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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. 49.

THURSDAY, MARCH 17, 1881.

One Dollar a Year.

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

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

EDITORS.

M. DOBROFFSKY, one of Russia's most celebrated novelists, is dead. He was buried with great honors.

THE telegraph line of the Great North-Western Telegraph Company has been completed between Winnipeg and Portage la Prairie.

THE crops in Cyprus are in splendid condition. If rain falls in March a better harvest is anticipated than has been known in Cyprus for the last thirty years.

BISHOP BROWN, of the Diocese of Fond du Lac, has just completed the first five years of his episcopate. During that period the number of communicants in the Diocese has doubled.

AN extensive cave has been discovered near the Levant Iron Mines, near Kingston, Ontario. Its passages will admit of one walking erect throughout them. It is to be carefully explored.

WITH the prospect of the speedy approach of the Canada Pacific Railway, landed property in Minnedosa and other rising towns is rapidly increasing in value. In the principal street of Minnedosa as much as two and a half dollars per foot frontage has been paid.

TWO pyramids have been opened in the neighbourhood of Sakkarah, to the north of Memphis, which were erected by two kings of the sixth dynasty, and are thus extremely ancient. Thousands of inscriptions cover the rooms and passages of the monuments, and thus make the discovery of the highest importance for the study of the Egyptian language and history.

A FEW Sundays ago a very interesting circumstance took place in Christ Church, St. Louis. The Bishop had been asked by the Rector to make a statement to the congregation concerning the missionary work in the Diocese, its progress and needs. After he returned to the vestry room a stranger came up to him modestly and stated that he was a stranger, a Boston man, and said, "Here is a little for your work. It was saved last night by not taking a Pullman car," and he slipped two silver dollars in the Bishop's hand.

KIRKDALE Church, one of the most ancient ecclesiastical structures in England, has been for some time undergoing partial restoration. The antiquity of this Church is proved by the sun dial with a Saxon inscription, showing that it was built in the days of Edward the King, in the days of Tostig the Earl—that is, between 1055 and 1065. A Runic inscription also seems to mention Othowald, King of Deira, A.D. 651 to 660. The Church is situated close the famous Kirkdale Cave, where, in 1821, were discovered the bones of hyenas, bears, tigers, wolves, elephants, rhinoceri, hippopotami, and other animals.

NEVER omit a service on account of the fewness of numbers present. The late Bishop Randall was announced to preach in an Eastern Church in behalf of his missionary work in Colorado. The evening came and proved dreadfully stormy. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment; the question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was one offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am the one," said the gentleman. "Who gave you the \$200 last night? But after getting home I did not feel quite satisfied with doing that. I propose to make up the sum to \$1000, and here is my check for the balance."—*Ex.*

THIRTY-NINE thousand immigrants settled in the Dominion of Canada in 1880.

THE percentage of Roman Catholics in Scotland is said to be 8½, while in England it is only 3 of the population. Presbyterianism would seem from this to be less of a bulwark against Romanism than Episcopacy.

THE loss of life by an earthquake on the island of Ischia is appalling. One hundred and two bodies were found at Casamacciola, and many others are under the ruins. In the village district of Tacco alone thirteen houses were destroyed and five persons killed.

IT is not every one that is aware of the fact that the Biers are of Huguenot extraction, and are the survivors of a band of French refugees who being driven from their native land by the revocation of the Edict of Nantes, sailed from Holland for South Africa some 200 years ago.

IN a letter from Adelaide it is stated that on Christmas Day, the thermometer stood at 110 degrees in the shade and 16 degrees in the sun. Twenty-four hours afterwards, it dropped to 30 degrees. On December 29, the thermometer stood at a still higher figure, and there was a fall of more than 60 degrees before the following night.

THE Lower House of Canterbury Convocation having agreed by a majority of three to one on an *actio us cleri* asking for toleration on the part of the Bishops for ritualistic divergences, the Bishops unanimously voted, after giving individual expression to the meaning to be attached to it, a resolution declaring their opinion "that litigation in matters of ritual is to be deprecated and deplored, and, if possible, to be avoided." They also declare that authority to settle differences in such matters is inherent in the Episcopal office; and while entertaining the hope "that the clergy, as in duty bound, will, in conjunction with the laity, support legitimate exercise of this authority, they are confident it will be exercised with an earnest endeavour to compose such differences, without litigation, and at the same time to maintain order, decency, purity of doctrine, and edification in divine worship."—*Guardian.*

WRITING to the *Living Church*, the Rev. J. B. Harrison, of Nashville, Tenn., says:

"Some three years ago, I was a Methodist 'circuit rider' in Overton Co., Tennessee. Removing to another part of the State, I was brought, by the grace of God and the words of a faithful priest, to see the sinfulness of schism, the necessity of union among Christians, and the fact that any union to be enduring must be on that foundation which Our Blessed Lord and His Apostles had already laid. I believed that Our Lord had established a Church; that it yet existed, and that I had found it.

On the 17th of December, 1878, I was confirmed by the Bishop of Tennessee since that time, I have been studying for Orders; and, on the 16th Sunday after Trinity, I was ordained Deacon.

Since my conversion, I have ever had a strong desire to return to the field where I labored as a Methodist, in order to bear witness to the Truth, where I once preached error. Accordingly, immediately after my Ordination, I made a journey to Overton county, and although I could hold but few Services, I had the blessed privilege of baptizing 17 persons. One of them was the child of the only Church-family in the county.

Till about fifteen months ago, the Church was wholly unknown in this section. The leading denominations are Baptists (of all shades of belief), Methodists and Campbellites. The Church is new to the people, and many are giving its claims attention.

THE remarkable speech which General Roberts, having previously received the freedom of the City and a sword of honour in the Library of Guildhall, delivered at a military banquet at the Mansion House, to which our London correspondent last week alluded, has created intense excitement in other than army circles. It abounds in statements, resting on highly competent authority, as to the moral and physical conditions which must be observed if our soldiers are to be really efficient. There is something startling in the directness of the assertion made by General Roberts, that, if the system of short service is persevered in, it will be impossible for a British force ever again to perform such a march as that of the magnificent troops which he led from Cabul to Candahar.

REVIVALS.

As to *revivals*, I have endeavoured in *Apollon* to show just where the line should be drawn between the two texts which puzzled Lord Bacon, but which would have less puzzled him had he lived to see the workings of the sect-spirit:—

(1) "Forbid him not."—St. Mark ix, 39 and St. Luke, ix., 50.

Compared with:
(2) "He that is not with me is against me."—St. Luke, xi., 23, St. Matt. xii., 30 and 31.

(1) As to the first let us leave others to their Judge, and rejoice if "in any way Christ is preached." (1) But as to the second, let us observe that all permanent organization and complete work (that does not scatter) must be done in the Church's way, and under Christ's express commission, derived from His person, His breath, and His apostolic agencies.

And here, *a propos* of scattering, we find the following in the journals of the day:

"The Rev. C. S. Williams of the Seventh street (New York) Methodist Church believes Mr. Moody is a good man, and has a great desire to do right; but, he adds 'I know no man who has ever inflicted so terrible a blow on the churches. He led men out of the Churches. When men get the idea that any kind of religious hush-whacking is as good as organized worship, it is a bad day for religion.' Mr. Moody has a lot of followers, who let their hair grow long and their wits grow short. Out of the mouths of such men what could be expected but twaddle? With them worship becomes a good time, a recreation instead of organized labor."

Yet this worthy brother Williams fails, to see that American Methodism is just precisely this that he complains of: "it led men out of the churches." Wesley himself told them so, when he saw how things were going. It substituted "camp-meetings" and religious frolics for "organized worship." Let us teach them the better way, but 'speaking the truth in love.'—*Bp. A. C. Coxe.*

TRANSPORTATION OF THE COLOSSAL STATUE OF GAZA.

THE last number of the *Zeitschrift des Deutschen Palestina Verein* (Leipzig) contains a letter from Baron von Munchhausen, the German Imperial Consul at Jerusalem, saying that the recently discovered colossal marble statue at Gaza has been moved by order of the Turkish authorities to Jaffa, that it may be shipped to Constantinople, and there placed in the Imperial Museum. Its transportation thither has been somewhat delayed, as the captains of the Lloyds feared that it would prove too heavy for the machinery used in moving freight on board their steamers. It is to be conveyed on a Turkish war vessel. This colossal statue was discovered by Arab laborers, while digging stones from the earth, about a mile and a half distant from the city of Gaza. It is thirteen

feet high, and represents the figure of a man with long hair and beard. A part of the right arm is broken off, and from the left shoulder (concealing the left arm) hangs a garment. The lower part of the statue is nearly a quadratic block. Various are the conjectures and speculations with regard to the origin and idea of this remarkable piece of sculpture.

NEGLECT OF CHURCH ATTENDANCE.

Bishop Littlejohn gives us some very timely words on this subject. He says: "Some neglect their duty in respect to Church attendance because something is always wrong. In their opinion, certain things are not as they should be. The music does not suit them. Is the Choir a Quartette? congregational singing should be introduced in its place. Is there a Chorus? a Quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented. The preacher is too warm or too cold; the sermons are too long or too short. And these are objections with which neither conscience nor religious principle has anything to do, yet they influence great numbers, even persons who profess to be and call themselves Christians, and ought to know better than to accord to them any weight. Legitimate attractions are admissible, yet, if Church attendance is a bounden duty, it is based on positive commandments of God, and must be considered independently of such minor questions.

"The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ, for surely those who are not for Him are against Him."

Foreign Missions.

INDIA.

THE BLIND SCHOOLMASTER OF PALAMCOTTA.—II.

MR. CRUICKSHANKS continued for twenty-six years Head Master of the Anglo-Vernacular School at Palamcotta. Not long before his death he was asked how many souls his school had, under God, been the means of converting from Hinduism to Christianity. He replied that, making no account of some who enrolled their names among the converts but fell away again, nor of others who were halting, as it were, between two opinions, he could record the instances of thirty-three souls who had come out of heathenism and had joined the company of Christ's true and faithful followers.

Mr. Sattianadhan has told us how resolutely the Scriptural teaching was carried on, even with those most opposed to its truths. He and his companions begged Mr. Cruickshanks to give up reading the Bible, and threatened that they would all leave the school unless he consented. "You may all leave the school," he answered, "but give up the Bible I never will." They did not carry out their threat; and some were led by that Bible-reading to the knowledge of Christ.

In reading the account of Mr. Cruickshanks' intercourse with his pupils, we cease to remember the barrier which his blindness might have been expected to raise. He appears as the watchful, observant, and sympathizing teacher, whose perception of character his ready understanding of his scholars' state of mind, and his fine tact in dealing with them, would have been remarkable even in one whose eyes could have followed every shade of expression and change of countenance in those around him.

One of his pupils was nicknamed the Logician, because he was always foremost in arguments against Christianity.

We have one instance of the blind master's manner of dealing with this boy:—

"One day, when standing before me in his class, he replied to one of my remarks on the subject of religion by saying 'I wonder why Jesus Christ does not make Himself visible. If I could but see Him with my bodily eyes, I would certainly believe in Him; and therefore I should like to know why He does not show Himself.' When questions like these, however simple they may appear, are not promptly answered in the mind, they have the effect of leading the pupil to doubt the truth of the Christian religion."

school; in like manner the Lord Jesus Christ keeps, as it were, out of sight, partly that He may not be obliged to punish you whenever you think and act in opposition to His will. You see, therefore, how great a mercy it is that He is not personally among us, though in Spirit He is present everywhere, beholding the good and bad of our actions, and noting it all down in the book of His remembrance."

Six years after he left school this pupil, who belonged to a Hindu family of good position, yielded himself up to the service of Christ.

