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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. 7.

THURSDAY, MAY 27, 1880.

One Dollar a Year.

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

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

EDITORS.

An oatmeal factory in Dubuque Iowa ships over 40,000 bbls. to Scotland weekly.

The total number of Protestant congregations in Spain is 60, with an attendance of 20,000 hearers, and 60 schools with 7,000 children.

The Church Guardian, Omaha says: A beautiful memorial window to Bishop Selwyn is to be placed in the chancel of Omaha Cathedral, by some faithful churchwomen, of New York, relatives of the Bishop of Nebraska. This is very appropriate, as the good Bishop visited Omaha in 1879, and preached twice in our old Cathedral, to immense congregations.

Miss YONGE, the author, is now 57 years old. She is devoted to religious work. The profits of her book, "The Daisy Chain," which amounted to \$10,000, she used in building a Missionary College at Auckland, N. Z., while a large part of the amount realized from "The Heir of Redclyffe" went to the equipment of the late Bishop Selwyn's missionary schooner, "The Southern Cross."

The Church of England Institute of St. John have lately placed in their rooms an improved patent rowing machine, which can be used by all members. Dumb bells and Indian Clubs have also been provided in the room set apart for exercise. A lunch room, where coffee, sandwiches, etc., can be had during the day, will soon be started. A conversation is to be held on the 20th inst., at the rooms.

The college book of Harvard gives statistics showing that out of 943 Harvard students who graduated between 1869 and 1875, inclusive, 360 were Unitarians or liberals, 217 Episcopalians, 126 Orthodox Congregationalists, 46 Baptists, 25 Presbyterians, 16 Methodists, 12 Swedenborgians, 8 other Trinitarians, 2 Quakers, 15 Catholics, 2 Jews, 1 Mormon, and 113 undecided. Seats are furnished the students at the expense of the college at any church of their own election.

It is not fine writing that the people want in sermons, but earnest speaking; it is not rhetoric and philosophy, but the truth as it is in Jesus, that they are hungry for. The personal power of the living teacher must go with the words, and that personal power must be required by the indwelling of the Holy Ghost. The preacher whose mind is saturated with Bible truth, who has drunk deep at the fountain of devotion in the Prayer Book and in the Holy Communion, who has realized in his own experience the truths that he proclaims, need not wear himself out in polishing his periods and practising his gestures. If he loves supremely the Lord for whom he speaks, and the people to whom he speaks, he will speak with power. Only a heart that loves can voice the Gospel of love.—Selected.

The American Church Society for Promoting Christianity among Jews reports for the Society's second year just closed, receipts \$7,693.12 against \$3,867.84 for the previous year. The missionary school for Hebrew children reports an attendance during the year of 85 scholars—33 boys and 52 girls. Two pupils have been baptized and two confirmed. An industrial school has been maintained. About 100 Jewish children have attended Sunday-school instruction in different parts of the Church. The society has supported a Sunday school in New York especially for Jewish children, numbering during the year 60 scholars. Baptisms, confirmations, and added communicants are reported from different parts of the field; also an increase in the number inquirers, and of the attendance of Jews upon the regular services of the Church. The society has issued during the year 106,700 copies of publications, embracing considerably more than half a million pages.

The Dean of Worcester, Lord Alwyne Compton, has been unanimously elected Prolocutor of the Lower House of Convocation of Canterbury.

The Dublin Corporation have presented the freedom of the city to Captain Pether, of the *Constellation*, the vessel which took the relief supplies from the United States.

SAYS the *Christian Leader*:—"These religious tramps from London who call themselves the Salvation Army, have been sent over to New York, apparently by way of reprisal for the affliction of Tal magge's visit to England. Their coming will make it too plain for debate that the mother country produces too much of a certain sort of religion on her own soil to need any American exports of the same article."

The new Convocation of Canterbury, in pursuance of the Queen's writ, assembled in St. Paul's Chapter-house on April 30. After Service in the Cathedral a Latin sermon preached by the Ven. Archdeacon Balston, D. D., Archdeacon of Dorby, and formerly Head Master of Eton, who took for his text, St. Matt. xviii. 20; "*Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.*" Convocation returned to the Chapter-house, where his Grace the Archbishop took his seat, and after going through the usual forms, and directing the Lower House to proceed to the election of a Prolocutor, adjourned the sitting until the first day of June next.

