessing upon only "two or three" who will meet in his name and presence. None of these matters of which I have spoken can be of little importance, and no one can be said to hallow God's day as he ought, who wilfully neglects any of them.

Justin Martyr gives the following account of the services of the Church in his day. He says; "On the day which is called Sunday, all who live in the city or country come together, and the writings of the apostles and prophets are read, after which the Bishop or presiding minister of the Assembly delivers a discourse to the people, exhorting them to follow the good things they have heard. Then we all rise and make common prayer, and when the prayer is ended, bread and wine and water are brought to the chief minister, who prays and gives thanks over them with all possible fervency; the people answering amen. After this distribution of the elements is made to all who are present, and they are sent to the absent by the hands of the deacons."

Here we learn in what the services consisted; not in a sermon, preceded or followed by a prayer made by the preacher and listened to by the people, but in common prayer, in which both people and Minister participated, together with a sermon and the Holy Communion.

In short it was *worship and not novelty* that drew the people together. Then God's house was frequented, because He was the object of their thoughts. The congregation entered His house, not so much because they expected to be benefitted by what they heard, the praises and prayers they offered and the sacramental rites in which they participated—and how greatly these do benefit the devout worshipper, only those who are such can know—but people then attended Church because it was at the same time a pleasure and a duty. No one thought of saying as many do now, "I do not see the need of going to Church to worship God; for I can read the Bible and pray at home." No one thought it a matter of little importance whether God's holy day were hallowed or not. They recognized what was due from them to their God, and sought in every possible way to make some adequate return for the many blessings He had bestowed upon them.

Here then is the true incentive to the observance of the Lord's day; not a consideration of the pleasure or benefit to be derived from it, but chiefly a desire to worship that Holy Being who has surrounded us with so many tokens of his love, and asks that we requite that love by the careful and prayerful observance of the day which He calls his own.

How ungrateful are those persons, who though they receive from the giver of all good, six days in which to buy and sell, grudge him the remaining day of the week and if they do not work upon it, at least do not spend it to the honor and glory of the creator and benefactor.

Eusebius tells us that in his time if there was any doubt as to any man's being a Christian the question was decided by simply asking, "Do you observe Sunday?" and that determined the matter for the reply was, "How can I do otherwise? for I am a Christian?"

Apply this test now, and how very few Christians would we find in our midst. On every street corner on the Lord's day, we meet with multitudes of men and boys, to whom that day is a day of idleness and often times of sinful pleasure; and worse than that, the manner in which this holy day is desecrated by men who stand high in each community, shows very clearly how far the people of the present day have degenerated from the precepts and examples of the ages past.

We maintain then that no one is worthy of the name of Christian who does not observe Sunday. If the bible is to be our guide, how can we act otherwise? for are we not told therein, "Forsake not the assembling of yourselves together?" Mark you, there is nothing said about attending church if one feels disposed. It is our duty to feel disposed, and if we go to church with the proper spirit, it will be our highest pleasure to be there. And very properly too, for has the soul no needs as well as the body? must our thoughts be wholly given to supplying the wants of our poor, perishing bodies? Shall the more important, because immortal part of our being be wholly neglected? why should not men be dwarfed mentally, socially and spiritually, when they will not bestow any time or attention upon the development of their higher nature? Did men take no more care to sustain their physical life than they do their spiritual, they had been dead long ago. And after all, what are they but dead as to all that can make their life truly desirable? The dumb beasts of the earth fulfill their mission when they eat and drink and sleep, and in process of time, lie down and die, but is that the proper end of man? Multitudes live on as though it were; they will not acknowledge that God has any claim upon their time; it is wholly spent in satisfying the needs of their lower nature; and when at last they are worn out with the cares and pleasure and follies of life, they too lie down and die, and all is ended. This idea is entertained by very many, and they too will realize it, or rather an end which is far worse than that of the beast. Those who despise God's commands can look for nothing but the wrath of God in this world as well as in the next.

There is a strong tendency on the part of some to make Sunday a holiday rather than a holy day; a day to be spent in idleness and pleasure-seeking. Be very sure if this tendency is yielded to, the consequences will be most disastrous. God's day is now as of old, a sign; a sign either that His people remember him, or have forgotten him. If the former, He will not fail to reward and bless those who love and serve Him; if the latter, He will just as surely punish those who forget and despise Him. It was for their sins, especially that of Sabbath-breaking, that the Jews were punished by famine, and pestilence, and captivity; and no doubt it is for our sins, especially the desecration of the Lord's Day, that the people of many lands have, during the ten or more years past, been afflicted with storms, pestilence and destructive insects. Read Lev. xxvi. 1, 35; Joel ii. 21, 28.

The Prophet Malachi tells his countrymen that the failure of the harvest was caused by their neglect to provide for the services of the Temple. The Lord says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10.

"Hard times;" yes the times are hard, and what is the cure for them? Let men make the Kingdom of Heaven the first object of their life, and the service of God's house of, at least, as much importance as the needs of their own house, then, and not until then, can we, or ought we, to look for fruitful fields and general prosperity. Hard times will cease when men cease to despise God's law, and no sooner.

How sweet and tender are the many associations which cluster around the House of God! Who would not love that place where God condescends to meet us, as it were, face to face! Who that has any regard for himself, his family, or his fellows will let anything but the most urgent necessity keep him from the House of Prayer.

No one who seriously considers what evils may result to himself, his neighbors, and his country, through a neglect to observe the Lord's Day, can be indifferent to the claims of that day upon the hearts and lives of his countrymen.

Men of influence too often forget this, and it is a very sad evidence of a nation's degeneracy when so many of our public men are utterly regardless of the "day of days." But to their credit be it said that some few do realize their accountability to Almighty God, and try to serve Him as He requires. In 1859 when Gen. Scott made a visit to Puget's Sound, it happened that the day of his arrival was Sunday. As soon as his presence was known, a committee waited upon him, with a band of music, requesting him to join in the procession which had gathered to honour him, and spend the day in speech-making and enjoyment. The general replied, thanking them for their intended kindness, but assuring them he could not go with them; "for said he, 'for forty years I have been a church-going man, and I consider it my duty to day to go to church, I have always tried to honor the Sabbath. If you postpone this demonstration until tomorrow, I shall be happy to be with you, but to-day God claims my time and thoughts.'" I need scarcely add that he was a churchman.

As patriots and Christians we ought all of us to do what lies in our power to bring about a better observance of Sunday. Ever bear in mind the three purposes for which it was instituted; the rest of the body, the nurture of the soul, and especially the worship of God.