Mr. Cruickshanks early devoted his leisure to the study of music, and learnt to perform on the flute and the violin; and this pursuit, like those other gifts which he dedicated to the service of his Lord, not only brought cheer and blessing to himself, but added to his usefulness as a teacher. His thought singing in the school, and conducted the music of the Sunday services. He has sometimes been called the Blind Bard of Madras, for he wrote several poems, some of which were compiled in a little volume.

When he drew near to his seventieth year he resigned the heavy duties of the school at Palamcotta, but he continued to make use of his talents in the cause so dear to his heart. He settled for a while at Vepery, in Madras, and there he made friends with some young men by offering to help them for an hour or two every morning in their preparations for the University. They willingly agreed, and accepted his one condition, that part of the time should be given to the reading of the Bible. There were some, however, who wanted to shirk the distinctive truths of Christianity, which he endeavoured to bring home to them, and one of these requested that the Book of Proverbs might be the subject for their reading. Mr. Cruickshanks at once consented; but his young friends soon found that from the words of Solomon, as well as from the other sacred writers, their teacher could prove how the Scriptures testify of Jesus.

Once more, in 1875, the aged schoolmaster found a new sphere of usefulness. He was asked to superintend the opening of a new school at Poonamallee, near Madras, and he cheerfully undertook the task. This was the last scene of his labours. In the summer of 1876 he was attacked with illness, which lasted only a few days. The doctor who attended him apprehended no immediate danger. Only the day before he died, this friend said to his patient that he had never written an account of his life. Mr. Cruickshanks answered that he had often thought of doing so, and he had journals and papers available for the purpose; he thought, if it pleased God, he would begin the next day to put them together. But before the close of another day his sightless eyes were closed in death, and his spirit had passed away from the dark prison-house of the flesh, into the bright presence of the Sun of Righteousness."

Family Department.

CHRIST OUR HIDING-PLACE.

ISAIAH XXXII. 2.

(Written for the Church Guardian.)

O Jesus! by Thy human sympathy
The sinner's heart may still draw near to Thee
A Man our hiding-place from storms of grief,
And yet a God with power to give relief.

A Man our hiding-place, a Man our Friend,
And yet a God Whose years can never end;—
A covert from the tempest safe and sure,
A Friend Whose kindness ever shall endure.

As rivers of fresh water pure and sweet,
Refreshing thirsty lips and weary feet;
As cooling fountains springing in the sand,
Changing the barren earth to fruitful land;

So is Thy tender sympathy, O Lord,
A Man beloved, and yet a God adored—
Our King and yet our Brother! Love most high
What words can tell the sweetness of that tie.

Great Rock! that dost Thy cooling shadow cast
To shelter from the fierce wind's scorching blast:
Thou'rt storm of sorrow rage on ev'ry hand,
Safe in that Shelter may the sinner stand.

Annapolis Royal, Feb. 1881.

ORDINATION.

In solemn gait, yet laymen still, the Church's
gate ye gain:

Far otherwise ye issue forth. The solemn high
refrain.

"Take thou authority to read the Gospel in the
Church."

Within your ears still ringeth on o'ne as ye leave
the porch.

Called, yet not sent ye entered in; commissioned
ye come forth!

By a successor of the Twelve first sent to all the
earth.

The Bishop's hands were on thee laid; thou'rt
taken the holy vow.

The Faith of Christ thy Lord to teach; and He
will show thee how.

Not in thine own, but in His Strength, go out
into the light;

Look to thy helm, thy shield, thy sword! Let
every piece be bright!

A soldier of the Lord of hosts, a captain in His
band,

Gainst mighty foes, a goring lion, firmly,
take thy stand!

And though the scolding world, the flesh, and all
the powers of hell

Beet thee now, yet fear them not. Thy Lord is
nigh: 'tis well!

Abide in Him; cleave to His Side; uplift His
sacred Cross,

And in its light thou canst but see all earthly
things are dross.

Even now thy work, it doth begin; then look to
Him alone.

Once as He hung upon His Cross—now on His
Glory Throne!

MARIE'S MONEY-BOX.

From the French of F. Dupin de Saint-André.
Translated by Edith Kirkwood for the
New York "Churchman."

I.

The cupboard was full of old play-
things and picture books, and, as Marie's
mamma was putting it in order one day,
she turned to her child, saying:

"Marie, my little daughter, will you
make me a present?"

More accustomed to receive gifts from
her mamma than to bestow them upon
her, Marie turned around with rather a
troubled air.

"A present, mamma? Why—I don't
know—"

"Reassure yourself; I do not wish to
ruin you, nor to take away anything
precious." It was only these three old
dolls.

Marie, relieved, began to laugh.

"Oh, mamma, that is not a present.
Those dolls are so ugly I never touch
them now. They don't stir from the
cupboard, and, in fact, they are only in
the way. I shall be glad to get rid of
them."

"Very well; then it is understood
you give them to me!" returned Ma-
dame Deville, moving toward the door
with the dolls on her arm.

"Yes, certainly, mamma," and Marie
went on brushing the blonde hair of a
lovely new doll which she had received
only that morning. She was glad in her
heart that her mother had not asked her
to make a real sacrifice.

Little Marie did not love to give.
She had always a hand and a pocket
ready to receive whatever presented itself.
Her ideas upon property were very clear
and decided. She exacted from her
brother Leon an absolute respect for her
books, her playthings, her candies, and
she hid in the most secret depths of her

drawer the box which held her money.
Marie never would use a pretty porce-
monnie her father had given her, be-
cause she had noticed that Leon, who
always put his money in his purse, and
his purse in his pocket, was often without
a penny. He bought cakes for his play-
mates, distributed chestnuts to all who
happened along, gave *sous* to all the little
chimney-sweepers, or to a crowd of old
beggars. His porte-monnaie was very
like the casks of those unfortunate
Danaiides that mythology talks about.
Marie possessed a cask of quite another
sort. It was a china money box, and
pretty full, too, if one might judge by the
weight.

After a good hour passed in dressing,
and undressing, and putting her new doll
to sleep, Marie felt like joining her mamma
to see what she was doing in her room.
She found her mother seated before a
large basket which Marie knew well. It
was the poor basket into which went
Marie's old dresses, Leon's outgrown
trousers, and all the old stockings and un-
derclothing of the household while wait-
ing to render service to new owners.
Madame Deville held a skirt and an old
dress of Marie's. Before rolling them she
took from the table a doll which she
was about to add to the parcel. Marie
prevented her.

"Oh, mamma, what a pretty doll! Do
let me see it."

Her mother held it out to her.

"Do you recognize it?"

"I should think it was my old Sophie,
but only yesterday she had neither feet
nor arms."

"Very true; Sophie had none.
Nothing was left but her head and half of
her body! I took the arms and legs of
the other two; I found an old wig at the
bottom of a box, and I fastened it on
with four pins; Julie made the dress
with a scrap from my blue suit, and this
is the result of our work."

"It is very pretty," said Marie, in a
dolorous voice. "I should never have
believed a new doll could be made out
of old frights."

"Do you regret giving them?"

"No, not the old ones; but this one
is pretty, and I want it."

"My dear child," said her mamma,
"this one is not for you. It is mine,
since I made it out of material belonging
to me; and I am going to give it to a
very unhappy little girl who has no
playthings, and whom I will take you to
see to-morrow. When you have become
acquainted with little Pauline I feel sure
you will have no more regrets."

Marie did not share the certainty.
Generally she was delighted to accom-
pany her mother when she visited the
poor. The pleasure of the little chil-
dren to whom her mother carried shoes
amused her, the compliments the moth-
ers felt obliged to address to the *pretty
little lady* flattered her self love. But
the visit her mother announced for the
morrow did not attract her. To see this
doll, grown so pretty under her mother's
skillful fingers, given to another little
girl would be very disagreeable. She had
always had a weakness for her old
Sophie, and now that Sophie had velvet
and a medallion around her neck she
was altogether charming.

On the following day Marie's mamma
told her little daughter that she might go
with her to see Pauline, and not think-
ing that Marie could really want the
made-over doll, asked her to carry it.
This was unfortunate. The walk was
long, and the little girl had time to re-
call her old affection for Sophie, for
Aline, and for Julia, and to fasten it upon
what remained of those three interesting
persons. The old button, or rather the
medallion, sparkled in the sun, the dress
was of a new pattern, the little apron,
added to the costume since yesterday,
was coquetishly pretty with its white
lace trimming. Marie studied these de-
tails, and the more she studied them the
more she became convinced that the doll
she was carrying to another was far su-
perior to any of her own.

As they walked, Madame Deville talk-
ed about Pauline. She was a deaf and
dumb child, an orphan, and cared for by
her grandmother.

"You remember the old Mother De-
larne, who sold vegetables and fruit, and
who always gave you a handful of cher-
ries or a fine peach? Well, she is
Pauline's grandmother. Since she has
had the child with her she has stopped
selling vegetables. The little girl is very
delicate and cannot follow her grandmo-
ther in her fatiguing walks. But it is
necessary for Mother Delarne to take up
her trade. Your godmamma and I are

going to try to send Pauline to the
south."

Marie only half listened. She did not
feel any interest in this Pauline for
whom they took her things; and as she
saw her mother turn into the dark and
narrow street, guessing that the moment
of separation had come, she pressed the
doll more tenderly to her heart.

Pauline was alone. Seated on a foot-
stool, she held in her arms a little broom,
wrapped in a handkerchief, which she
fouled as a doll. At the entrance of
the visitors she rose and remained stand-
ing, motionless, the broom pressed close
to her breast, and her black eyes, large
and sad, fixed upon Madame Deville.
The lady drew near her, untied the
package, displaying the garments it con-
tained; but Pauline did not stir.

"Give the doll to Pauline, my darling,"
said Madame Deville to Marie.

Marie held out the doll to her mother,
then ran and hid herself behind the door.
She did well; for her pouting face was
not agreeable.

When Pauline saw the doll she
clapped her hands and began to laugh,
but she did not offer to take it; and
when Madame Deville placed it in her
arms, the child ran to give it to Marie,
whom she had closely observed. Marie
wished to take it back. Her mamma
would not consent to this, despite the
entreaties of old Mother Delarne, who
had come upon the scene.

When Pauline finally understood that
the doll did not belong to Marie, but to
herself, she showed her joy by expres-
sive gestures. She kissed the doll; then
she caressed Madame Deville's hand.

And Marie! Marie was no longer in
her corner; she had been obliged to seat
herself in the chair offered by the good
old woman, and to reply to her polite
speeches. But the little face remained
staring, and when she reached home the
ill humor still obscured it.

"Well, now, what is the matter with
you?" said Leon, who was waiting for
his sister to play with him.

"Nothing," replied Marie. "Boys al-
ways think something is the matter with
girls if they are the least bit serious.
And yet one can't laugh from morning
till night." And upon that she went into
her room. I regret to say that she
slammed the door behind her, and that at
the risk of upsetting it, she pushed her
doll's cradle roughly, only because it
chanced to be in her way.

All at once she saw a package on the
table.

"Mademoiselle Marie Deville. By
express."

It is the grandmamma's gift, which did
not arrive in time for Marie's birthday.
It will not be less welcome for that. The
delay only prolongs the birthday plea-
sures.

But one might think that Marie takes no
pleasure in it. After drawing from its
box two prettiest little tea-set, she has
already put it back almost without look-
ing at it, and she now closes the cover
and shoves the box aside. Then, still
sulky, she leaves the room, perhaps
without knowing herself what is passing
in the depths of her heart.

(To be Continued.)

ASHAMED OF CHRIST.