WHAT IS CONFIRMATION?

By THE METROPOLITAN OF CANADA.

What is Confirmation?

It is an Ordinance of the Church which has come down to us from the time of the Apostles, who laid their hands on such as had been baptized, that they might receive the HOLY GHOST.—[See Acts viii. 17; Heb. vi. 2.]

Why ought I to be Confirmed?

Because it is the duty of every one to comply with the Ordinances of the Church, and to make a public profession of his Faith in the LORD JESUS.—[Rom. x. 10.] and this is the proper method of doing it, that if you have been baptized in your infancy, you may now ratify and confirm the vows then made in your behalf.

What benefit may I expect from Confirmation?

All who worthily partake of it may expect that God will mercifully accept their endeavours to do their duty; will pardon, for CHRIST'S sake, what is wrong in the performance of it; and will strengthen them by the grace of the HOLY SPIRIT to do better for the time to come.

What is meant by worthily partaking?

By worthily partaking is meant partaking with a humble and reverent mind, with a sincere desire to glorify God, with a true faith in our SAVIOUR JESUS CHRIST, and with earnest prayer for the help of HIS HOLY SPIRIT.

What ought I to do before I am Confirmed?

To prepare yourself for Confirmation, you should attend to the instructions of your Pastor; you should read your Bible regularly and diligently.—[Read Psalms li., cxxxv., cxxxix.; 2 Kings xxii.; Daniel iii.; John vi.; Eph. iv. and v.; Coloss. iii.; Heb. xi.; 1 Tim. vi.; 2 Tim. iii.; Titus ii. and iii.] you should pray to God every day to assist you with His grace; you should steadfastly purpose to lead a new life, and to receive the LORD'S SUPPER.

What ought I to do at the time of Confirmation?

You should avoid all trifling behaviour; you should repeat aloud the response, and reverently kneel during Prayers; you should carefully attend to the advice of

your Bishop, and pray to God that you may have grace to follow it.

What ought I to do after Confirmation? You should return home at once, and avoid all company, remembering that you have made a very solemn promise before God and the Congregation and that God will call you to account for it at the Judgment Day. You shall receive the LORD'S SUPPER as soon as you are properly prepared, and continue in the practice as often as it is administered; and endeavour to glorify God by a holy life and conversation.

Do I owe any duty to the Church?

Certainly; for the promise is made to the Church as well as to God. You should continue in her Apostolic Communion all your life long, and obey her Scriptural and godly ordinances in all things.—[Luke x. 16; John xiii. 20; Acts ii. 42; 1 Cor. xi. 2; 2 Thess. iii. 6, 14; Heb. xiii. 7.]

A Prayer to be used Morning and Evening by Candidates for Confirmation.

O HEAVENLY FATHER, I draw near to Thee by JESUS CHRIST, who loved me and gave Himself for me. Let me come in the spirit of a child. Make me thankful, humble, and true. Teach me to lead a Christian life; show me the hope of glory, and enable me to love Thee. May I be diligent to search Thy word, and to continue in prayer, and to think of my baptismal vows. Reveal to me my secret faults, and let them not have dominion over me. Help me to live for the good of others, but above all things to please Thee. Let the day of my Confirmation be a new starting-point in my life. When Thou comest, fill me, and all who come with me, with Thy Holy Spirit, and grant that being steadfast in faith, joyful through hope, and rooted in charity, we may finally reach the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. Amen.

Foreign Missions.

INDIA.

THE KOLS.—(Concluded.)

The records of the Chota Nagpore Mission among the Kols would scarcely be complete without some notice of the remarkable man John Gossner, by whom the first Christian Missionaries were sent out from Berlin. The following short but interesting account of his life is taken from *Historical Sketches* published last year by the Society for the Propagation of the Gospel.