Remember that God will not fail to reward for time and eternity, all who honor Him and His word, by attending upon his holy temple, remember the Lord's day is still a sign either of your love of God or want of it, and Sunday spent aright, shall be to you, a foretaste of the Sabbath rest in Heaven.

CRANMER.

Paper read before the St. Paul's Church Association of Charlottetown, P. E. Island, by A. B. Warburton, B. C. L., Barrister-at-Law.

(Concluded.)

There had long been a party in the Roman Catholic Church known as the men of the "new learning," of whom Fisher was one of the best, which advocated reforms within its pale. Opposed to these men, were those who held by the old Church as it was, or the men of the "old learning." By the former it had been thought reforms could be effected without destroying the unity of the Church, but the Council of Trent, to which the friends of a reformed Roman Catholicism looked to unite Christians once more by reforming the abuses of the Church, confirmed those abuses. The Emperor established the Inquisition in Flanders, and then in England all hope of reconciliation passed away. The friends of the old worship insensibly drifted back, the advocates of Reform became more and more Protestant till the beginning of Edward VIth reign, Cranmer and others, becoming purely Protestant, broke with the older system.

There are several acts in which Cranmer took a prominent part, for which, from a 19th century stand-point, no justification or excuse can be offered. Of these were the execution of Lord Seymour and the martyrdom, for it was nothing less, of Joan Boucher. We had seen the Primate of the English Church take an honourable stand on behalf of his friend Cromwell; he strove hard to save More and Fisher, two of the best Englishmen of their time; it is stated that Mary herself owed her life to his intercession; he had suffered himself; he had not feared to withstand Henry VIII. in matters upon which that monarch had determined, and we had a right to expect better things from him than that he would become a persecutor. Yet so it was, and the burning of Joan Boucher in 1550, left a blot on the fame of Cranmer that nothing but the fires of Oxford could have taken away. Yet, while no excuse can be offered for this atrocious deed, if we regard it from our more enlightened age, it is not just to judge of it from the tolerant stand-point of to-day. In the 16th century, Reformer and Roman Catholic alike deemed persecution right and necessary. Tolerance in religion was looked upon as quite out of the question. The very body of canons drawn up by the Commission presided over by Cranmer, and of which other divines, eminent for

piety, were members, declared the righteousness of persecuting heretics, and evidently, if universal practice affords an idea, such was the generally received opinion of the time. No other excuse can be offered for him, and it is not less cogent when made by the apologists of Mary. Unlike the latter, he rarely practised what he taught and believed in this respect. Naturally a mild and humane man, even the Canons are not sufficient, in face of his ordinary conduct, to justify the charge against him of being generally a persecutor. When Dr. Lingard asserts that "Cranmer and his associates perished in the flames, they had prepared to kindle for the destruction of their opponents," he makes a statement which, in view of the history of the two preceding centuries, he is unable to substantiate and which is not borne out by facts. Personally he was a tolerant man, and although on more than one deplorable occasion he allowed the sectarian spirit and teaching of the age to overcome his native humanity, still these were the exception, not the rule. Moreover, though more than once plotted against, he never sought to punish those whose offences were merely personal. In fact, the general moderation of the English Reformers stands out clearly, and to it we owe our middle position between the Roman worship and that of most Protestant denominations. To Cranmer, more probably than to his fellow-workers, is this moderate position due.

Time prevents my dwelling on the events of Edward VI's reign, though certainly the best and most important period of the Primate's career. It is also the best known. It is not, however, the period best calculated to give us a clear insight into his character. For that we must look to the subsequent reign of Mary, during which he exhibited more strongly even than at any previous time the extraordinary combination of firmness and irresolution in him so strangely blended. Mary's learnings and disposition were well known. Her former history, her narrow-minded bigotry, inflamed by the cruel wrongs she had endured, left no room for doubt but that she would shrink at nothing to effect the restoration of the papal supremacy. Her Tudor blood was ample guarantee of the course she would pursue towards the leading Reformers. To none was the fanatical disposition better known than to the Primate. His timid nature was just the one fully to realize the desperate peril of his position. Yet, shortly after Mary's accession, with admirable courage, he drew up a declaration of his steadfastness in the Reformed Faith, and in consequence was sent to the Tower. After more than a year's imprisonment he, with Ridley and Latimer, maintained their views with great courage and skill at a disputation on the subject of the mass, held by the Queen's command at Oxford. They were borne down, not by weight of argument, but by the clamour of their hearers, and refusing to conform, were pronounced "obstinate heretics." When again, with dignified firmness, Cranmer protested against this judgment.

Remanded to prison his friends Latimer and Ridley precede him to the stake, and Cranmer is left alone to face his enemies. Then it was, after more than two years' imprisonment, worn out by anxiety, his mind probably weakened by the protracted strain upon its powers, that yielding to the solicitations of seeming friends, of men really sent to tamper with him in prison, he made the recantation of his faith, and on several occasions repeated it. That was the great error of his life, that is what deprives him of the high and holy place among the heroes and martyrs of the Reformation assigned to Latimer and Ridley. Yet we ought not to visit too heavily his backsliding. To do otherwise required no common fortitude, and Cranmer's courage was not naturally high. The test to which he was subjected was a terrible one; the bravest and best of mankind have their moments of weakness, all are not made of adamant; the most admirable characters in history have at times yielded to temptation. We can pity and forgive their infirmities, why not deal with Cranmer in the same indulgent spirit? Moreover, at the end the true spirit of a Christian prelate returned to him, and when brought forth publicly to repeat his recantation, instead of doing so he declared his bitter regret for what he had done, asserted his belief in no ambiguous terms, and being led to the stake, by a death of noble fortitude, amply compensated for the errors and infirmities of a not inglorious life.

There are, I am aware, many even in

the Church of England, who express their scorn for Cranmer because of his recantations; yet by a strange perversity in human nature they are most frequently found in the ranks of those who are over-drawing nearer and nearer to a Church, claiming to have been founded by Peter. They resent, and rightly resent, any imputation against that disciple, but forget that a sneer at Cranmer is a scoff at Peter. For whatever differences there may be between them in the former portions of their lives, there is certainly a marvellous similarity between Cranmer's recantations and subsequent repentance, and Peter's denials of our Lord and his after bitter humiliation.

CLERGYMEN'S WIVES.

BY A CLERICAL BACHELOR.