ASHAMED OF CHRIST! Of Him who
has redeemed man's nature from wretch-
edness, and first given to the race a
security of immortality—an interest in
an eternal world! Ashamed of Him
who is the "express image" of God; "in
whom dwelleth all the fullness of the God-
head bodily;" "by whom all the worlds
were created," and who still sustains the
worlds from annihilation by the power
of His might. Ashamed of Christ! Of
Him who was not ashamed to endure
all the bitterest mockeries of sinners for
my sake; for my sake to exile Himself
for long years from the immediate glories
of heaven; for my sake to wander among
the lost and ruined of the earth, and
still for my sake to close a life of sorrow
by a death of bodily and mental torture!
Ashamed of Christ! Of Him who rose
triumphant from the grave, and though
no fleshly eye can behold Him even now
sitteth at the right hand of God, "in the
glory of the Father," yet amid all His
glories, pleads for my sake the obedience
of Gethsemane and the sacrifice of Cal-
vary! Oh, may many of us be en-
abled to return such an answer as this
to the calumnies and revilings of the
world! Happy are they, and yet more
happy in all that outward unhappiness
which fortifies them more and more for
everlasting bliss! Happy, indeed, are
they who thus live, confident, that how-

ever it may be delayed, a time shall
come when the truth of that scripture
shall be proved: "Behold I lay in Zion
a stumbling stone and a rock of offence;
and whosoever believeth on Him shall
not be ashamed." (Isa. viii. 14; Rom.
ix. 33.—William Archer Butler.)

ACCORDING TO YOUR ABILITY.

Every man according to his ability,"
is the Christian rule of giving and of
working. It is not very faithfully obey-
ed. There are many persons who have
great ability, yet do but little work;
who have ample leisure, yet give but
little time; who have large possessions,
yet make small contributions. This is
an evil that we have all seen under the
sun. And there is another that is like
unto it. There are a great many people
who have some ability, but who do
nothing; who have not much leisure,
but who give no time to the Lord's
work; who have a little money, but who
put none at all into His treasury. Those
who have a little, and give nothing,
violate the Christian law just as truly
as do those who have much and give
little. There are a great many persons,
young and old, in all our churches,
whose means and opportunities are
limited, from whom not much ought to
be expected; but they are able to do
something, and they do nothing. They
are transgressors of the Christian law.
They ought to repent, and do works
meet for repentance.—Sunday After-
noon.

(Written for the Church Guardian.)

SATURDAY NIGHT TALKS TO
THE GIRLS.

BY MAY ETERLING.

I.

DEAR GIRLS.—I think it would be so
nice if the girl readers of the GUARDIAN
could have a little talk, especially for
themselves, in one corner, to be kept for
Saturday night, for that is such a good
time for talking and thinking. There
are so many of us girls, and I think it
would often do us so much good, if we
could meet together, and talk over our
duties, and the many things that puzzle
us in our lives. There are many things
that we think older people would not
understand if we told them, they are so
much wiser than we are, and our great
things sometimes seem so small to them,
it is so long since they left them behind.

I think it would be a very helpful
plan if we were to take a different subject
each week, and study it, and learn all we
can about it, and try and put all our
thoughts into practice, and in the Satur-
day evening hour, make a little review
of it all; for instance, we might take
"Lent" as a subject for next week, and
truly find out what we each mean when
we say we are "keeping Lent."

How different this Saturday hour is
to us all. To some it comes with a sweet
feeling of rest and relief; the work and
cares of the week are left behind a little
while, and the hour grows quiet and still
as we "think in each other's hearing" by
the fireside, or perhaps the glad laughter
and noisy play of little children may dis-
turb the quiet, but not the peace. To
others it does not bring rest, for the
coming week seems one of anxiety and
care, and we forget whose children we
are, and cling to the foolish "taking
thought," or may be this hour makes us
feel more deeply the loss of a dear one,
and our lonely, longing hearts go back to
long, long years ago, when those who
were sick and sad came to the Saviour to
be healed and comforted "when the even
was come"; and the hour can be the
same to us now, if we will make it so,
for "Jesus Christ is the same yesterday
and to-day, and for ever."

But whatever are our surroundings,
circumstances and thoughts, girls, for us
all, another week has gone past, with all
its wrong doings, disappointments, joys
and pleasures, locked away in it only to
be glanced at henceforth through the
"windows of memory, but influencing our
whole lives, nevertheless, in one way or
another.

But we have not time to dwell much
in the past; we are to "go forward," so
with true sorrow and repentance for
what has been wrong in us during the
past week, and with loving gratitude for
the "green pastures and still waters," let
us enter upon the coming one with fresh
zeal in the dear Master's service, asking
earnestly for greater love to Him and to
one another, and that He will use us for

Himself. And when life's work is
ended, be it a short or long one, and the
twilight of our last Saturday night is
closing around us, we will not feel that
we have left unfinished the work which
He gave us to do for Him, for we will
have done "what we could," and we will
be ready to enter upon the glorious rest
of the never-ending Sunday where
"there shall be no more night, for the
Lord God giveth them light, and they
shall reign for ever and ever."

THE cause of religion is the cause of
God. His promises are pledged to bring
it to a glorious consummation, and the
Christian has only to contemplate the
great moral revolution which is now go-
ing on throughout the world, to assure
him that God's promises are in pro-
gress of fulfillment. If we look abroad,
we see that the light of Heaven has gild-
ed the distant mountains—it has been
poured down the valleys—the whole
landscape is now brightening beneath its
influence. With the eye of faith before
us, we see the approach of One who shall
convert the darkness into day remember-
ing that in the midst of chaos, order and
beauty originally sprang.

Baptisms.

PERKINS.—Greenwich, Jan. 28th, by the Rev. D.
W. Pickett, Albert Slipp and Edith Alma,
children of George and Anna Sophia Perkins.
SPENCER.—March 6th, by the Rev. D. W.
Pickett, George Anthony, son of John E.
and Mary A. Speight, of Pete'sville, Queen's
Co.

Deaths.

McDONALD.—At Weymouth, on the 4th inst.,
Maria Elsanor, wife of Mr. George McDon-
ald, aged 54 years.
CANN.—At Knoxford, Carleton Co., N. B., sud-
denly, of diphtheria, March 1st, Alma
Sophia; also on March 5th, of diphtheria,
Metabel, third and fourth daughters of
Ann Cain, relict of the late James Cain.
(Pastor and friends tender their heartfelt
sympathy to sorrowing widow and brothers
and sisters.)

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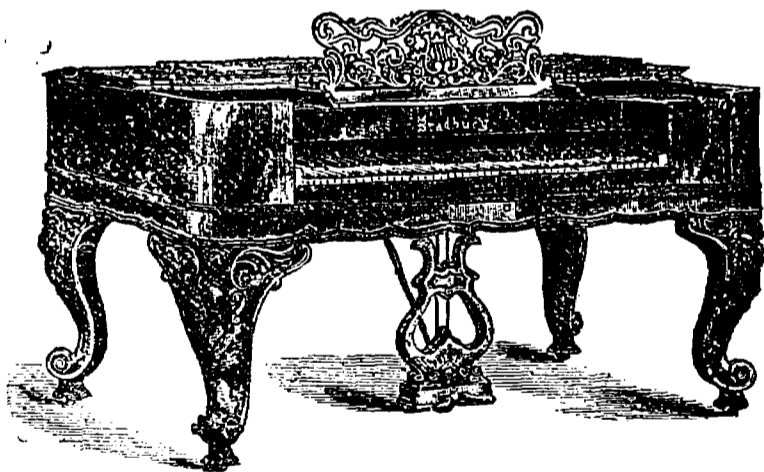
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THE CHRISTIAN MINISTRY.

As Churchmen we have our own distinct views of the Christian Ministry. We hold that our Blessed Lord established a threefold Order, according to the type already laid down by God in the Jewish Church. And that the Sacred Office, thus commenced by Christ, has come down in Apostolic succession to our day. We most distinctly hold that the Ministry of our Church has come down in unbroken line from the Lord Himself, who said to His Apostles—"As My Father hath sent Me, even so send I you." We are bound to shew, from the Holy Bible, our ground for taking the stand we do. To give Scriptural proof for our faith, that if possible gainsayers may be convinced; or, at all events, our own may be able to give an answer, upon this important subject, for the hope that is in them. We must begin with the Ministry of our Lord Himself. Already, the Old Testament had laid down this law that He should be a Priest forever.—Ps. 110. While in the New Testament we are taught, no man can take the honor of the Priesthood to himself. "Even Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee.—Heb. v.5. We look, then, for, to the life of our Lord for a distinct time and place of His consecration to the Priesthood. This could only have been when He received Baptism from John. The first step in the rite of Jewish Ordination was washing with water.—Lev. viii., 6. As the Baptism of repentance Christ could not have received it, being without sin. Neither was it simply to set a good example, for it was received at the close of John's Ministry.—St. Luke, iii., 21. Three times the voice came to Him from Heaven; at His Baptism, to recognize His Priestly Office; on the Mount to acknowledge Him as the Prophet sent by God; and in the Temple, when He had entered the Holy City in triumph, the third and last time the voice came to own Him King of all. This view will explain to us, why, in connection with His Baptism, we are told His age—about 30 years of age, the very time when, according to Jewish law, their Priests entered upon the active exercises of their office.—See St. Luke, iii., 21, 23, and Nu. iii. Immediately after this Christ entered upon His public Ministry. For a season He worked alone; as His Ministry upon Earth commenced, so it ended. "He trod the winepress alone." But His teaching and miracles attracted many followers, among others His chosen ones who, by Ordination, became the Apostles. For a brief period they

partly followed their ordinary occupations and partly followed Christ. But a matter of great importance was now approaching, that was their first Ordination. Our Lord prepared for it in this way. He went up into a Mountain to pray, and continued all night in prayer to God. "When it was day, He called unto Him His Disciples, and of them He chose Twelve, whom also He named Apostles, and He Ordained them, that they should be with Him."

We now come to their second Ordination, a fact recorded by the first three Evangelists, and recorded by St. Matthew so fully as to occupy the whole of the 10th chapter, and noticed also by St. Mark, vi. 7, and St. Luke, ix., 1, 6. Their first Ordination was a distinct call to leave their worldly occupations and to learn of Him, that He might send them forth to preach. Their second Ordination required them to go to the lost sheep of the house of Israel. To go preaching the Gospel, and healing all manner of disease, but to go as poor men, for they were to live by the Gospel, and the workman is worthy of his meat. The Ministry at that time consisted of our Blessed Lord, who, as the chief Shepherd, retained during His life upon Earth the Ordaining power in His own hands. But it also contained the Twelve Apostles, who by their second Ordination had now been advanced to the Priesthood, leaving the third office vacant. And now the Gospel story runs on in this simple manner. "After these things, the Lord appointed other seventy also, and sent them by two and two before His face into every city and place whither He Himself would come."—St. Luke, x., 1. And thus the Ministry continued until after the death and Resurrection of our Lord, when we come to their third Ordination. He met the Apostles, and said unto them—"All power is given unto Me in Heaven and in Earth." Immediately He commenced to use this power—"Go ye, therefore, and make Disciples of all nations." About to be taken from them, He conferred upon them the power to Ordain Ministers—"As My Father hath sent Me, even so send I you." In them He commenced a line which was never to be broken, and established an office which was to last of all time—"Lo I am with you always, even unto the end of the world." Judging by our Lord's deeds and words He was sent to Ordain, this was part of His great Mission; and he did ordain men to this Ministry, and said to those who first received it: "Lo I am with you all the days, even unto the end of the ages." The Ordaining power He transferred from Himself to the Apostles, when He said—"I send you as I was sent." And He gave them this power when He breathed on them, and said—"Receive ye the Holy Ghost."