John Gossner was born in Bavaria in 1773 and was ordained priest in the Roman Church in 1796. He worked hard and zealously in several parishes in the Tyrol and elsewhere. What seems rather remarkable at this time is the friendly footing on which he stood to the Protestant pastors in his different neighborhoods. For this cause perhaps, and also on account of his preaching, he fell under the suspicion of his ecclesiastical superiors, and he was subjected to a searching inquiry and to imprisonment. He was subsequently reinstated in his office, and eventually took a charge in Munich. Here he set about a work he had long contemplated—a translation into German of the New Testament. It was a fresh translation, not a revision of Luther's though it retained, where it was possible, the fine old German of that version. This translation was adopted by the British and Foreign Bible Society. After moving from Munich to Dusseldorf, and Petersburg (whence he was banished) he went to Leipzig where he spent three years. It was then that the slight tie which held him to his church was broken. It was not his own act but that of others, which separated him from the Church of Rome. He was excommunicated; and he resolved to seek admission into the Evangelical Church, as it was called; that is to say, the Protes-

tant body which was formed in Prussia by the fusion into one of the old Lutheran and Calvinist communities. He removed to Berlin, and, after long delay and some opposition, was appointed pastor of the Bethlehem Church there. He attracted a large congregation by the earnestness and eloquence of his preaching; but he was treated for the most part with narrow-minded jealousy by the Berlin clergy, tauntingly spoken of as "the Romanist" "the apostate Romish priest."

The first impulse to undertake foreign Missions was given to Gossner by extracts from English Missionary tracts. He even learnt English when 70 years old, in order to read more about Missionary work. Soon Gossner's attention was turned to the widow of a physician, Helffer, a man of considerable scientific attainments, who had settled and died in Mergui (India) who offered her estate on favorable terms as a good station for a Mission. Gossner closed with the offer, and sent out in July 1844 four Missionaries. Arriving at Calcutta they received unfavorable accounts of Mergui, and as has been stated they then proceeded westwards to the Province of Chota Nagpore and reached its capital Ranchi, to commence a Mission to the Kols.—*Historical Sketches.*

We have already seen how, after years of hopeless labor, they were at last successful. Pastor Gossner kept up his interest in the Mission to the close of his long life. When the Missionaries were despondent he wrote to encourage them saying: "Whether you convert the Kols or not, your duty is just the same. Go on praying and working. We here will pray and work for you." When the harvest time came, and more laborers were needed, he wrote thus:—"The Missionaries wanted for India are men of culture, real, hearty piety, sound common sense, simple habits, good courage, cheerful disposition, and as much learning as you can get."

And when the old Pastor lay on his death-bed, he still followed in thought the Mission he had founded. His faithful heart gave thanks to God that during their dreadful trial in the great mutiny, not one of the 700 baptized Kols had denied their faith, nor had ~~one~~ been disloyal to their allegiance. As he meditated on their future prospects, he saw clearly that the Church of England could best carry on the work for which he had so long laboured and prayed. His last desire was, that the new converts might water abundantly the ground on which Germany had sown the seed.

We would close this account of the Chota Nagpore Mission by giving our readers a description of its beautiful Gothic Church. The Rev. W. H. Bray, who accompanied the Bishop of Calcutta on a visitation, states in a graphic letter how much he had been impressed by it, and with all he saw:—"On waking," he wrote, "very early in the last morning of my journey, I was astonished to see as the most conspicuous feature in the landscape, what would be, even in England, a really remarkably handsome looking Church. We were as yet some distance from Ranchi, but of course it could be no other than St. Paul's Church of that station. A nearer approach only caused me to admire it the more, and when I arrived, and looked in and saw everything well finished, that was intended to be considered finished, I was full of satisfaction and thankfulness. There are no seats for the natives, and those for the Europeans are moved aside, excepting at the English services, so that the whole Nave is one vast area, with nothing save the pillars rising from the matted floor to take off the attention from the imposing looking chancel which has seats for the clergy and choir. When afterwards the congregation had assembled, and prostrated themselves, (they do not simply kneel), and joined in the service, both in that part which was said, and perhaps more especially in that which was sung, their voices blending in almost perfect harmony—the aspect was very im-