Much has been written and said on this subject, and from many points of view; but if I am not mistaken, very little has been said from a point of view which has always seemed the most noticeable to one who prefers to look below the surface for motives, rather than to take things for what they seem to be. We hear people on the one hand railing against the marriage of the clergy, forgetful of the fact that they have been allowed to do as other men in all ages of God's Church; and that a married clergy is conspicuous in every age for a high moral tone.

There are others who say and write many foolish things in favour of Clerical marriage, who close their eyes to the sillinesses, and vanities of some of their own, and their brethren's wives.

A clergyman's wife may be the making or the marring of his whole ministerial career. Who has not seen specimens of the noble self-denying woman, possessed of infinite tact, who keeps her husband up to all his duties, and relieves him of all petty domestic cares, so that he is as free for the duties of his office, as it is possible for any man to be? And who has not seen on the other hand an almost infinite variety of wives, who in one way or another are always preventing their husbands from doing any more than the most urgent routine duties? We could easily give a few dozen examples drawn from the life, but our aim is not to draw ridicule, but to enlist sympathy for a much neglected and deeply suffering class.

Miss Muloch, in "A Bravo Lady," has a pertinent remark that will give a clue to much of what I would fain say, but hesitate to, lest I be thought personal. Speaking of Mr. Scanlan and his popularity in the parish, arising from his unctuous manner with the old ladies, she tells us that he always hung his fiddle outside his own door. But better and greater men than Mr. Scanlan may, and do often, exactly what he did, and not infrequently are quite unaware of the lack of violin music within the Rectory.

There are many reasons for this. All honest men are not satisfied with their own spiritual condition, and knowing that in some measure this must be quite apparent to their wives, they hesitate to give private spiritual counsel, even when they think such counsel desirable. With regard to his public ministrations, it is doubtful if there is one clergyman's wife in an hundred who is spiritually edified by her husband's sermons. For a while after their marriage she may be conscious of some spiritual enlightenment, and for a longer time may be intellectually pleased with his language or thoughts; and then having taken his measure, she settles down to the dull tedium of listening to his discourses, in much the same way that he may preach, *i. e.*, as performing a more or less irksome duty. What wonder then if with the best intentions and aspirations they grow less and less careful about their spiritual tone, and gradually draw away their husband's also by such imperceptible degrees that neither is aware of their spiritual decadence, and in extreme cases, such as have come to the writer's own knowledge, lose all faith in God; and His mercy and love.

It is far easier to point out defects than to propose remedies; but as our remarks must be brief, we simply add a few hints that may be productive of thoughts, that may result in good. And first as to the wives themselves. Let them frankly speak to their husbands about their spiritual difficulties if there is the slightest hope of obtaining any help from them. They ought to make use of a few good books of devotion, and devotional reading, and endeavor to make the most of the Services of the Church, and not give away to discouragement

if their husbands do not prove the spiritual guides they ought to be. And lastly they ought not to forget that they are more responsible for their own souls than any other person can be, no matter what relation they may bear.

As to the clergy, if they will spend a little time at regular periods in consulting the spiritual welfare of those who are above all others committed to their charge, they would find some way of doing what now they are only half doing or neglecting entirely.

And as to the people, if they will be as forbearing as possible, and not find as much fault as possible, they may be aiding to build up their own spiritual temple, as well as that of the whole parish, assured that a good wife is of more importance to their Pastor than any other earthly circumstance, and that what she is he will be in some degree, that affects the welfare of everyone with whom he comes in contact.

Correspondence.

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

THE CHURCH IN P. E. I. AND ITS BISHOP.

(To the Editors of the Church Guardian.)

SIRS,—There has been no small amount of power and printer's ink expended on the question of putting the Church on the Island in good order. The great cry and burden of the song was "We want a Bishop." But strange to say we have a Bishop (and one of the very best ones too), and, in the present state of affairs, a very few of the real Churchmen desire any one else.

The whole case can be put into a nutshell; let the agitators first set to work to raise a fund for the support of a Bishop; let them pay adequately for the superintending they now get, and then they may truly say, "We not only want a live man," but "we also have enough to board him out." The Islander's pocket must be the first place of attack; and to any would-be reformer or tyro-enthusiast, I promise enough work on this point of "finance" for at least 10 years.

We have parishes now paying their clergy but miserable stipends; others, closed for the lack of realising that the laborer is worthy of his hire; then what chance (at present) would a Bishop have among us. The very idea is cruel; perhaps he would have to close up in a year or two, for lack of the board. Brothers if you want a Bishop, dig deeply into the pocket, get down to the gold and give freely; then talk and write freely on the subject. Otherwise, I fear, that nothing will remain, but vain aspirations and unproductive work.

P. E. I.

BISHOP ALFORD.

(To the Editors of the Church Guardian.)

SIRS,—You say, "We presume, however, as a matter of courtesy, he will be invited to a seat in the Upper House and accorded the privilege of speaking, but he will have no right to vote." I trust you presume too much. I was not aware that Retired Bishops in England had such privileges; and, if that sort of thing be tried here, for a man of whom your London correspondent says, "as to his views, they are in supposition, for he barely passes for a Churchman." I think,

There are twice ten thousand Good Churchmen will know

THE REASON WHY!

SACKVILLE, N. B., April 30, 1880.

(To the Editors of the Church Guardian.)

SIRS,—I observed a paragraph in this week's issue of your paper, to the effect that this Parish had been offered to Rev. O. J. Booth, of St. John's, Quebec, and declined by him. This is not the case, and how such an erroneous statement has become public, I am at a loss to know. No election has yet been held to fill the vacancy in this Parish, but it is expected to take place on the 10th of May, when it is hoped the vacancy will be filled. The names of several clergymen are before the parishioners, but the name of Rev. O. J. Booth is not among them.

I remain, yours, &c.

J. F. ALLMON.

Literary Department.

"FOLLOW ME."

A DREAM.

(FOR THE CHURCH GUARDIAN.)

"Twas the early, early morning,
Night had not yet passed away;
Sleeplessly I watched and waited,
Longing for the coming day.

As I lay there vaguely wondering
What that day would bring to me,
Angel fingers, fair white fingers,
Touched my eyes so silently

That it seemed I did not feel them,
Only know that as they passed,
All my doubts were put to silence,
All my fears away were cast.

Then a sweet sleep o'er me stealing
Came my senses to beguile;
All the pain, and trouble vanished,
And I was at rest awhile.

I'd not long been sweetly sleeping,
When there came from far away
A voice, and brightly thro' the darkness
Pierced one tiny golden ray.