We are here to mark two things, Christ established a perpetual Ministry, and one which was to extend over the whole world. Lord of the Sabbath, sanctifying all time; and greater than the Temple, so that every place is holy ground and served by a never-ending Ministry. Either the Apostles were to tarry until Christ came again, or the Lord was speaking of the office more than of the officers when He said—"Lo, I am with you always, even unto the end of the world." The work was too great, and the time too long, unless they became immortal here. But they all soon fell on sleep, leaving their Divine office and work to other faithful men. Thus the office established by Christ has come down to our day, and there are now the living Ministers of Christ, according to His threefold order of Bishops, Priests and Deacons, commanded to speak thus—"We pray you in Christ's stead be ye reconciled to God." When our Lord ascended He left upon earth the Apostles, to whom He had

lately given the power to ordain, and the seventy whom He had also appointed. The first care of the Apostles was to fill up the vacant Bishoprick from which Judas had fallen, and Matthias was numbered with the eleven Apostles. Then they ordained the seven Deacons, thus restoring the ministry to the same threefold order as established by our Lord.

We wish to call attention to the fact that our Lord ordained His Apostles three times. He never did any thing in vain. Every act had a deep meaning, intended for all time. At each Ordination the Apostles were called to greater self sacrifice, received enlarged powers, and a wider field of labour: thus—Leave your nets; Go as poor men; Be ready to die for Me; Learn of Me; Go to the Jews; Go to all men. For their Ordination as Deacons, see Matt. iv. 17-22; Mark iii. 14; Luke vi. 12; as Priests, Matt. x.; Mark vi. 7; Luke ix. 1; and as Bishops, Matt. xxviii; Mark xvi.; Luke xxiv. 48; John xx. 19-23.

And now may the Lord send forth more of such labourers into His harvest.

HINTS FOR SYSTEMATIC VISITING.

There is no doubt that one of the greatest aids to success in parochial work is systematic visitation from house to house. "A house to house going person makes a church-going people." It is true that people are often unreasonably exacting in their demands on the time of the Parish Priest. He has many duties to attend to besides visiting. Still we fear that there is much room for criticism on the neglect of this most important duty. A man cannot preach effectively unless he is conversant with the thoughts, habits, difficulties and doubts in his Parish. While the sick are well cared for, there appears to be, in too many cases, a neglect of the whole. No pastor can expect to retain his influence who does not regularly visit his people. And yet we know of Parishes where the clergyman does not even keep a record of his families, with the names of children and information whether they are baptized or confirmed.

We have it in contemplation to publish, if we find sufficient encouragement, a Pocket Directory specially ruled for visitation, communicants removals, baptisms, marriages, funerals and other necessary records.

We are far from asserting that the clergy do not visit their people according to some method. Probably every one has some plan by which he works. But we fear that in too many cases visiting is conducted in a loose and indifferent kind of way, and thereby loses much of its usefulness.

The following points are suggested:—Keep a book, small and compact, so as to be carried in the pocket, with names and residences of members. Decide how often, annually, each member shall be called on. This, of course, does not include the sick, the aged, the afflicted or strangers. The frequency and time of visits to them must be determined by circumstances. Divide the membership by the number of weeks in that portion of time and the quotient will be the number of daily calls. Suppose you decide to call on the members of your flock who are in good health four times a year. For a membership of 273, divide by 13 and the quotient will be 21. If you give three days in every week to visiting, then 21 divided by 3 will give 7, which will be the number of daily calls you will have to make for three days in each week, so as to visit each member four times a year. As we mentioned above, visits to the sick, strangers, &c, will be determined by circumstances. As note is made in the directory of each

visit, a clergyman can see at a glance where he ought to go.

It is best to arrange the families by neighborhoods, or in a town by streets, and to visit systematically from one end of the Parish to the other. Such a plan if faithfully carried out would remove a burden from the conscience of many, and "go a great way toward enlarging the power of other gifts and talents in upbuilding the Church." It is better to select certain days in the week for this purpose, and if the calls be made early in the week the mind will be undisturbed at the close, or free from extra duties. If the book be small, so that it can be carried in the pocket, it will stimulate calling. The value of such a plan would soon be seen in the increased amount of work which could be accomplished, and the deeper interest of the people, and their more cordial relations to their clergymen.

B. H. M. DEFICIENCY.

"A Parishioner of Trinity Church, Liverpool," helps the Fund along not only by the generous gift of Forty Dollars, but also by the Christian zeal and force with which churchmen are urged to contribute liberally to the deficiency. It will indeed be a shame, it will be a great disgrace to the churchmen of the Diocese, if the whole amount required is not forthcoming at an early day.

The question is a layman's altogether. Upon the Laity will fall the reproach which the members of other Christian bodies will associate with their illiberality and their want of Christian love, if this urgent call be not responded to; and to them God has given the means to extend the work of His Church, and He will hold them to a strict account.

Brothers, you who are rich in this world's goods, do not let God charge you with being poor in faith, poor in your gifts to Him the Giver of all your possessions, temporal as well as spiritual, while you lavishly spend your money on transitory pleasures and worldly delights.

The Lenten Season brings before us the Man Christ Jesus, "Who though He was rich, yet for our sakes became poor, that we through His poverty might be rich." As we think of what He gave up and endured "for us men and for our salvation," will we not, one and all, be moved to hear the call of His Body the Church, which now appeals to us in her need? Let us respond eagerly and liberally, not of that which has cost us nothing, but by the practise of self-denials and self-sacrifices, be enabled to give more abundantly, and to rejoice that we have been permitted to contribute to so glorious a Cause.

When we address ourselves in this way to the Laity (which we do with all respect) we do not wish to put out of sight the Clergy's duty in the matter. It is we know, a disagreeable task to be "always asking" for money, but, as Professor Roe has shown, it is a very important—the most important—means of drawing men's hearts away from that selfishness which the engrossing cares and business of the world engender, and which is hateful to God, being ruinous to souls. Let the clergy speak out plainly and boldly as Christ's Ambassadors, and the truth spoken in love, will, by the Grace of God, incline the hearts of many to give promptly and unselfishly for the work of the Lord.

The demoralizing practise in the British navy of serving out so much "grog" each day to the sailors, including the boys, has, so far as lads under 20 are concerned, been abolished. So strong an inducement to the men and boys to become lovers of drink is a disgrace to Christian England, and has been the prime cause of untold evils. Let us hope that it will soon be abolished altogether.

THE PROVINCIAL SYNOD LIST OF CLERGY.

An examination of the certified list furnished by the Diocesan Secretaries to the Provincial Synod, gives the whole number of clergy in the Ecclesiastical Province as 713, a gain of 20 over 1877. The following tables will show the figures in each Dioceses in 1877 and 1881.

Table with columns for Diocese, 1877, and 1880. Rows include Toronto, Huron, Nova Scotia, Montreal, Ontario, Fredericton, Quebec, Niagara, and Algona.

The most noticeable increase is seen in the Dioceses of Algona, Fredericton and Niagara. The decrease in Nova Scotia may be accounted for by the fact that several Missions are now vacant. If these had been filled there would have been an increase of six or seven.

THE LENTEN SEASON.

We are accustomed each year to call attention to some of the privileges and advantages of this ecclesiastical or Church season. We can hardly say anything new upon the subject, and yet, like all the seasons and events recognized by the Church, it is full of practical, if not new, suggestions, and cannot fail to be of use to all who give attention to it. While we would not depreciate the importance of the outward observance of Lent, we would put our readers on their guard against supposing that the mere outward observance has any particular merit in it. We rejoice in the multiplied services of this season. We are glad to see our churches open every day, and twice and even three a day, and it is very encouraging to see these services well attended. But the danger is, we may rest in the mere attendance—consider that as a meritorious act—and take to ourselves credit for doing so. This is simply a self-righteous spirit, and may utterly deceive us. It may be, our duty to our families or others would require us to stay at home, or be otherwise engaged; and it may be that the Lord whom we profess to serve would, if inquired of, say to us, "Who hath required this at your hands?" Again, we would not depreciate fasting, and yet fasting is nothing of itself. If we make a show or display of this practice, we offend against a true modesty and good taste, as well as against the plain and direct teachings of our Lord. We should, therefore, be constantly on our guard lest our Lenten Season become a snare and a harm.

But we pass to speak of some of the advantages of Lent. By common custom in our cities and towns the demands of society upon us are less during Lent than at other times. This gives the opportunity of cultivating and exercising the domestic and home virtues. We all need this. Parents and children need it. Our religion should shine the brightest in the home circle. If it does not, we are far from what we should be. No amount of fasting or church-going will make up for this. Again, Lent affords a good time for enlarging our views and sympathies. We can read more, and we can think more, and, as we read and think, the world grows larger, and so do we. Lent is a good time for rooting prejudices and narrowness out of our hearts, and for thinking more kindly of our fellowmen. It is an excellent opportunity for attacking selfishness in its stronghold. But enough. Lent is a season for personal growth into the spirit and likeness of the blessed Jesus.—Parish Visitor.

RECRUITS FROM ROME.

The following are a few among the many thousands of Lay seceders from the Church of Rome:—

- H. R. H. Princess Julia of Battenberg, Sister-in-Law of the Empress of Russia, and Aunt of H. R. H. the late Princess Alice. Lord Galmoy. The Count de Gasparin, Prefect and Magistrate, France. The Countess de Gasparin. The Countess Guicciardini, of Tuscany. The Count John Butler, of Hungary.

Monsieur Bouchard, General Counselor French Government. (Also several Senators and Deputies.)
 Monsieur de Rossius, Representative in the Belgian Chamber of the City of Liège. (Also his family and two other leading families of the Province of Liège.)
 Monsieur Frere Orban, President of the Chamber of Representatives and Member of the Liberal Party, Belgium.
 Monsieur Lefondrey, Deputy Procurator General, France.
 Monsieur Reveilland, Advocate of Troyes.
 Chevalier de Chatelain, Author, etc.
 Ven. William Leahy, M. A., (Archdeacon of Tuam.) Scholar of Trinity College, Dublin.
 Ven. John O'Regan, M. A., (Archdeacon of Killare) Scholar of Trinity College, Dublin.
 Rev. Patrick Delany, D. D., Professor of Oratory and History.
 Rev. Alexander Hanton, D. D., (Rector, Diocese of Killaloe.) Formerly Student of St. Patrick's College, Maynooth
 Rev. William Whelan, D. D., Fellow of Trinity College, Dublin.
 Dr. Hammond.
 Dr. Murray.
 Daniel Mazzinghi, M. D., of Tuscany.
 Rev. E. J. Foulkes, B. D.
 Rev. Ferdinand Desire Girard, B. D. Schoolmaster. (La Perrenne, Belgium)
 Rev. Michael Buttie.
 Rev. Archer Butler, Professor, Trinity College, Dublin.
 Michael Callaghan, Scholar of Trinity College, Dublin.
 Rev. George More Capes, M. A., (Author of "Reasons for returning to the Church of England.")
 Rev. Timothy Aleshan (Diocese of Sebar and Man.)
 John Collins, Esq., Attorney.
 Rev. J. Connelly, Diocese of Manchester.
 Rev. Coleman Connolly, Diocese of London; Wore Coll., Oxon
 Oliver Connolly, Scholar of Trinity College, Dublin.
 Rev. T. Conway.
 Rev. H. Cornet-Anguier, Biographer of "Girod."
 Marcus Costello, Scholar of Trinity College, Dublin.
 Patrick Culliver, Scholar of Trinity College, Dublin.
 Rev. John Cunningham.
 Eugene Daly, Scholar of Trinity College, Dublin.
 Rev. Thomas Dee, Dingle.
 Patrick Donnelly, Scholar of Trinity College, Dublin.
 James Foley, Scholar of Trinity College, Dublin.
 Eugene Finn, Scholar of Trinity College, Dublin.
 Thomas Finn, Scholar of Trinity College, Dublin.
 Eugene Firmathy, Scholar of Trinity College, Dublin.
 Rev. J. Fitzgerald, Scholar of Trinity College, Dublin.
 Daniel Flynn, Scholar of Trinity College, Dublin.
 Thomas Flynn, Scholar of Trinity College, Dublin.
 Rev. Daniel Foley, M. A., Scholar and Professor of Irish in Trinity College, Dublin.
 John Foley, Scholar of Trinity College, Dublin.
 Rev. Patrick Foley, (Diocese of Cashel, Ireland)
 John Gallagher, Scholar of Trinity College, Dublin.
 Rev. James Gannon, Fellow of Trinity College, Dublin.
 Rev. James Godkin, Author.
 Captain Goetschy, 88th Regiment of the Line, Sedan
 Rev. Timothy Hamilton.
 Rev. J. Hawkins
 Charles J. Hemans, Esq., (Son of the Postess.)
 Robert Conway Hickson, Esq., Landed Proprietor; a Grand Juror of County Kerry.
 Rev. E. Mounteney Jophson, M. A., Dublin, Ireland.
 Rev. William O. F. Kennedy.
 Rev. Bernard Kenny.
 Rev. W. Killride.
 Patrick Loughlin, Scholar of Trinity College, Dublin.
 John Luby, Scholar of Trinity College, Dublin.
 Thomas Luby, Fellow of Trinity College, Dublin, Author of a "Treatise on Physical Astronomy" and "Elements of Trigonometry."
 William McCarthy, Scholar of Trinity College, Dublin.