pressive indeed, especially when one remembered what these men were, and what they would be still, but for the message which they have received. The simplicity and unsophisticated manners of the natives who have received ordination are characteristic. What the Society has been long trying to do in Bengal—to raise up native pastors who shall retain their original simple manner of living—has been done in perfection in Chota Nagpore. They wanted me to have their portraits taken altogether. As they justly said, "they were the first priests and deacons of their race; they were all together then, they might never be again." I was charmed with them, one and all, and I am sure that if any one wants to learn how to bring up village pastors who should be worthy of the name, and at the same time be able to live upon salaries which the people themselves can afford, he cannot do better than take a lesson from the Missionaries at Ranchi. To Mr. Whitley their preparation is mainly due. There are now in the Mission twelve clergy, ten of whom are natives." "A stranger visiting the Mission-compound on a bright Sunday morning, and watching that large congregation of hundreds of neatly dressed Kol Christians walking down the shady avenue, and pouring into their grand Gothic Church, and then listening to them, as in one burst of harmonious sound they sing the praises of their Maker, would with difficulty believe that the same voices had lately awakened the shrill discord of heathen revelries, and that thirty years ago the name of Jesus was unknown among the Kols. Still, though united to our Church the Kols do not speak English, and never will be. A glance at one of their harvest festivals would be enough to shew this. The rice harvest has just been gathered in. A procession of brown-faced, open-mouthed children, march solemnly up the Church, singing a hymn of praise, followed by strong men bearing on their heads baskets of newly-cut rice, which one by one they pour before the altar. These are offerings for the poor and the orphan schools. At the festivals held February 5th, the amount poured out was ten hundred weight, 1120 pounds of rice—not a bad contribution for the poor!"

OUR CANADIAN INDIANS.

On the invitation of Bishop Harris the Bishop of Huron spoke to the members of the Protestant Episcopal Missionary Conference on the subject of the Indians in Canada. Unlike the Indians of the United States (he said), those of the Dominion, taken as a class, are civilized. There are in the dioceses of Toronto, Rupert's Land, and Saskatchewan not less than about 150,000 Indians. The Indians appreciate the efforts being made in their behalf. In Prince Edward there is an Indian clergyman in charge of a parish of white people at their own request. The Indians of Walpole Island and elsewhere contribute regularly to the support of mission work. In the conferences Indian delegates meet on an equality with their white brethren. The number is on the increase. The lands reserved at Grand River are held by the Indians in such a way that they cannot be sold under any circumstances, and only occupied, even for schools and churches, with their sanction. They are eligible to citizenship, but have not asked for it. They have all the rights and privileges of the whites. The Rev. Dr. Jameson, of Walpole Island, also gave an interesting address on the Indians there, among whom he had labored for thirty-five years. Forty-five years ago they were totally Pagan, intemperate, idle, and lax in regard to their marital relations. Now there are many of them good farmers, one raising 700 bushels of wheat last year, and another 450 bushels. Out of a population of 800, 400 are attendants on church, and 80 are communicants.—*Ex.*

News from the Home Field.

DIOCESE OF ALGOMA.

SAULT STE. MARIE,
May 15th, 1880.

(To the Editors of the Church Guardian.)

DEAR SIR,—In the much lamented necessary absence from the Diocese of the Rev. E. F. Wilson, it is proposed (subject to the approval of the Bishop,) that I should make a five or six weeks' missionary tour in the Neepigon District, accompanied by a Catechist, Schoolmaster, Shingwauk carpenter, and some of our Indian boys, for the purpose of locating a site for a school-house, and building the same thereon this summer. It is an imperative necessity that the Lake Neepigon Mission to the Pagan Indians should be at once started, and therefore it is proposed to leave the catechist, schoolmaster, and a Shingwauk Indian boy in charge of the Station this winter.

I should be glad to hear of a brother clergyman who would kindly take my duty at the Sault Ste. Marie during the month of July.

I remain, yours very truly,

THOS. H. APPELBY.

[Mr. Appleby's note came too late for insertion in Correspondence column.—Eds.]

DIOCESE OF NOVA SCOTIA.