But I did not want to listen,
Did not want to hear or see;
Still that voice kept calling, calling,
"Leaving all, come follow Me."

Then I rose, and all around me
Dark as ever night could be,
But ahead I saw the beacon,
And I heard, "Come follow Me."

All so dark, but far below me
Ever shone the star of faith;
Gaining courage as I journeyed,
Knowing that 'tis Christ who saith

"He who will leave all and follow
Me, my home in Heaven shall share;
He who bears his cross with patience,
Shall a crown of glory wear."

Thorns are growing round my pathway,
All is trouble, all seems drear,
But faith's star shines still more brightly,
And the Sweet Voice sounds more near.

Ah! 'tis growing bright, and brighter,
And the road is not so rough,
And I raise my eyes in wonder
Crying, "Lord, is it enough?"

Then, I know my trial's over,
I am safe from all that harms;
I am resting, free from sorrow
In my loving Saviour's arms.

And I wake to find the sunshine
Streaming all across the floor,
And I know that I can follow
Whither He Has gone before.

FROM SHADE INTO SUNSHINE.

Four or five miles out of the city of Bayonne, where one of the poplar-bordered roads leading thither is crossed by another, conducting, on the one hand, to the sea, the Bay of Biscay, and on the other, into the undulating country, at the close of a summer day, two boys were standing, with expectant faces. A glance would have decided their nationality. Fair-haired, blue-eyed, with frank, ruddy faces, and lithe, well-proportioned frames, they were two pleasant specimens of English boys, and a passer-by would probably have paused to have another look at them. "Here it comes! no, it's only a carriage," said one impatiently, as first the sound of wheels became audible, and then a travelling carriage came in sight on the brow of the hill over which the road passed, it approached and rolled by them; but the dust it made had hardly subsided, when again the noise of wheels came from the direction of Bayonne louder than before; and this time the diligence drawn by six horses, and away with its own weight, loomed largely on the slope, and came rapidly nearer. As it approached the cross-roads, the driver checked his horses, and amidst the clatter and dust the door was opened, and a lady stepped lightly to the ground. She turned and nodded to the driver, who touched his cap with a pleased smile, and the diligence rolled on, while some of its occupants bent forward to look after their late companion, exchanging a word or two about her as they did so. In a moment more, they might have seen the two boys rush up to her, kiss her in a boisterous manner, lay violent hands upon a few small parcels which she carried, and march off triumphantly, on either side of her, along the road leading seaward, and which, after a slight ascent, would bring them in full view of it. "And where is mamma?" said the lady; "she was to have come with you this evening,—this delicious air would have done her good." "We left her snipping off the dead roses,"

said the younger boy; "she said it was too hot to leave the garden. Have you brought me the knife, Lettie?" "And me the book?" said the other. "Yes," she said, "they are both in one of these parcels." "Hoory! she's a jolly old girl, isn't she, Frank?" said Charlie, the eldest, giving her another approving hug. "I don't believe any fellows have a better sister than we have." She laughed, and told them they would find her a pretty girl, giving her another approving hug. "I don't believe any fellows have a better sister than we have." She laughed, and told them they would find her a pretty girl, giving her another approving hug.

We must briefly describe her as she stood there with the sunset flush resting on her and her eyes kindling at the beauty of the scene before her. She was many years older than her young brothers, and might, perhaps, at a first glance, have been taken for their mother, but a second would have shown that, though no longer in her first youth, there was a girliness about her which dispelled the idea. Dressed as she was with extreme simplicity, the refinement of her look and bearing was the more noticeable. Her brown hair, drawn simply back and wound into a thick coil, set off better than the most elaborate coiffure the shapely head. The full white forehead, with its straight brows, the clear and rather deep set, hazel eyes, the well cut nose and flexible mouth, full of varying expression, the firm chin and rounded throat—all combined to form a picture which, however people might differ as to its beauty, yet could not fail to impress any but a very shallow observer with a feeling that the mind expressed in it could be no common one. For the rest, let my little story of her speak for itself. For many moments she paused, drinking deep of the beauty of the scene before her. There was an undulating foreground of hill and hollow, here covered with stunted pine, there with gorse and broom, with a few rudely cultivated fields on favorable slopes, here and there a white-walled farm house or cottage, with its belt of larger trees, then sand hills, then the level line of sand, then the sea, not tossed into great waves, not perfectly still, but just stirred as with a consciousness of its awful power, with broad lines of light upon its emerald depths, and, across the Bay, the Spanish mountains, that wonderful outline which, for beauty, can hardly be surpassed. They looked now like masses of Amethyst, edged with a line of burnished gold, where the sun had just dropped behind them, leaving the sky one glory. Charlotte Power stood gazing at all this and murmuring a few words to herself, until the boys' shouts from below aroused her, and she followed them.

In a pleasant hollow, sheltered from the north and east by the rising ground and a little pine-wood, was her home. No larger than most of the pleasant cottages in the neighborhood, it was distinguished from them by the exquisite neatness of its surroundings, and by the way in which its natural picturesqueness had been turned to account. A little lawn in front, shaded by one large pine which looked like the guardian of the place, was brightened with two or three flower-beds, rich in colour and perfume. Climbing roses and other flowering creepers were trained up the walls of the cottage and over a deep porch before the door; and the little garden, testifying to constant care, combined the useful with the ornamental in a manner which formed a strange contrast to the slovenly, though not uncomfortable, dwellings of the peasantry around. As Charlotte opened the garden-gate a lady who had been sitting in the porch rose and went to meet her. A small and very delicate looking woman of some five and forty years. But neither years nor the traces of deep suffering could obliterate the enduring beauty which nature had bestowed upon her, of the kind most rarely met with, and which survives youth as the perfume of some rare flowers survives their bloom. The daughter put her arm about her with a protecting tenderness beautiful to see. "You did not come to meet me, mother mine," she said, as she stroked the slender hand upon her arm; "and the view from the hill was so lovely." "Yes, darling, but I felt hardly equal to the walk to-day, and I have been amusing myself with the roses instead," and she pointed to a heap of dead flowers, neatly swept