Rev. Patrick McCloskey, Scholar of Trinity College, Dublin, cousin to the Cardinal of that name, curate of Castlebar.)
 Francis McDonagh, Esq., Q. C. Ireland.
 John McDougle, Scholar of Trinity College, Dublin.
 Michael McNamara, Scholar of Trinity College, Dublin.
 W. McNulty, Scholar of Trinity College, Dublin.
 Rev. Bryan Malley.
 Rev. James Molloy, (Diocese of Raphoe, Ireland.)
 Rev. Dennis Moriarty, (Diocese of Ardfer, Ireland)
 Rev. Maurice Moriarty, Scholar of Trinity College, Dublin.
 Rev. Matthew Moriarty, Diocese of Raphoe, Ireland.
 Rev. Thomas Moriarty,
 Rev. W. H. Kestelliff.
 Denis Twiss Rviden, Scholar of Trinity College, Dublin.
 Michael Ryan, Scholar of Trinity College, Dublin.
 Michael Shanahan, Scholar of Trinity College, Dublin.
 Rev. Michael Shea.
 Monsieur St. Hilaire, Professor of History in the Sorbonne.
 Michael Tracey, Scholar of Trinity College, Dublin.
 Rev. E. Walford, M. A., Scholar of Balliol College, Oxford.
 Rev. J. Wall, (Porterlanston School.)
 Eugene Warren, Scholar of Trinity College, Dublin.
 James O'Flannagan, Scholar of Trinity College, Dublin.
 James O'Lea, Scholar of Trinity College, Dublin.
 Thomas O'Keefe, Scholar of Trinity College, Dublin.
 John O'Luinigh, Scholar of Trinity College, Dublin.
 Rev. Bryan O'Malley, M. A., (Diocese of Norwich)
 Rev. J. O'Malley.
 Rev. Thomas O'Regan, B. A., Scholar of Trinity College, Dublin.
 Pat. O'Sullivan, Scholar of Trinity College, Dublin.
 Rev. M. O'Sullivan, (Prebendary of Armagh, Rector of Killymin.) Scholar of Trinity College, Dublin.
 Samuel O'Sullivan, Scholar of Trinity College, Dublin.
 James Prenderville, Scholar of Trinity College, Dublin.
 William Phelan, M. A., (Rector of Ardtra, Fellow of Trinity College, Dublin.
 Rev. Patrick Magnagh.
 Rev. Jeremiah Murphy, M. A.
 Monsieur Renouvier, Philosopher; Editor of "La Critique Philosophique." Also his children and grandchildren.
 Terence O'Brien, Scholar of Trinity College, Dublin.
 Rev. Matthias O'Connor.
 Thomas Fitzgerald O'Connor, Scholar of Trinity College, Dublin.
 John O'Donogue, Scholar of Trinity College, Dublin.
 John O'Donogue, Scholar of Trinity College, Dublin.
 Maurice O'Donogue, Scholar of Trinity College, Dublin.
 John O'Dwyer, Scholar of Trinity College, Dublin.
 Rev. M. O'Flaherty.
 Thomas O'Flaherty, Scholar of Trinity College, Dublin.
 Timothy O'Flaherty, Scholar of Trinity College, Dublin.

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.

B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.)
 SIRS,—With "Country Parson" (whose letter appeared in the last issue of your paper), I believe in tithes. And I am confident that no one who has for a number of years acted up to that belief would ever be contented to pay less than a tenth of his income or earnings into the Lord's treasury. It requires no argument to prove that if every Churchman in Nova Scotia gave according to this Scriptural rule, the Lord Bishop of the Diocese

would have been spared the unpleasant task of making an appeal for a "Deficiency Fund." It is also plain that so giving we would collectively and individually receive the blessing promised in Malachi iii. 10.
 But, as there is a deficiency, and that a large one, in the Board of Home Missions, we are not called upon to make extra exertions that this disgrace (for it is a disgrace) may be wiped out. If we can command the money in no other way, can we not, each of us, do without some intended purchase—even if it be the purchase of something we think we really need, and give the money so saved to this deficiency? In the sight of Him, from Whom we receive all we have, the value of the gift will be proportioned to the amount of sacrifice involved in the giving of it.
 It will be a shame if the Churchmen of Nova Scotia do not, before Easter, raise not only the \$750 asked for by the Bishop, but also the remainder of the \$4,000 necessary to get the Church out of debt. Like King David, we shall say, "I will not offer unto the Lord my God of that which doth cost me nothing."
 I send \$40 to the Fund from a Parishioner of Trinity Church.
 LIVERPOOL.
 HALIFAX S. P. C. K. DEPOT.
 (To the Editors of the Church Guardian.)
 SIRS,—I am very glad attention has been called in your recent issues to the S. P. C. K. Depot. It has long been felt that the Depository in Halifax is not as useful to the Church as it ought to be. Can you tell me if it is true that there is a Committee who arrange the thing, and that they judge of its value by the amount of profit they make, and that they have actually laid by upward of one thousand dollars made in this way? I hardly think the Society would approve of this proceeding. Do you think anything you could say would induce the Committee, if they really have this money lying idle, to increase the stock and make some arrangement whereby it could be shown to advantage, and not relegated to an out-of-the-way corner as it is now? The present stock is miserably small and limited, and the prices very high, much higher than at the Depository in St. John. The lack of energy and push with regard to the Depository is generally attributed to the custodian, but if there is a Committee to look after its interests, and that Committee are merely making money out of it, let us know the truth, so that the blame may be placed upon the right shoulders.
 SCRIBATOR.
 INFORMATION WANTED.
 (To the Editors of the Church Guardian.)
 SIRS,—Will you or some of your readers kindly tell me whether Acts xiii. 1-4 refers to the ordination of Barnabas and Saul to the Apostleship or not? If it does, who ordained them? It could not be the prophets and teachers mentioned in verse 2, because Barnabas and Saul are expressly mentioned in the list of them there given. And, besides, these prophets and teachers, whoever they were, could not confer upon anyone a higher office than they themselves possessed. If, on the other hand, it does not refer to their ordination as Apostles, why are they both called by that name for the first time in the very next chapter, verse 14, and when were they ordained as such? It is true we can account for St. Paul's ordination from what he says in Gal. i. 1-12, but where do we read anything about the ordination of Barnabas? I see that the Church of England, in her office for "The Consecration of Bishops," puts these words into the mouth of the Archbishop: "Brethren, it is written. * * * It is written also in the Acts of the Apostles that the Disciples (the italics are my own) who were at Antioch did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us therefore, following the example of Christ and His Apostles, first fall to prayer, before we admit and send forth this person . . . to the work whereunto, we trust, the Holy Ghost hath called him." It would seem from the use here made of this passage in the Acts as if the Church of England, at least, regards it as referring to their ordination to the highest order of the ministry. How, then, do you explain the difficulties which arise upon such a supposition?
 An answer to the above will greatly oblige
 A STUDENT.
 Petitcodiac, 5th March, 1881.

UNREALITY.
 (To the Editors of the Church Guardian.)
 SIRS.—In turning over some old newspapers I found one, more than 20 years old, published in Boston in the interests of irreligion, which contained the following criticism on a Baptist meeting-house then being erected. Feeling how strong a weapon the unreal in Church architecture becomes, I ask you to print it:
 "The wall will be painted in imitation of stone, reminding the worshippers that if it is right to pass off wood for stone in the House of God, it will be no harm to cheat a little outside of it."
 "In the published description of this temple not a word is said about a piece from which to clothe the naked or feed the hungry, because such works are no part of the duty of such a Church. They are heathen temples, and every year, as many proud creatures will come to their end by *having* and compressing their vitals, to attend this Church (it) in fashionable style, as there will be from the same number of foreign heathen of those who are destroyed by the car of "JUGGERNAUT."
 SON OF MARY!
 (To the Editors of the Church Guardian.)
 SIRS.—In your number of the 24th Feb. last under the heading of "Confirmation" I notice in the third paragraph the following: "Mothers the Son of Mary asks you for the sake of your own souls not to be careful about many things" etc. and in the same issue under the heading "Correspondence" there appears a communication signed "Cherics" in the third paragraph of which I find the following: "When we mentally look on the cross and Him that hung thereon on that first Good Friday, do we not almost hear Him command His blessed Mother (being bereaved) to the care of the blessed disciple" etc.
 I hope you will be kind enough in your next issue to answer a few questions in reference to the above quotations:
 (1) Why are the terms Son of Mary, and blessed Mother employed when speaking of Jesus, instead of Son of God—Our Saviour—Prince of Peace—Jesus Christ—Lamb of God, etc.
 (2) Is it intended to convey the impression that the Virgin Mary is entitled to any share of reverence beyond that due to other Christian mothers?
 (3) In view of the following words emanating from Christ's own lips, do you think we are justified in speaking of him as "Son of Mary," "Son of the blessed Virgin" etc., thus giving to a mere woman that prominence which of right belongs to God the Father?
 "Then one said unto him behold thy mother and brother stand without desiring to speak with thee, but he answered and said, unto him that told him. Who is my mother? And who are my brethren? and he stretched forth his hand toward his disciples and said, behold my mother and my brethren for whosoever shall do the will of my Father, which is in heaven the same as my brother and sister, and mother."
 CHURCHMAN.
 ["Churchman" will, perhaps, be better satisfied if we make answer in the words of the Editor of the *Evangelic Churchman*, of Toronto, to the same kind of objections and questions. "The expression 'Son of Mary,' has been associated with Mariolatry and is not found in the Scripture, but we do not think its use warrants the inference of our correspondent."]