THE BISHOP regrets that, according to the Report of the Registrar of the Diocese, C. B. Bullock, Esq., many of the Clergy appear to have neglected their duty as set forth in Synod Regulation III: "Within thirty days after election, the Chairman shall send the names of the Delegates to the Registrar"; and he requests immediate attention to this matter, in order that a complete list may be prepared.

The Bishop has also to remind the Wardens of the several Parishes, of a Section of the amended Church Act of last year, which was published in the CHURCH GUARDIAN before the Easter Meetings, and is printed at the end of the Journal of the last Session of the Synod: "The outgoing Wardens of each Parish shall prepare, and submit to the annual meeting of parishioners, a return of the property of the Parochial corporation, whether real or personal, and of all monies that may have been invested by or on behalf of the congregation, during each year, and a schedule of the securities and the rate of interest upon which such investments have been made; which return the incoming Wardens shall, within three weeks, forward to the Registrar of the Diocese." The three weeks allowed by the Law have long since terminated, and very few Wardens have complied with its requirements, which must not be any longer neglected.

HALIFAX—St. Luke's.—The members of this congregation will be glad to read the following taken from St. John Telegraph:

THE REV. CANON SILLS.—This young clergyman, who has many relations with this province, by kindred and affinity—he is son-in-law of the Rev. Dr. Ketchum—receives a cordial notice in a late issue of the Portland Press. He succeeds a very distinguished man, in the person of Canon Hayes, who lately resigned his connexion with St. Luke's Cathedral, Portland, Me. The Press speaking of Mr. Sills says:

Rev. C. Morton Sills, who is to assume the duties of the position, vacated by Rev. Mr. Hayes, comes from Halifax, N. S., where he has been curate of the cathedral in that city for the past few years. He has been appointed resident canon of St. Luke's by Bishop Neely, and will enter upon his duties in a few weeks. Mr. Sills is a young man in the prime of life and comes with a fine reputation as a preacher and pastor from that important church of the diocese of Nova Scotia.

SPRING HILL.—A Concert was given at Spring Hill on Wednesday, the 12th,

in aid of the new Church, by which the sum of \$23 was added to the funds. The glees and choruses were given by the Athol Glee Club, organized and worked up by the Incumbent, and the solos and duets by kind Churchmen from Amherst, Messrs. N. Curry and Campbell. Dr. Carrillo's unavoidable absence was much regretted, as it robbed the Concert of its intended humorous colouring. D. W. Robb, Esq., very kindly and ably accompanied.

The Church is completed outside, and it is hoped that a sound subscription list, now in the hands of the Incumbent, will do much towards its completion by mid-summer.

LONDONDERRY MINES.—Sunday next will be truly a red letter day in the history of this Mission. The Church and Graveyard are to be consecrated, and a Confirmation service held. The Rev. V. E. Harris, who has just received Priest's Orders, has, as Deacon, done a good work here, and has successfully built upon the foundation so well laid by his predecessor, the Rev. F. J. H. Axford, now Rector of Cornwallis.

We hope to be able in our next to give our readers a full account of the day's doings, and much other information respecting the work of this very thriving Mission.

SOUTH-EAST PASSAGE, DARTMOUTH.—His Lordship, the Bishop, held a Confirmation Service in this Mission, on the morning of Whitsun-Day, when 24 candidates were presented by the Missionary, the Rev. W. L. Currie, for that Apostolic Rite. While not meaning to give undue importance to the fact, it is, nevertheless, worthy of being recorded that all the candidates were of adult age, several of them being heads of families.

When this rite, which, according to the Apostle Paul, is one of the first principles of the Christian Religion, and which gives the necessary completeness to our Baptism, is neglected in youth, it is gratifying to find that the faithful teaching of the Church's pastors has so unmistakably borne fruit, in bringing those of mature age to see and feel the duty they owe to God and their own souls.