together for removal. "You precious little gardener, you never seem to me so much in your right place as when I see you among the flowers." Mrs. Power sighed gently. "How thankful should I be to take some of the real work off you, Charlotte; I confess I have been almost repining to-day when I thought of you spending your young life in the struggle with the world, supporting your helpless mother and the children, going through this constant drudgery when your mind was made for higher things. I cannot—" "Hush, hush, mother," said the girl, laying her hand upon Mrs. Power's lips; "you would never say one word of this if you knew how it grieves me. Must it be for me to remind you who are so much better than I can ever hope to be, how much we have to be thankful for? Do you not know how much more real happiness there is for me in this active life, the necessity for constant work than I could have found leading a common-place life of enforced idleness at home, supposing we had been able to save enough from the wreck to have continued living in England without the necessity for any exertion on my part? Dearest mother, this is just what I wanted," she went on, the colour rising in her cheek and her eyes brightening as she spoke. "You never saw under the quiet surface of my life at home, with all those surroundings which the world considers necessary to happiness, what alternations of weariness and impatience I passed through. When womanhood came and the dreams of early youth were dispelled, how flat, stale and unprofitable things looked to me. It would have shocked you, darling, at the time, if I had told you, when the news of our misfortunes came, and the knowledge that we were almost beggars, that, after the first stunned feeling, there came a vague sense of pleasant excitement, a sense of self-reliance which I had never known before. Of course it was horribly selfish not to have thought more of your feelings, but yet I knew that to see me happy would be happiness to you. And as for 'higher things,'" she continued, as she seated herself in the porch and drew her mother down beside her, "all I wrote in those old days looks to me now as worthless, that I am going to burn it all." "That you shall not, Charlotte, I am convinced that you do yourself injustice; you have never set a right value on yourself." "On the contrary, mother, I felt even then that what I wrote was not the expression of my real life; there was something, more or less, morbid and unwholesome in it all. I saw everything through the medium of a disappointed heart and head, and without any real experience of life and human nature, I painted it as it appeared to me. Now, thank God, I see it differently, and as this sunset is better than autumn mist, so what I am writing now I feel, and know, to be better than what I imagined then." "Writing now, my darling! when have you time to write? You are doing too much Charlotte?" "There, I have betrayed my secret," said Charlotte laughing; "don't scold me, you great, terrible mother; I promise you I shall not hurt myself. And now I wonder what mischief those boys are doing with my parcels; they are too quiet to be about any good; shall we go in?"

[To be Continued.]

RULES FOR CHURCHMEN CONCERNING WORSHIP.

1. Attend regularly and constantly at every possible service. Read Heb. x. 25.
2. Be in good time that you may implore upon your knees God's blessing on the services about to commence.
3. If unavoidably detained until the service has begun, pause for a few moments before entering the body of the Church, and wait for the next change of posture.
4. You are requested to join heartily in the Service, singing the Canticles and Hymns, saying the Lord's Prayer, the Creed, and the Psalms. Make audible responses on the proper occasions, and be sure to apply every prayer to yourself by saying "Amen."
5. Kneel reverently and devoutly during the prayers as the rubrics direct. Draw near the throne of grace with humility, acting on the Psalmist's words, to "kneel before the Lord our Maker." (Psalm 95. 6.)
6. Take the children of the family under your own charge. Go with them to Church, and when there teach them to behave properly, and to use the Prayer Book.
7. When the benediction has been

pronounced, pause a few moment to thank God for the privileges you have enjoyed, and to ask grace that you may improve them. Say something like this: "Accept, O Heavenly Father, this very bounden duty and service: bless it to my soul's health; forgive all my wandering thoughts and imperfect worship, and receive me through the merits of Jesus Christ our Lord and Saviour. Amen."

8. Should strangers occupy a portion of your seat, treat them courteously and make them welcome. Remember the words of Scripture: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2.—*St. Luke's Parish Tracts, No. 6.*

A SENSIBLE MOTHER.

It is really pitiful to see a good, conscientious little mother resolutely shutting herself away from so much that is best and sweetest to her children's lives, for the sake of tucking their dresses and ruffling their petticoats. How surprised and grieved she will be to find that her boys and girls, at sixteen, regard "mother" chiefly as a most excellent person to keep shirts in order and to make new dresses, and not one to whom they care to go for social companionship. Yet before they are snubbed out of it by repeated rebuffs, such as "run away, I'm too busy to listen to your nonsense," children naturally go to their mother with all their sorrows and pleasures; and if mother can only enter into all their little plans, how pleased they are. Such a shout of delight as I heard last summer from Mrs. Friendly's croquet ground, where her two little girls were playing. "Oh! goody, goody, mamma is coming to play with us." She was a busy mother, too, and I know would have much preferred to use what few moments of recreation she could snatch for something more interesting than playing croquet with little children not much taller than their mallets. She had often said to me, "I can't let my children grow away from me. I must keep right along with them all the time, and whether it is croquet with the little ones, or Latin grammar and base ball with the boys, or French dictionary and sash ribbons with the girls, I must be in it as far as I can."—*Scribner.*

WHAT YOU WILL NOT BE SORRY FOR.

You will not be sorry
For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tale-bearer.
For disbelieving ill reports.
For being kind to the distressed.
For being patient toward everybody.
For doing good to all men.
For asking pardon for all wrongs.
For speaking evil of no one.
For being courteous to all.

A TRUE and wise Christian life divides its time into weeks; and encloses the chapters of its story, as the parts of a farm or a garden are enclosed, by the green and beautiful hedges of its Sundays.

And then it concentrates its cares, its energies and its hopes upon a week at a time. It begins with the tribute of its thanks and offerings to God on Sunday, in His house, for the mercies of a life time; and never goes empty-handed;—and it shrinks from venturing on the possibilities of a whole week's experiences without seeking there, when it can, the guidance and shelter of God's blessing!—*Rev. Dr. Van Ingen.*

If men would consider the end of sin, they would shun the beginning of it.

The error of a moment becomes the sorrow of a whole life.

NEVER sin against God in compliment to men.

Children's Department.

ANNIE'S BIRTHDAY.

(For the Church Guardian.)

"WHY what is the matter, Annie?" said Mrs. Reed to her little daughter, whom she found on the sofa in the dining-room; crying bitterly, one stormy morning in March. "Oh! mamma," sobbed Annie, "papa says the snow is so deep that no one can

get to see us; and you know to-day is my birthday, and we cannot have any good times as we thought."

"Well, dear, I fear papa is right, and I am very sorry you should be disappointed, but we must try to make the best of it."

"But, mamma, Willie says it is so much better to have birthdays come in the summer, as his and baby's do; one can have such fine times out of doors; and I want mine to come in the summer too," and Annie's tears fell fast as she thought of the merry time they had on Willie's day, when their cousins had come from the city to spend it with them.

"Never mind what Willie says, we will show him that winter has its pleasures too. Now dry your tears, and let us see what we can find in this basket for a little girl six years old."