firm. Is this something new in the use of Huron, or is it carelessness or ignorance on the part of the writer? Is it too much to ask that correspondents should show some acquaintance with the sources about which they write? J. D.
 CHESTER.
 (To the Editors of the Church Guardian.)
 SIRS.—I have part of a *Calvary Churchman*, published in 1839, which gives an engraving of the original Parish Church of St. Stephen, Chester, with some interesting items of the History of the Church in that Parish, some of which I enclose. I may premise that the Rev. Robt. Norris referred to was once a Roman Priest, and was father of my kind friend, Miss Norris, who lately died at Cornwellis, and was grandfather of my dear friend and brother Rev. Robert Norris Merritt, Rector of St. Peter's, Merivstown, New Jersey.
 "From the year 1801, when the Rev. Robt. Norris left Chester, the members of the Church here were like sheep without the regular services of a clergyman. Occasional missionary visits were made previous to the year 1801 by the Rev. Mr. Money, Rector of Lunenburg, and subsequent to that period by the Rev. Thos. Shreve. (This Mr. Shreve was formerly an officer in the British army. His sons, Rev. Jas. Shreve, D. D., and Rev. C. J. Shreve, B. A., were successively Rectors of Chester. His grandson, Rev. Herbert M. Jarvis (some time a Chester), is now Curate of Shelburne, N. B., and another Grandson, Rev. Richmond Shreve, is Curate of Yarmouth, N. S., while yet another is the energetic Lay Reader at N. W. Arm.)
 "During the nearly 17 years absence of a regular shepherd, the fold was surrounded by teachers of the sects, but the greater part of them held fast the profession of the "faith once delivered to the Saints." That so many remained steadfast must be attributed, under God, to the occasional visits of the above named Clergymen, and to the steady and persevering endeavours of the zealous Lay Reader—Mr. George Wendle—who with the permission of the Bishop, regularly used the Church Service, and read a Sermon of Bishop Wilson, or Seeker, or Sherlock, in the morning and in the afternoon, (as many of the congregation were Germans) one from Erlens in German. This worthy Churchman died 1815, aged 81, having enjoyed for 4 or 5 years before his death the administration of the Rev. Chas. Ingles."
 "In the year 1811, on Nov. 10th, a special ordination was held at St. Paul's, Halifax, by Bishop Charles Inglis, when the Rev. Charles Ingles, of King's College, Windsor, was ordained Deacon, and appointed to officiate as such in the Parish of St. Stephen, Chester."
 "On the 11th, 1812, Mr. Ingles was ordained Priest, and by mandate of Sir John Copo Sherbrooke was inducted Rector, having been previously installed by the Bishop."
 "Captain Ingles, a son of this Rector, and married to a grand daughter of Bishop Stauer, of N. S., was while stationed in Halifax with his regiment, most zealous in helping to build the Rectory at New Ross, (formerly Sherbrooke, in Chester Parish)."
 D. C. M.
 BURIAL OF THE EXCOMMUNICATED.
 (To the Editors of the Church Guardian.)
 SIRS.—An enquirer asks whether any established Canon of the Church of England prohibits the burial of the body of any person unbaptized or excommunicated in any graveyard, consecrated or not, belonging to the Church.
 It may I think be replied that there is no express prohibition against the mere interment of the body, but the usual prescribed service in the case referred to cannot rightly be performed.
 According to the theory of English law, every one legally a parishioner, is entitled to burial in the Churchyard—the property of the parishioners—but by the ecclesiastical law and in the terms of the Rubric, the services of the Clergy in the form prescribed for the interment of the dead, can be claimed only for those who are members of the visible Church.
 The Canon No 68, must I think by necessary implication be regarded as prohibiting such services in the cases of infants unbaptized and persons excommunicated.
 K.

CULPABLE INCORRECT USE OF TERMS.

(To the Editors of the Church Guardian.)
 SIRS.—I do not know who is responsible for the local item in your paper, but under the heading of CLINTON, Diocese of Huron, there appears a most remarkable announcement. We are told that the Right Rev. C. L. Alford, D. D., received a number of young people into the Communion of the Church by Confirmation! Dr Alford's teaching or whoever has charge of the Church in that part of the Diocese of Huron, must be of the strangest, if that is the idea that is inculcated with regard to Confirmation. I have always been taught that we were received into the Communion of the Church in Baptism, vide Church Catechism, Huron to the contrary. We are also told that twenty-two young men and women made a profession of faith before they were con-

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M. DEFICIENCY.

Amount already acknowledged.....\$75 00
'A Churchwoman'..... 5 00
'T. H. W.'..... 10 00
Hon. Judge DesBrisay, Bridgewater..... 5 00
'A Parishioner of Trinity Church, Liverpool'..... 40 00

Received to date..... \$135 00
E. GILPIN, D. D., Treasurer.

HALIFAX.—His Lordship, the Bishop of the Diocese, will, God willing, hold Confirmation Services in the City Churches as follows:—April 3, p. m., St. Luke's; April 6, p. m., St. Paul's; April 13, p. m., St. George's; April 14, 7 p. m., Garrison Chapel.

ORDINATIONS.—On Sunday morning last, the Lord Bishop held an Ordination at his Chapel, when Mr. Daniel Aylmer McLeod, of St. Andrew's University, Scotland, and St. John's Theological College, Newfoundland, was admitted into Deacon's Orders; and the Rev. George D. Harris, B. A., of Parisboro', and the Rev. George H. Butler, B. A., of Chester, were admitted into the Holy Order of the Priesthood. The Bishop preached a very able sermon on the Divine Origin of the Church, and the Authority of the Ministry. In the absence of the Archdeacon, the candidates were presented by the Rev. John D. H. Brown, who, with the Bishop's Chaplain, the Rev. R. Wyllie, joined in the imposition of hands. The Rev. Mr. McLeod goes to Tangier, one of the seven vacant Parishes in the Diocese, and the two Priests return to their respective fields of labour.

We have omitted to mention Mr. Shaw's success in Halifax. Notwithstanding that the city had been canvassed twice previously, and large subscription lists obtained, Mr. Shaw was enabled to add about one hundred new names to our lists. There are now nearly 500 subscribers in the city and suburbs.

TRURO.—We have enjoyed a participation in the opening of the beautiful new stone Church in this thriving manufacturing town, and the particulars, which are too lengthy for this week's paper, will appear in our next issue.

AMHERST.—We are sorry to learn that, although somewhat better, Mrs. Townsend is still far from being considered out of danger. We trust we shall soon hear more encouraging reports.

GREENSBORO.—We regret that this Parish has been disappointed in obtaining the services of the Rev. Richard Wainwright as their Rector. Mr. Wainwright has accepted an important position in the Diocese of Honolulu, Sandwich Islands.

SACKVILLE AND BEDFORD.—The Rev. Wm. Ellis, the Incumbent of this Parish, who has been absent in England for some time, is expected back at the end of the month. We believe Mr. Ellis has been successful in obtaining money to complete much needed Parish improvements. We shall gladly welcome his return to the Diocese.

DIOCESE OF FREDERICTON.

St. JOHN.—Mr. Shaw is now in New Brunswick. After having added quite a number of new names to our list of subscribers in the parishes of Moncton and Robesay, he has reached the city, and although there may be, as is always to be expected, a falling off of a name here and there, and, perhaps, a little fault-finding at what others think we have not done as well as they could have done in our place, still, we expect, as in Halifax, so here, to find that large accessions will be made to our numbers. We don't profess to be perfect, but we do claim that we have honest desires, and have used industrious exertions to make our paper both readable and also fair and impartial. We intend to improve our appearance by the use of new type, and certain other changes, at the beginning of a new year (volume 3), on the 7th of April next. We have the pleasure to inform our subscribers everywhere that our circulation is steadily increasing.

St. JOHN.—Rev. Canon Medley delivered the second lecture in the Church

Institute Course, March 9th. Subject—"The Nicene Creed."

The usual Lenten services are held in the Churches. In St. Mark's Parish the Friday evening lectures are on the "Sins of the Seven Churches." In the "Valley" Church the lectures are on the "Epistles to the Seven Churches."

Confirmation Services have been held in St. George's and St. Jude's, Carleton.

Trinity Church.—The west window has been just filled with very beautiful stained glass. The window consists of three lights; the centre one measuring 24 feet in height by 2 feet 10 inches in width, and the one on either side measuring 18 feet in height and 2 feet 10 inches in width. The subject which occupies the three lights is "The Transfiguration," and is admirably treated, the grouping and attitude of the figures being very effective. It is the joint gift of Dr. Botsford, Miss Murray and Mrs. Charles Hazen, and the following inscriptions are respectively placed at the bottom of the light given by each. That by Dr. Botsford: "In memory of Hon. Wm. Botsford, died 1861, aged 91; Sarah L. Botsford, died 1850, aged 75. A tribute of filial affection." That by Miss Murray, "In memory of John Murray, died Aug. 30, A. D. 1794; also of John Thomas Murray, died Sept. 6, A. D. 1831." That by Mrs. Charles Hazen, "In memory of a beloved husband, Charles Hazen, who died Feb. 1880, aged 78. The work has been executed with skill and satisfaction by Messrs. Clayton & Bell, London, England.

DIOCESE OF QUEBEC.

QUEBEC.—The Rev. Ernest Wilhelmsen, Canon of Winchester Cathedral, England has been holding a ten days Mission in the Cathedral, March 5th to 15th. The following is a list of the Services and Subjects:—

- Saturday, March 5th—3 p. m., Address to Mothers; 8, Introductory Service and Address.
Sunday, March 6—8 a. m., Holy Communion and short Address; 11, Morning Service and Mission Sermon; 3, Special Address to Women only; 7, Evening Service and Mission Sermon with After Meeting.
Monday, March 7—7:30 a. m., Holy Communion and short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Tuesday, March 8—7:30 a. m., Holy Communion with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Wednesday, March 9—7:30 a. m., Holy Communion with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Thursday, March 10—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Friday, March 11—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Saturday, March 12—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and After Meeting.
Sunday, March 13—8 a. m., Holy Communion, with short Address; 11, Morning Prayer and Mission Sermon; 3, Special Address to Men only; 7, Evening Service and Mission Sermon, with After Meeting.
Monday, March 14—7:30 a. m., Holy Communion, with short Address; 3, Instruction on the office and work of the Holy Spirit; 8, Mission Service, Sermon and Te Deum; followed by the giving away of the "Memorial Cards."
Tuesday, March 15—7:30 a. m., Holy Communion, with short Address, Te Deum.

SUBJECTS OF THE ADDRESSES AT THE HOLY COMMUNION.

Sunday, March 6, "The Teaching of the Holy Communion as to 'The Father's Bread'"; Monday 7, "The Teaching of the Holy Communion as to 'The Children's Duty'"; Tuesday 8, "The Teaching of the Holy Communion as to 'Humility'"; Wednesday 9, "The Teaching of the Holy Communion as to 'Trust'"; Thursday 10, "The Teaching of the Holy Communion as to 'Hindrances and Causes of Relapse'"; Friday 11, "The Teaching of the Holy Communion as to 'Helps to Recovery'"; Saturday 12, "The Teaching of the Holy Communion as to 'Helps to Perseverance'"; Sunday 13, "The Teaching of the Holy Communion as to 'Sources of Peace'"; Monday 14, "The Teaching of the Holy Communion as to 'Sources of Thanksgiving'"; Tuesday 15, "The Teaching of the Holy Communion as to 'Preparation for Heaven'."

SUBJECTS OF THE AFTERNOON INSTRUCTIONS.

Monday, March 7, Tuesday 8, Wednesday 9, Thursday 10, Friday 11, Saturday 12, Monday 14.—On the office and work of God the Holy Ghost.

SUBJECTS OF THE SPECIAL MISSION SERMONS.

Sunday, March 6—Morning, "The Coming of the King"; Evening, "The Attitude of the Soul to Christ"; Monday 7, "The Value of the Soul"; Tuesday 8, "Sin"; Wednesday 9, "Conversion"; Thursday 10, "Repentance"; Friday 11, "Forgiveness"; Saturday 12, "Newness of Life"; Sunday 13—Morning, "Temptation"; Evening, "Victory"; Monday 14, "Joy and Peace in Believing."

UNDER "Sacra Privata," in last week's paper, a blunder occurred, whereby the words "Ejaculations before receiving the Holy Communion," were substituted for "Ejaculations before reading the Holy Scriptures."

MISSIONS IN RUPERT'S LAND.

Stm.—This is an ominous heading. It conjures up the well known spectre of a cold Church, tallow candles, a shivering dozen or two of faithful but ever disappointed seekers for interest in a Missionary meeting, an hour of not very exhilarating services, and a collection of fifty cents, forty of which will be spent in conveying the other ten to the benighted Zulu, or the Fiji cannibal. But pray listen. Let every Churchman listen, for I am about to appeal to old Canada in a matter of the most serious import.