DARTMOUTH—Christ Church.—A highly successful entertainment was given on the 13th inst., by the Sunday School children to a crowded house. The following was the programme:—Opening Address by Jessie Findlay; Song, "The Old Home and what it used to be," Willie Wells; Recitation, "Casabianca," Ellen Ring; Recitation, "Dollars and Dimes," Fred. Bailly; Song, "Gathering of the Shells," Mary Short; Recitation, "Mother's Fool," Mary Walker; Recitation, "In the cold dark storm," Florry Hutchison; Dialogue, "The Town Meeting of Grabville," by nine boys; Song, "The Spelling Bee," Arthur Shute; Recitation, "Curfew must not ring to night," Annie Bishop; Recitation, "We are Seven," Lory Bell; Pianoforte Duet, Bertha Shute and Bessy Parker; Recitation, "Nobody's Child," Celia Savage; Reading, "I'm going Home," Florry Edgecombe; Duet, "The Mermaid's Song," Bertha Shute and Louisa Brown; Recitation, "Still be an Old Maid," Mary Walker; Song, "We'll meet the little ones there," Louisa Brown; Recitation, "Boy's Rights," George Pike; Recitation, "Bravo Bobby," John Brown; Duet, Annie Bishop and Bertha Shute; Tableau, "The Christian Graces," by ten little girls; National Anthem. The children performed their parts admirably, and much credit is due to the zealous superintendent, Lewis Parker, Esq., for the success of the entertainment.

HALIFAX—Bishop's Chapel.—We have attended few services more solemn and imposing than the Ordination Service on Trinity Sunday at the Bishop's Chapel. The Chapel itself was chastely and appropriately decorated with banners and texts, the various colours blending happily one with another, while some choice flowers on the Altar added their sweet odors and beauty to the incense and loveliness of the Prayers and Praises of Ministers and people before the Great Altar above. The Choir-boys were in good voice, the lady-Organist played remarkably well, and the singing was both Congregational and hearty. The Candidates, five in number, seemed to feel the great solemnity of their position, while his Lordship the Bishop appeared, if possible, even more impressive than usual.

The Sermon, an admirable one, was delivered by the Rev. J. L. Bell, of Dartmouth, from I Cor. iv. 1, on the Proofs and Authority of a Three-fold Ministry. The congregation filled the Chapel, and the number of Communicants was unusually large.

The Candidates for Deacons' Orders were Messrs. Geo. H. Butler, John Partridge and H. Ogle; and for Priests' Orders, Revs. V. E. Harris and T. B. Reagh. Mr. Butler read the Gospel. The Candidates were presented by the Arch-deacon, who, with the Procher and Revs. Jno. Padfield and R. Wylie, joined in the Imposition of Hands.

Mr. Harris is the Missionary at the Londonderry Mines. Mr. Ogle goes to assist the Rev. R. Jamison at Ship Harbor. Messrs. Butler and Partridge return to King's College for a short time, after which Mr. Partridge goes to Digby Neck as assistant to the faithful and hard working Rector of Digby. Mr. Reagh returns to P. E. Island to continue the work at New London; and it is not yet known where Mr. Butler will be stationed.

CHESTER.—Won't some faithful Priest come to us in our hour of need? We are still left without a Pastor, and we feel quite lost, as each Sunday returns, without our beautiful Church Services. The Baptists have engaged the services of a young man who attracts large numbers, (some of our people) to the meeting house on Sunday evenings. The Methodists and Lutherans are building meeting houses, with a hope of securing some of the Church people. Our need for Church Services is great.

LUNenburg.—On Whitsun-Day, the Communicants in the Parish Church, (St. John's) numbered 95. We are glad to say that our worthy Rector has much improved in health; he was able to take, on Whitsun-Day, Morning Service and Holy Communion at St. Bartholomew's, and Evening Service at St. Matthew's Churches. The assistant Priest of the Parish, with his usual energy, continues his work most successfully.

WINDSOR.—Valuable Gift to King's College from New Brunswick.—Mrs. Weldon, wife of His Honor Judge Weldon, has presented her valuable collection of old china to the museum of King's College, Windsor. It is now being packed and will be forwarded to its destination on Monday next. This collection is a most valuable one; probably there is not such another in the Dominion, and is worth several thousands of dollars. It is valuable, however, not only on account of its intrinsic worth, for the old associations connected with it must give it a double value in the eyes of lovers of antique collections, and of all those descended from Loyalist forefathers; many of the articles in the collection were brought to St. John by the Loyalists, and several of the bowls were used by them for baptismal purposes during their early settlement in the Province.