"Ah! mamma, is that basket for me? Thank you; how pretty! Just what I want for my patchwork; these little pockets will do for reels, and there is a pin cushion and scissors, and this dear little box must be for my thimble. Now I will try very hard to keep my work neat, and not lose my needles, this little case will keep them quite safe." At the bottom of the basket was found a complete suit of clothes for Annie's best doll, which gave the greatest satisfaction.

"I am glad you like them all so much," said her mother, giving her a kiss; "and now we shall see how we shall spend the day. What do you say to giving the dolls a party? You and the boys must get them all ready, I will make some little cakes, and you shall have real tea, sugar, milk, and all. I am sure the dolls will enjoy it, and if you make the boys happy by allowing them to help you, you will be sure to be happy yourself."

"I shall be happy if you say so, mamma," said Annie, and she ran off, delighted, to tell the boys. She found them at the kitchen window with very long faces, for the storm was getting worse, and they knew there was no going out for that day.

"Now," said Annie, after she had told them about the party, "each one must do something, for mamma says that is the way to be happy, to forget ourselves and think of others. You Willie, go to the store-room and get a large box for a table, my little one will not do for us, dolls and all; and then the dolls must all be dressed before the table is set, and baby shall dress his own and take care of them till we are ready." Baby clapped his little hands with delight, and promised to be very good, while Willie's face brightened and he ran about helping Annie, and soon all were as busy as bees. By the time the dolls were all dressed in their best clothes, and the table set with Annie's best dishes, the cakes were done. Then there must be a bouquet for the centre, and mamma gathered some leaves and blossoms from the house-plants that filled the window. After a great deal of talk, it was decided to let Sancho, Willie's pet dog come to the party. So he was brought in, and a blue ribbon tied round his neck in honour of the day; then he was placed in baby's high chair, lest he should be tempted to get upon the table, he was such a little fellow, he dare not jump so far, and so behaved very well.

A good part of the afternoon was spent in looking at Annie's presents, and some work must be done to try the new thimble and other things the work-basket held. Then the children took turns in reading aloud a new book, a present from papa. When tea-time came there was another surprise in the shape of a real birthday cake, nicely frosted, and having a little flag in the centre. Mamma cut some of her choice flowers for the table, and when papa came in he saw bright, happy faces gathered round instead of the gloomy ones he had left in the morning. "When did you make such a lovely cake mamma," said Annie, "I did not expect to have one when I had no party."

"I should have gone to some more trouble and expense if we had been able to have a party," said her mamma; but as we have not papa and I have concluded to give you the money thus saved to give, in your own name, to some of the poor children who are in great want in the city." "Oh! thank you dear mamma, I am so glad," said Annie. "I would rather do that than have a party, and we have had such a happy day by ourselves."

Perhaps some of our little readers may be led by this story to give up some expensive pleasure, that they may give more to the poor children, whose pleasures, nay, even comforts, are so few.

A. A. P.

The Week.

HOME NEWS.

The Quebec Legislature has been called to meet on the 28th inst. for the despatch of business.

Sir Charles Tupper, Hon. John O'Connor and Hon. Mr. Pope will visit Manitoba this summer.

Subscription lists have been started in Montreal for the purpose of raising a fund for the erection of a national monument to Jacques Cartier.

A proposition from the seceders from St. Bartholomew's Reformed Episcopal Church Montreal, for re-union with the parent church, was rejected by the latter.

It is stated that the West Farnham, Quebec, Beet Sugar factory will receive a bonus of seventy thousand dollars from the Provincial Government in ten annual instalments.

The Messrs Patterson, of Tatamagouche, got out 800,000 feet of lumber to their mill at DeBert, and 360,000 at Igouish, this season. One man with one horse hauled 111,000 feet.

Toronto, May 9.—Hon. George Brown died at 2.20 this morning, but the news of his decease was not communicated beyond the immediate household until this morning at 9 o'clock, when the public were informed of the fact.

Truro, N. S., May 8.—Angus Chisholm, who has been suspected for some time of using counterfeit money, was arrested at his home, Mastown, yesterday. He was examined to-day in Truro, and sent up to the Supreme Court for trial.

The Toronto Globe states that the delegation to secure "better terms" for Manitoba from the Dominion Government has received favorable assurances, including the promise of \$100,000 towards erecting new Parliamentary buildings.

The directors of the Masonic Temple Company, of London, Ont., decided to commence building on the 1st of July. The building will front on Richmond Street 143 feet, and on King Street 110 feet, and in addition to eight stores on the ground floor and a large lodge-room, will contain an opera house capable of seating 1,500 persons, built after the best New York models. The building will be four stories high.

Notice is given in the Royal Gazette that the Saint Martins Manganese Company of N. B., incorporated by certificate in the Royal Gazette of date the twenty ninth day of March last, has filed a memorandum of increase of Capital Stock of the said Company to the full amount of \$200,000, being an increase in the Capital Stock of \$75,000; such increased Capital Stock to be divided into fifteen thousand shares of \$5.00 each.

The following troops will take part in the Quebec review on the 24th of May:—"A" and "B" Batteries, 300 men; Royal Canadian Hussars, 80; Quebec Field Battery, 70; 5th Quebec Garrison Battery, 200; 8th Infantry, 250; 9th Infantry, 300; Prince of Wales Rifles, Montreal, 250; Victoria Rifles, do., 325; Fifth Royal Scots Fusiliers, 275; 65th Battalion (Mount Royals), 300; 62nd Battalion (St. John, N. B.), 275. Total, 2,900 men and eight field guns.

FOREIGN NEWS.

New York, May 8.—500 passengers sailed to-day for Europe. 2000 immigrants arrived here yesterday.

Geneva, May 8.—Part of the roof of the St. Gotthard Tunnel 6,300 metres from the south entrance, fell on Thursday killing three workmen.

The Queen a few months since made the gift of a fine organ to the Pitcairn islanders, and a ship from San Francisco carried it there.

London, May 10.—The Channel squadron ordered to cruise in search of the "Atlanta," arrived at Bantry Bay. No news of the missing vessel.

The British Volunteer Service Gazette urges that the American rifle-team be invited to Wimbledon to compete with the best men that the United Kingdom can produce.

Earl Lytton, ex-Governor General of India, and Sir William Vernon Harcourt, Home Secretary, are, respectively, the Conservative and Liberal Candidates for the Lord Rectorship of Edinburgh University.