The Church of England, of whom thousands of her sons in Canada proudly and properly boast is in serious peril in this great North-West. The truth may as well be told frankly, and at once. Her position here is critical, and unless her children in the Eastern Provinces come to the rescue, and that speedily, she will be thrown in the shade for half a century, in this vast empire, where of all the possessions of Great Britain, she should instantly secure a firm foothold. I have, as I have often said, unbounded confidence in the laity of the Church. They will give munificently, and work zealously, when they are convinced that their gifts are needed, and when they feel that their efforts are appreciated. But they must have leaders. In other words, they must be organized, and the organization must be worked by living men, not by drones. It makes one sad to see the magnificent powers of the Church lying dormant in the hands of an inefficient system, for wherever the fault may be, the broad, stern, humiliating fact stares us in the face, that in Canada the powers of the Church are frittered away, or but half developed, stumpy and purely because her organizations are radically defective. Let me give you a slight sketch of the possibilities of the Church in this part of Canada. The province of Manitoba, as at present constituted, is a tract of land 132 miles in length by 102 in width; it contains 13,464 square miles, and over 8 1/2 millions of acres. By a bill soon to be brought before Parliament, the Province will be 510 miles in length, by 274 in width, containing 140,000 square miles, and 89,600,000 acres of land, rich beyond expression in fertility of soil, in the wealth of the mine, in the productions of the forest and in the hoarded treasures of her vast waters. She will then possess 33,000 square miles, and 21,120,000 acres more than the great Province of Ontario. But there is room for four more provinces as large; these will probably be constituted within the next twenty years, and will comprise still richer and more fertile territories. It is impossible to contemplate this superb inheritance without a thrilling pride,—and it is also impossible to watch the sun setting in the far West, and sinking out of our sight, but only to illumine other and vaster expanses of England's lands, stretching forth to the Pacific Ocean, without being bowed down by the reflection that an all-wise Providence has placed these almost illimitable possessions in the hands of the Anglo-Saxon race in sacred trust to endow them with the blessings of constitutional government, and to a Protestant people to enrobe them in the garments of a pure religion. But what share in this great and noble work is the Church of England taking? You will be surprised, and pained to listen to the story I have to tell. Let me first thank Mr. Rainsford for drawing attention to the wants of the North West, both at the late meeting of the Mission Board in Montreal, and subsequently on other occasions. Startled by his statements, I placed myself in communication with the Bishop of Rupert's Land, and begged him to give me precise and authoritative information respecting the needs of his Diocese. He immediately invited me to spend an evening with him at Bishop's Court, and in company with the Rev. Mr. Pinkham, Rector of St. James', and Chief Superintendent of Education of the Province, I gladly accepted the courteous invitation. I am able now, after a lengthy conference, and on the authority of His Lordship to state the following facts, and I beg the serious attention of every Churchman to the tale. It is probably known in a general way, that the early missions of the Church in this country, were established and have been supported almost exclusively by the S. P. G., the Church Mission Society, and the Colonial Church Society of England. The Churches thus established extend along the Red River about one hundred miles, and on the banks of the Assiniboine

about seventy. The grants made to them—about twenty altogether—were originally intended chiefly for the heathen, and to this day the congregations are largely composed of half-breeds. They are, however, gradually changing, for the arrival of new settlers is constantly going on. The grants are not large, and the Clergy are very poorly paid. Living is excessively high, and the result is that as a rule, the Churches are in straitened circumstances. They are therefore quite unable to contribute any important amount to new Missions.

West of Red River there is an immense extent of country rapidly filling up, and now that the Pacific Railway is being pushed forward, a very large and immediate influx may be expected. These outlying districts are now the cause of serious thought and anxiety to the Bishop. They are almost entirely unprovided with the Services of the Church, and the evil is daily increasing. In the South-Western part of the Province there is a rapidly-increasing population. Here the Presbyterians and Methodists have each five Missions—ten in all—while the Church has but one. The result will be inevitable disaster to us. These people, or very many of them, will be lost to us, unless steps be immediately taken to furnish them with Churches and clergymen. Then, again, in Western Manitoba is a splendid country fast filling up. Already are there a number of villages,—each an active centre of a busy, intelligent and thriving population. Will it be credited that the only point in this beautiful country, stretching 140 miles from East to West, at which the Church has a Mission is Rapid City, while in the lower district the Methodists and Presbyterians have each five,—again ten to one. Some idea of the wonderful rapidity with which population has increased in this superb country may be had when I state that you may travel six hundred miles through it, and never be out of sight of a house or a cultivated farm; and yet the great Church which we never tire of eulogizing has but one inconsiderable Mission in it, while our Methodist and Presbyterian friends have ten. Then again, between Red River and Lake Superior, a distance of over four hundred miles, not a solitary Church clergyman is to be found. The Church of England has, in this Diocese, only twenty-five regular Churches, while the Presbyterians and Methodists have fifty-two. I say nothing of the Roman Catholics, or of the Baptists and Congregationalists, all of whom are, of course, represented. In order to give you some idea of the enormous influx of strangers in this community,—an influx, be it remembered, which will, during this and subsequent years, be increased a thousand-fold,—I will give you the populations of this city and Province since 1871, and first take

WINNIPEG:

Table with 2 columns: Year and Population. 1871..... 500 | 1876..... 5,000; 1872..... 1,000 | 1877..... 6,500; 1873..... 1,500 | 1878..... 9,000; 1874..... 2,500 | 1879..... 10,000; 1875..... 4,000 | 1880..... 12,000

MANITOBA:

Table with 2 columns: Year and Population. 1871..... 12,000 | 1876..... 28,600; 1872..... 13,400 | 1877..... 40,000; 1873..... 14,600 | 1878..... 45,000; 1874..... 17,600 | 1879..... 55,000; 1875..... 23,600 | 1880..... 70,000

Winnipeg has three Anglican Churches, but they are all poor and struggling. Extended Church accommodation is at this moment imperatively demanded, and the resources of our people are stretched to the utmost in providing for our own necessities. How then does the matter stand? The present Churches and Missions are poor, and utterly unable to afford support to new Missions; the Grants from England are inadequate for the sustenance of the objects of their bounty, and yet an immense field is, at this moment, unoccupied by the Church, but occupied and being occupied by other denominations. The Church therefore in the North-West, the garden of the Dominion, the country which will yet be Canada, the magnificent possessions, of which Ontario, Quebec and the Maritime Provinces will, within a few decades, be mere outlying districts—this country, the most glorious heritage ever yet given to any power of the globe, fast filling up with the sons of the Church, is at this moment in the grasp of Presbyterians, Roman Catholics and Methodists, ten of whose houses of worship may be seen dotting the immense expanse, while but one edifice dedicated to the services of the Church of England will meet the eye. This surely must not be; it

assuredly need not be; it is a disgrace that it is; it must be the instant care of the Church of old Canada that it will cease to be; for it is intolerable to think that a Church possessing the enormous power and wealth of the Church of England shall stand by with folded arms and a closed purse calmly watching this unparalleled inheritance being taken from her fold without a protest and without an effort at rescue. What is the remedy you ask. I reply, immediate and organized action in each Anglican Church of old Canada. England is doing all she can be reasonably asked to do. The Church here is doing its best, and now the older Provinces, thousands of whose children have come among us, must bestir themselves and prevent the wholesale spoliation of the Church which is already begun. You ask, what are our immediate needs. I put that question to the Bishop and he replied: "I sorely want \$5,000 this would enable me to establish six Missions, and they would, for a year at least, meet our present necessities; but that sum is absolutely necessary, and we feel the want of it every day." Now, I wish to be practical, and I will, therefore, point out a mode of raising this sum—a mode involving but little trouble and requiring only a little zeal on the part of your clergy. Let every clergyman in the Dioceses of Huron, Niagara, Toronto, Ontario, Montreal, Quebec, Nova Scotia and Fredericton invite two ladies of his congregation to collect the trifling sum of five cents per week from as many of his people as will contribute, and the \$5,000 will be raised within three months. All that is needful is that the ever-ready co-operation of the laity be sought by organized action. The laity will respond cheerfully and effectively. The object is noble—the necessity is pressing and instant; and when the laity of the Church of England are convinced of these two postulates, no work is too laborious, no effort too great for its large heart.

I have done. I have shown truthfully, I believe, the dangerous position of the Church in Rupert's Land. I have shown the immensity of the interests at stake. I have shown how, by a trifling but combined effort, the danger may be parried, at least for a year, when other steps must be taken; and now I leave the duty of making this effort in the hands of men who I know will not fail their Church in the hour of distress, and of women whose warmth of heart and active zeal for the good old Church of England has never cooled, and will never be found wanting when her loving voice calls them to her assistance.

In order to secure as great publicity as possible, I have sent this letter to the Dominion Churchman and the Evangelical Churchman of Toronto, the Montreal Gazette, and the Church Guardian, of Halifax.

Wm. Leggo, Rector.

Winnipeg, 4th March, 1881.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it: there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle.

Rest and Comfort to the Suffering.

"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Ailix or Liniment in the world, should be in every family for use when wanted. "As it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle.

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost—I know it."

A WORKINGMAN.

Hanington's Quinine Wine and Iron, taken according to directions, produces buoyancy of spirits, vigor of mind, and gives lasting strength to the whole system. No Lady who delights in flowers, and likes to see them in full bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages, 30 cents; sufficient for twenty plants for one year.

BROWN & WEBB,
WHOLESALE
DRUGGISTS,
Spice Merchants.
 —AND—
DRYSALTERS,
HALIFAX, N. S.
 Warehouse and Counting-Rooms,
COR. DUKE AND HOLLIS STREETS.
 Steam Mills and Stores,
TOBIN'S WHARF.

Avery's Balsamic Syrup
 Can be confidently recommended as a most pleasant and efficacious remedy for recent Coughs, Colds, etc. etc. This preparation is composed from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Convinced by so long and thorough a trial of its great superiority to various other remedies so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the **FAMILY COUGH MEDICINE**, being more palatable as well as more efficacious than any of the advertised **COUGH REMEDIES**, and both better and cheaper than those commonly dispensed by Druggists.

Price, 25 cents per Bottle,
 or Druggists and General Dealers throughout the Province.

BROWN & WEBB,
 Proprietors.

Brown's Universal Pills.
 Sugar-Coated.
 Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and safe manner, according to the action of the different organs upon the different parts of the alimentary canal and other organs.

The proprietors claim for these pills a superiority over every other of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that a though their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, acetæ glands, &c., so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced.

They are not a quack medicine in any sense, unless such a title is applied to a quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

Prepared by
Brown & Webb,
 And sold by Druggists and Medicine Dealers Generally.
 PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S
CRAMP & PAIN CURE.
 No "Painkiller," however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For Cramps and Pains in the
 Stomach, Bowels or Side, Sore
 Throat, Rheumatism, Lumbago,
 Sciatica, Neuralgia, Chilblains,
 Frost Bites, Cholera, Diarrhoea,
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It is an unflinching relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable.

Family Medicine.
 Prepared by **BROWN & WEBB,**
 And sold by Druggists and Medicine Dealers.
 PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S
FLAVORING
EXTRACTS
 Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or fictitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.
 Ask your Grocer for Them!

Our London Letter.

For some reason or other, we have not heard from our English correspondent this mail, and therefore cannot give our usual London Letter. In its stead we print a letter of Archdeacon Chiswell's, written from Madagascar, which, in consequence of the letters which have lately appeared in our paper, has been, by a friend placed at our disposal.

Tamatave, Madagascar;
 St. Paul's Day, 1880.

My DEAR — : I have been waiting, and waiting deliberately, to write. And why? partly because when I returned to this mission in June 1878 I found there was plenty to do in the way of picking it up; partly because afterwards I was far from well; and partly because since I got somewhat better, I have had so much to do and attend to, in addition to my own direct work, that only a small portion of time has been left for the most meagre correspondence.