Could these articles speak, what a description they would give of the hardships and sufferings which the Loyalists overcame by their energy and integrity. The collection in all contains 356 pieces and gathering them together has been the work of a lifetime. There are some more modern pieces of china in addition to the old pieces, which form a greater part of the collection. Mrs. Weldon having taken such pains in the collection wishes it to be kept together and not broken up and divided, and consequently has presented it to the college first established by Royal charter after the landing of the Loyalists. The gift is a most generous one and Windsor College should feel greatly indebted to the donor.—Cor. Telegraph.

DIOCESE OF FREDERICTON.

HOME MISSIONS DEFICIENCY FUND.—The Treasurer of the D. C. S. begs to acknowledge the receipt of the following contributions towards the Deficiency Fund:—Per the Metropolitan, sundry contributions received by him, \$34.20; Offerings at Cathedral during week of Intercession, \$16.80; His Honor Mr. Justice Weldon, \$50.00. Previously acknowledged by Editor GUARDIAN, \$32. Total, \$153.00.

Diocesan Church Society.—The Anniversary Meeting of the Diocesan Church Society, will be held (D.V.) at St. John, in the Trinity Church School House on Thursday the 1st day of July next, at 4

o'clock, p. m. The Clergy and Lay Delegates are requested to meet in General Committee, at the same place, on Tuesday the 29th day of June next, at 10 o'clock, a. m. By order of his Lordship the President.

W. S. KETCHUM, Secretary.
St. Andrews, May 15th. 1880.

The Clergy are especially requested to forward their reports to the Secretary, at the latest,—a fortnight before the Annual Meeting, in order that the report of the Society may be properly prepared.

By a resolution of the General Committee, it is required that the certificates of the Lay Delegates be forwarded to the Secretary, at least, ten days before the Annual Meeting. Lay Delegates return free by Rail and Boat on presenting Certificate of attendance.

THE D. C. S.—Meetings on behalf of the D. C. S. were held at Oak Point on the 25th, and Kingston on the 26th, with addresses by different speakers. The Deanery of Kingston has been very active in the matter, and meetings have been held in every Parish to bring before the people the needs of the Society.

DEANERY OF SHEDIAC.—A regular meeting of this Deanery will be held at Hopewell, Albert Co., on June 2nd. The Rev. Richard Simonds, B. A., Rector of Dorchester, will be presented to the Bishop, at the approaching Visitation, as Rural Dean Elect for the next three years.

ST. JOHN.—On Sunday, May 16th, the 62nd Batt., headed by their band, attended service in St. Paul's Church, Portland, part breaking off from the main body and proceeding to the Roman Catholic Cathedral. The Valley Church was decorated with flowers and evergreens, and the Rev. Canon DeVeber preached.

WOODSTOCK—Missionary Meeting.—A missionary meeting was held in St. Luke's Church Sunday School Room, Woodstock, on Tuesday evening, 11th inst., under the presidency of the Rector, the Rev. Thomas Neales. Special Prayers were offered and suitable Hymns Sung. Two most interesting and instructive addresses were given. The first, by Revd. H. H. Neales, Rector of Richmond, on missionary work among the Indians of British Columbia. The second, by Revd. R. M. Edwards, Rector of Kingsclear, on the American Church. The collection was for the S. P. G.

WOODSTOCK.—Deanery Meeting.—The Woodstock Deanery met at Woodstock on Wednesday, May 12th. There was an early celebration of the Holy Communion in St. Luke's Church, by the Rector, assisted by Rev. Leo A. Hoyt, and an evening Service at 7.30, when the Deanery Sermon was preached by the Rev. J. E. Flewelling.

The meeting of the Deanery was held in the Sunday-School House at 10 a. m., and occupied the whole day. Eight Priests and one Deacon were present; also, by invitation, a Lay Reader, Mr. A. V. Wiggins. The Clergy were, Thomas Neales, R.D., Alfred H. Weeks, Thomas Hartin, Leopold A. Hoyt, Joseph E. Flewelling, LeBaron, W. Fowler, Henry H. Neales, Rodney M. Edwards, Hon. Mem., and Frederick Towers.