Six of Brigham Young's daughter's have been excommunicated from the Mormon Church, for charging the church

with defrauding Young's heirs of one million dollars and for causing the imprisonment of his executors. The daughters say they are disgusted with Mormonism.

The silver service presented to Mr. Maurice Delfosse by the Governments of the United States and Great Britain, in recognition of his work as President of the Fishery Commission, is kept locked up in the State Department at Washington. Mr. Delfosse preferred to have the service in lieu of the money which it is customary to present to an umpire in an international arbitration. It is a full dinner service of massive silver, comprising sixty pieces, including eighteen soup plates.

Marriages.

NIFORTH—REEVES.—On the 14th April, at St. James' Church, Seaford, by the Rev. J. W. Norwood, David Addington Niforth, to Miss Ada Harriet Reeves.

REDFORD—TIDMARTH.—At St. Mark's Church, on the Festival of the Ascension, by the Rev. H. J. Winterbourne, Curate in charge, John Redford, of Manchester, England, to Harriet King Tidmarsh, third daughter of the late James Tidmarsh, Esq., of Halifax.

DENCH—ROBERTS.—At St. George's Church, Parrboro, on Wednesday, May 5th, by the Rev. C. Bowman, D. D., Rector, Silas William Dench, to Sabra Elizabeth, daughter of Mr. John E. Roberts.

Births.

CHURCHWARD.—At Mahone Bay, May 5th, the wife of the Rev. C. E. Churchward, of a son.

BROWN.—At Halifax, on Sunday, 9th inst., the wife of D. M. Brown, Esq., R. N., of a daughter.

Baptisms.

BOND.—In the Chapel of St. Mary the Virgin, Barton, on the 2nd inst., by the Rev. P. J. Filleul, Rector of Weymouth, John William Horsley, son of William Moody and Mary Louisa Bond. Born 16th January, 1880.

Deaths.

BUDD.—At Digby, on the 22nd ult., in the comfort of a holy hope, Margaret, relict of the late Edward J. Budd, Esq., in the 7th year of her age.

NICKERSON.—At Moncton, May 3rd, of diphtheria, William Clawson, twin son of J. H. Nickerson, aged 3 years and 3 months.

FOSTER.—At Moncton, May 6th, Alida Prawl, widow of the late S. Foster, Esq., of Upham, aged 80 years. Internment at Upham.

DOUGLASS.—Entered into rest, at the residence of David Douglas, Stanley, N.B., on Wednesday, May 1st, Mr. John Douglass, in the 93rd year of his age. The deceased was for many years a member of the Church Corporation, and was of late regarded as a Father by all the community, by whom his memory will be ever regarded with sincere respect and affection. He leaves children unto the fourth generation, by all of whom his loss will be deeply felt.

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.

WANTED!

Having unexpectedly run short, we want quite a number of last week's paper to supply our Halifax subscribers.

We shall feel very much indebted to all who, after having read their paper, will kindly mail it to us.

SEND FOR MY NEW CATALOGUE.

Forwarded free to any address. H. HARRIS, NURSERYMAN AND FLORIST, Cor. Robie & North Sts.

New Drug Store, Kentville, N.S. WEBSTER ST., Near the Railway Station.

CHAS. F. COCHRAN, Druggist and Apothecary.

A Complete Assortment of Drugs, Medicines, and Perfumery, at reasonable prices. Sole agent in King's County for Manhattan Feed for all kinds of Stock. Circulars on application. CHAS. F. COCHRAN.

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, Rectory, Bridgetown, N. S.

FOR SALE.

MSS. SERMONS on Various Subjects. Address—Box 107, P. O. Windsor, N. S.

Weekly Markets.

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

Large Cod, hard, per qt.	4.50 to 5.00
Small, Shore, "	3.75 to 4.50
Ariehat, "	4.00 to 4.50
Bank, "	none
Labrador, "	none
Hake, "	1.00 to 2.00
Haddock, Ariehat, "	none
Western Shore, "	2.30 to 2.50
Pollock, "	1.90 to 2.25

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

Mackerel (Store)	
No. 1, per bbl.	none
No. 2, large	none
No. 2	none
No. 3, large	5.00 to 6.00
No. 3, med.	4.00 to 4.50
Small	2.50 to 3.00
Salmon—Store:	
No. 1, per bbl.	none
No. 2	none
No. 3	none

Flour—	
Canada Sup. Extra	6.50 to 6.75
Extra	6.40 to 6.50
Strong Bakers	6.40 to 6.60
Spring Extra	6.50, very scarce.
Extra State	
Rye Flour, Am.	

Cornmeal—	
Kiln Dried choice	3.25 to 3.55
Fresh Ground	3.00
Oatmeal—	
Nova Scotian, per bbl	5.00
Canada	5.50
Barley, per bush	

Ons—	
P. E. I. Black, 48 to 50	
Canadian Mixed	40 to 48
N. S. and N. B.	none
Bran	
Beans, per bush	1.90 to 2.00
Peas, round, per bbl	4.00 to 4.40
Peas, split	5.00 to 5.50

Provisions—	
Beef, Am. Mess, bond	14.00
Ex Mess	15.00
Beef, N. Scotia Mess	5.00 to 8.00
Am. Plate	14.00 to 16.00
Extra Prime	
Extra Plate in bond	18.00 to 14.00
Pork, N. Y. C. Mess	14.00 to 15.00
In bond	
P. E. I. Extra	18.00 to 16.50
Mess	16.00 to 16.00
Pr. Mess	18.00 to 14.00
N Scotia Mess	14.00 to 15.00
Prime	12.00 to 13.00

Lard	12 to 13
Bacon, roll	13 to 14
Hams	11 to 13
Shoulders	9 to 12
Eggs, per doz	13 to 15
SALT from store—	
Liverpool, per hhd	1.50
Turk's Island	none
Cadiz	1.50 to 1.80
Inagua	1.50 to 1.75
Liverpool, bags store	.80 to .90

Tea—	
Congou, com & dusty	25 to 30
fair	28 to 31
choice	35 to 37
superior	35 to 40
Oolong	40 to 42
Soap, Candles, &c—	
Domestic Brown	4
Pale	4 1/2
Family	5 1/2
Extra	5 3/4
B. Mottled	6
Crown	6 1/2
Laundry	7
Canada Laundry	
Candles, 6's and 8's	13

Molasses—	
Demerara, per gal.	.35 to .36
Cienfuegos	.36 to .37
Trinidad	.35 to .37