Tamatave in 1878 was very different from what it was in 1871, when our going to the capital ended in my beginning the mission there in 1872. It had grown almost to the dimensions of a small Creole town. In 1867 I remember four fairly good wooden houses and two sheds, "shanties", as our American friends call them. The number of foreign merchants and traders was very small, only about eight, and what we called the town was only a large village; but in 1878 it was very different and I want to pick up from that date. Then you found quite a small town of English, American, French, and German merchants, and Malabar Creole traders from Mauritius and Bourbon. The Malagasy had had given way to a small wooden house, the "shanty" to a merchant's establishment, and the former houses had been enlarged. The Malagasy part of the population had been driven east and west, and the limits of our town very considerably enlarged.

It would have been an immense blessing if, during the time when Tamatave was growing so rapidly, we could have thrown more men and energy into our work here. On the other hand, sickness and death were respectively the lot of our two missionaries, and a frightful plague of small-pox carried off people, both here and all along the coast, by hundreds.

It is not necessary to go through all that has taken place since then. You would much rather hear about the present state of our coast missions. Looked at as they are, they may be described as full of hope. Looked at as they might be, fully organized and manned, they would be most full of hope. One thing I must ask you kindly to remember, and it is this: that I am now the only ordained English missionary on the whole of the eastern coast of this island consequently I shall try to give you some general idea of our position, and a few particulars of their station.

On the coast we have what we call three central stations: Andovoranto, about 70 miles to the south of Tamatave; Tamatave, the chief port on the eastern coast, and Vohimaro, about 400 miles to the north. Of these Tamatave was the first and chief S. P. G. station. Vohimaro was originally occupied by the Church Missionary in 1864, and abandoned in 1866 for Andovoranto. In 1874, when the first Bishop was sent to Madagascar, the C. M. S. finally withdrew from work in this island, but in a very noble manner handed over their property at Andovoranto to the S. P. G. Mission. That station was at one time occupied by the Rev. H. W. Little. Their first station at Vohimaro was afterwards occupied by the S. P. G., who sent out the Rev. G. J. Wood in 1876. Andovoranto was left in the charge of an English catechist in 1879 by the return of Mr. Little to England; and also Vohimaro in the same year by the withdrawal of Mr. Wood, who retired to England. I do not know the number of out-stations attached to the Vohimaro Mission; they are not many, but the mission itself is an important one, as it ably and steadily worked it would be a good starting point from which to reach numerous and powerful tribes on the N. and N. W. coasts, who are at present without missionary or teacher. Andovoranto is a very important station, for two main reasons: the first, because it is the point of meeting of the two great northern and southern roads to the

capital; the second, because the work there and in the neighbourhood is almost entirely in our hands, and the people are well disposed towards us. To this several important out-stations are attached. One great tribe, the Betsimisaraka, occupies the whole of this coast from the north of Vohimaro to some 150 miles south of Andovoranto, its head quarters being here at Tamatave, where its two great chiefs reside. One of these is a churchwarden of our church, and the second is now, I am thankful to say, a candidate for Holy Baptism. This tribe is very numerous, not merely occupying the low lying sea board, but extending some sixty or seventy miles away into the interior, where they flourish under the name of Betanimena, a name derived from the soil, which is red. However, I must not leave you under the impression that Tamatave, Vohimaro, and Andovoranto are the only three towns on the coast at which European missionaries should reside. They were primarily selected, and wisely I think, as centres, but I for one should be very sorry to see our centres confined to these three "for good and all." Between the two extreme limits there are many other large and important towns which ought, if we really mean to work this coast, to become equally important centres.

I need not tell you again that all these people are living practically without religion, and that they are peculiarly open to receive Christian teaching. They know it is good because they have seen its effects; and so far from repelling the Christian teacher they are only too anxious to have him. It is by no means uncommon for him to receive a deputation sent by the people of some large town or village in the country to ask for a teacher, and they show the reality of their request by volunteering to put up the necessary buildings, and helping towards the support of a Catechist. But what can I do? Men and money are wanted, yet the fields are white unto harvest, and we cannot gather it in! They say it is darkest just before dawn, so let us hope that shortly a much stronger, steadier, more powerful light will shine over this dark coast. As a little instance of the people being anxious to help themselves, I may say that quite recently two of our country Churches fell into a state of bad repair. The people did not ask us for a farthing towards repairing them; but simply set to work and did it themselves.

The actual Tamatave Mission extends about 120 miles along the coast, with a wide range of country inland open to us. We have a good number of out-stations, two of which are entirely supported by private friends of the mission at home, and work at all these is steadily progressing. I hope that ere long funds will be forthcoming for putting up new churches at two of our most important out-stations.

The Week.

HOME NEWS.

Three ships of 600 tons each, are being built at Summersid, P. E. I.
 The barque *W. E. Heard* is bringing 700 tons iron pipes from Glasgow for Yarmouth, for the Yarmouth Water Works.

A proposition is on foot to make a railway track around and up the mountain at Montreal, the motor to be a dummy locomotive.

In a letter to the *Halifax Chronicle* Mr. Thomas Whitman says Annapolis valley now annually exports 100,000 barrels of apples and 2,500 head of cattle.

132 vessels, ranging in size from 15 to 63 tons, and aggregating 4,998 tons, were built in Newfoundland during 1880 and \$14,896 bounty paid on them by the Government.

On the River Du Loup Branch of the Intercolonial there is 10 feet of snow for a stretch of 7 miles. The trains have all been blocked up, and the storm is the heaviest that has occurred for 20 years.

The order prohibiting Canadian cattle being carried in steamers carrying cattle from American ports to Great Britain is not Canadian but Imperial. Steamers landing American cattle in British ports should not, until after ninety days have expired from time of arrival in Great Britain, be permitted to ship cattle in Dominion ports. This notice is given in the interests of intended shippers, so as to prevent trouble on arrival where this order could meet them.

The ship *Stamboul* and barque *Milo*, both of Yarmouth, previously reported lost, have arrived safe at their destinations. How the reports originated is a mystery. The Yarmouth offices had \$80,000 insurances on these vessels.

Sir Charles and Lady Tupper arrived in Halifax on Friday from Ottawa, and sailed on Saturday in the *S. S. Sarmatian* for England. Sir Charles' health has not greatly improved, and he is still in a delicate condition.

The sealing fleet, embracing 23 large steamers, left St. John's, N. F., at midnight on the 10th inst. on the ice fields. The prospect for a good voyage was never better. Seals are abundant in Bonavista Bay. Hundreds were killed and hauled ashore on Tuesday last.

A railway across the Island is now the principal subject of talk in Newfoundland. Proposals from Messrs. E. W. Plunkett and A. L. Blackman are before the Legislature. Much opposition to the scheme is expected.

The resolution of the Premier to abolish the Legislative Assembly and Council of P. E. Island, and to substitute therefor a body composed of 22 members to be known as the "Legislative Assembly of P. E. Island," passed the Assembly by 19 to 6, and a bill founded thereon was introduced.

Ottawa, March 12.—It is announced officially that the Canadian and Brazilian direct mail Steamship Company will commence running their steamship between Halifax and Rio Janeiro in the course of a few weeks, calling at intermediate ports of the South American coast, as also at St. Thomas, W. I.

Montreal, March 12.—The Ontario and Quebec Railway promoters have returned to the city much elated by their success in having obtained a charter from the Dominion Government. They state they will begin work on the railway within thirty days. Some of them will leave for New York on Monday in connection with the road.

Halifax, March 10th.—Barque "Terentia" arrived to-day from Bahia with the first cargo of sugar, consisting of 8,160 bags, or 525 tons, for the Nova Scotia Refining Co. She was 69 days on the passage, having been blown off by late gales. She had been in sight off Sumbro, and was signalled from the Citadel on Feb. 28th.

At a meeting of the Privy Council, the question of granting aid to the proposed graving dock at Halifax was considered. It is understood that it was decided that as soon as the city becomes legally responsible for the amount of \$10,000 a year for twenty years, the Dominion Government will guarantee a like amount for the same period. It may be regarded as almost certain, therefore, that the work will be proceeded with.

The German barque *Atlantic* arrived at St. John yesterday, from Batavia, with a cargo of 800 tons "Java Crystals" for the Moncton Sugar Refining Company. The *Atlantic* sailed the 18th of last October, and has consequently been 142 days on the voyage. This is the first cargo of sugar ever imported direct from the East Indies to this Province, and it is no doubt the most valuable ever imported into the Province from any quarter. The establishment of the sugar refinery industry at Moncton is destined to work a great improvement in the affairs of the whole Province, and especially of this section of the Province. It is already paving the way for an extensive East India as well as West India trade and the good effects can hardly yet be estimated.

NEWS FROM ABROAD.

Calcutta, March 11.—It is reported that Mahomed Jan, the noted Afghan leader during the late war, has been murdered by a private enemy.

Madrid, March 12.—A post mortem of five persons who died in Madrid hospital showed abundant traces of trichina. The authorities have ordered severe precautions to prevent further cases.

New York, March 13.—The *Tribune's* London despatch says the reports of the Cabinet changes are untrue so far as Mr. Gladstone is concerned, except that he may relinquish the Exchequer next year.

Wakefield, Mass., March 12.—The Wakefield Rattan Works comprising three large buildings, were discovered on fire at 1 a. m., and in a few hours were destroyed. Loss half a million dollars: insurance unascertained. One thousand hands are thrown out of work.

Denver, March 12.—Two coaches and a sleeper of the West Bound Atchison, Topoka and Santa Fe train jumped the track near Lejunta, causing considerable damage to property. Twelve or fifteen passengers were bruised, but none were seriously injured.

London, March 10.—Resolutions in favor of the retention of Candahar were adopted at a large and influential meeting here yesterday, Lord Elcho presiding. Earl Dunraven and Mount Earl, Sir Robert Peel and Sir Richard Temple spoke.

St. Petersburg, March 11.—As the Emperor was returning from parade in the Michael Garden about two o'clock Sunday afternoon, a bomb was thrown which exploded under the Czar's carriage, which was considerably damaged. The Czar alighted unhurt, but a second bomb exploded at his feet, shattering both his legs below the knee, and inflicting other terrible injuries. The Czar was immediately conveyed in an unconscious state to the Winter Palace where he died at 4.30 in the afternoon. Two persons were concerned in the crime, one of whom was seized immediately. The explosion also killed an officer and two Cossacks. Many policemen and other persons were injured.

Reuter's St. Petersburg correspondent says: The Imperial Carriage was attacked on the Ekaterinofsky Canal, opposite the Imperial stables, while the Emperor was returning with the Grand Michael from Michael Palace in a closed carriage, escorted by eight Cossacks. The first bomb fell near the carriage, destroying the back part of it. The Czar and his brother alighted, uninjured. The assassin on being seized by a colonel of the police, drew a revolver, but was prevented from firing. A second bomb was then thrown by another person and fell close to the Czar's feet, its explosion shattering both his legs. The Czar fell, crying for help. Col. Borjilky, though himself much injured, raised the Emperor, who was conveyed to the Winter Palace in Colonel Borjilky's sleigh. Large crowds assembled before the Palace, but were kept away by the Cossacks. The Imperial family were all assembled at the death bed. A council of state was immediately convened. All places of public resort are closed.

FEELS YOUNG AGAIN.

My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physician or medicine did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family.—A lady, Providence, R. I.

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 Sir,—I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil and Iron, &c., as prescribed by our physician, Dr. T. H. Almon, and the great benefit and relief it has rendered to our babies in the Home. I have found that they can take it without any trouble, and does not in the least disagree with them; and with weak, delicate and anemic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength. In fact, our little ones do not do without it. I can, after the experience of over four years, cheerfully recommend your Emulsion as the most valuable medicine for children, and have found it superior to any I have used.

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