Sugars—	
Porto Rico, ch. grey	8
vac. Pan, puty paid	10
Yellow C.	9 1/2
Extra C.	10
Scotch refined, No. 20	
Crushed	12 1/2
Granulated	10 1/2
Porto Rico	7 1/2
fair	
choice	8
Cuba, dark	7 1/2

Country Produce—	
Butter, in firkins	25 to 28
Butter, in rolls	20 to 25
Cheese, per lb, (dairy)	8
Cheese (factory)	15 to 18
Beef	6 to 12
Mutton	5 to 6
Lamb	
Veal	7 to 9
Pork	7 to 8
Turkeys	15 to 17
Geese, each	50 to 70
Ducks, per pair	75 to 1.00
Chickens	40 to 65
Fattridges	none
Potatoes, per bush	40 to 50
Turnips, per bush	30 to 40
Carrots	60 to 70
Hay, per ton	816 to 17
Tallow, (rendered)	
Tallow, (rough)	
Buckwheat, (gray)	
Buckwheat, (yellow)	
Apples	2.00 to 2.50

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Tenders for Iron Bridge Superstructure.

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

Specifications and other particulars will be furnished on application at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By order, F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 1st April, 1880.

TO THE CLERGY.

An Englishman, of the University of Oxford, married, and in Deacon's orders, now in sole charge of a mission in the United States, wishes to be transferred to a Diocese in Canada, and will be happy to assist a Rector of a Parish, or take charge of a missionary field, Halifax or neighbourhood preferred. He is musical, and can conduct a choral service, and, having also had many years' experience in tuition, could organise and maintain a Church School. Several Church views good testimonials. Address: "Deacon, office of 'Church Guardian,' Halifax, N. S."

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- Rev. B. M. Hatfield, Phila.
- Dr. J. M. Reid, New York.
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- W. G. Fisher, Phila.
- Chaplain McCabe, Phila.
- Rev. A. J. Kynett, D.D.
- Rev. Daniel Curry, D.D.
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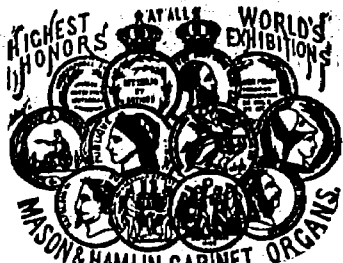
Brooklyn: 388 Fulton Street, near City Hall.

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CANADIAN PACIFIC RAILWAY
Tenders for Rolling Stock.

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

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

By Order, **F. BRAUN**, Secretary.

DEPT. OF RAILWAYS AND CANALS, }
Ottawa, 7th February, 1880 } 40



CANADIAN PACIFIC RAILWAY.
Tenders for Tanks and Pumping Machinery.

TENDERS will be received by the undersigned up to noon on FRIDAY, the 15th MAY next, for furnishing and erecting in place at the several watering stations along the line of the Canadian Pacific Railway under construction, Frost-proof Tanks with Pumps and Pumping Power of either wind or steam, as may be found most suitable to the locality.

Drawings can be seen and specifications and other particulars obtained at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By order, **F. BRAUN**, Secretary.

Dept. of Railways and Canals, }
Ottawa, 1st April, 1880. } 52

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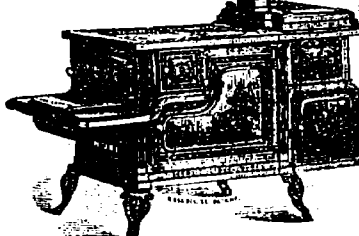
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Is acknowledged by the Highest Medical Authorities to be a most valuable combination. The unpleasant taste and smell is completely removed, and by the scientific process of the Inventor, the Oil is partially digested before taken into the Stomach, and thus rendered more nutritious.
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CAUTION.—See that you get PUTTNER'S EMULSION, and that the Inventor's signature is on each Bottle, and do not be put off with other Makers, which are only imitations.
For Sale by all Druggists and Dealers, at 50 cents per Bottle.
P. S.—The Nutritive Value of each Bottle of Puttner's Emulsion exceeds ten times the same bulk of Pure Oil. Vide Puttner's Essay.

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

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



The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed.
All the ingredients composing this FEED are certain health-giving Herbs, Seeds and Roots, which cannot be obtained by animals that are stall-fed. A varied diet is as necessary to the horse or any other animal as it is to man.
DIRECTIONS FOR FEEDING.
Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats. In a short time your horse will be in perfect condition, when you can deduct one-fourth part of the usual grain feed. Do not add bran when using MANHATTAN FEED.
Cows.—At each time of feeding mix at the rate of six pints for every dozen cows, with their usual feed, and in two weeks you will be surprised at the large increase of milk and butter.
Bullocks.—Mix same as for Cows.
Calves and Lambs.—At each time of feeding mix half pint of the Feed with the usual quantity of milk or oatmeal for every four animals.
Hogs.—At each time of feeding mix half pint of the Feed with the usual swill or meal for each hog.
Poultry.—Mix half a pint of the Feed in a peck of their usual food.
A measure holding exact amount of one feed is enclosed in every bag.

PRICES.
Bags containing 100 Feeds (25 lbs.) \$2.00
Bags containing 200 (50 lbs.) \$4.00
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For Poultry, a specially prepared Feed, put up in 2 1/2 lb. boxes, 25 cents.
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WELLAND CANAL.
Notice to Machinist-Contractors.

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

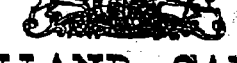
DEPT. OF RAILWAYS & CANALS, }
Ottawa, 29th March, 1880. }



WELLAND CANAL.
Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.
Plans and Specifications and General Conditions can be seen at this office on and after THURSDAY the 29th day of May, next, where forms of tender can also be obtained.
Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except they are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfillment of the contract the parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.
Ninety per cent. only of the progress estimates will be paid until the completion of the work.
This Department does not, however, bind itself to accept the lowest or any tender.
By Order, **F. BRAUN**, Secretary.

DEPT. OF RAILWAYS & CANALS, }
Ottawa, 29th March, 1880. }



WELLAND CANAL.
Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western mails on THURSDAY THE 16th DAY OF JUNE next, for on construction of swing and stationary bridges at the following places on the line of the Welland Canal:—The bridges to be a combination of iron and timber, and those for railway purposes are to be of iron.
Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except they are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.
The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.
Ninety per cent. only of the progress estimates will be paid until the completion of the work.
This Department does not, however, bind itself to accept the lowest or any tender.
By Order, **F. BRAUN**, Secretary.

DEPT. OF RAILWAYS & CANALS, }
Ottawa, 29th March, 1880. }

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