The subject of the Bishop's Pastoral occupied the meeting for some time. It was moved by Rev. A. H. Weeks, seconded by Rev. F. Towers, and unanimously resolved, That the members of this deanery, in accordance with the Pastoral of his Lordship the Bishop, undertake to do their utmost in their several Parishes towards relieving the Diocesan Church Society in its present embarrassment.

Much discussion took place on the subject of the Divinity School for this Diocese, when on motion of Rev. J. E. Flewelling, seconded by Rev. Le B. W. Fowler, it was resolved, That in the opinion of this Deanery it is for the best interests of the Church that the scheme for the establishing of the Divinity School in connexion with the Cathedral, be carried into effect as soon as practicable. Arrangements are now being made by the Deanery for holding a Quiet Day for Sunday-School Teachers, at Woodstock, in the latter part of June.

Business ended, the 1st Chapter of St. Paul's 2nd Epistle to the Corinthians was read in the original, and carefully studied. After which the meeting adjourned to meet in New Denmark on the 4th of August.

L. B. W. FOWLER, Secretary.

BATHURST.—A correspondent, writing from Bathurst, says: Quite an interesting event took place in St. George's Church, Bathurst, on Tuesday, 11th inst., when one of our most popular young merchants, Mr. Henry Bishop, was united in marriage to the youngest daughter of the sheriff of the county. Although the marriage was solemnized at a very early hour of the morning, quite a large number of persons assembled in the church to witness the ceremony, both the young people being held in high esteem by all classes of our citizens. The bride was tastefully dressed in a navy blue travelling suit, and looked exceedingly well. She was accompanied as bridesmaid by her cousin, Miss Anna Arnold, of Sussex, who also wore a navy blue travelling suit to match the bride's. Mr. W. J. O'Brien, Collector of Customs, officiated as groomsman. At the conclusion of the ceremony, and after the congratulations, the happy couple drove to the railway station, accompanied by a number of their more intimate friends, and soon after left for the South on their bridal tour, followed by the good wishes of their numerous friends and acquaintances, who wish for them joy, happiness and prosperity.—Telegraph.

MONCTON.—Treasurer's Report of the Ladies' Society of "Willing Workers" from August 1878 to March 1880.

Receipts.

Balance on hand, July 20th 1878.....	\$108 88
Sewing to Order.....	114 80
Members Subscriptions.....	2 75
Interest.....	85
Profit on Material.....	5 52
Donations.....	9 91
For old Seats.....	23 00
	\$266 71

Expenditures.

Matting for Church.....	\$ 62 68
Fittings for Vestry.....	2 70
Final payment on Pews.....	76 00
Standards and Lamps.....	116 09
	\$257 47

Balance, including \$4.00 owing for Lamps.....\$12.24
The Ladies have now undertaken to work for the completion of the tower and spire, and we have good hope that their energy will accomplish this desirable object. The President was elected, and Mrs. W. C. Paver, Vice-President. Donations in money, and orders for work will be thankfully received.

NORTON.—On Wednesday and Thursday, May 12th and 13th, the usual quarterly meeting of the Clergy of the Deanery of Kingston, was held in this Parish. The Dean Rural and eleven of the brethren were present, including the Rector of Saint Martin's, who is an affiliated member of the Deanery. At 4.30 p. m., on Wednesday, the Clergy met in Chapter, and after Prayers and the reading of Minutes of last regular meeting, Revelation Cap. xvi. was read in the Original. As the term of office of the present Dean Rural, Reverend D. W. Pickett, will expire before another meeting takes place, the Reverend Canon Medley was duly elected to fill the office for the next three years. After this necessary business had been disposed of, according to Resolution, "the draft of a Bill to Consolidate and amend various Acts of Assembly relating to the Church of England in this Diocese," was discussed. At 8 p. m., Evensong was said at the Lower Norton Church, after which addresses were delivered by H. W. Frith and G. A. Schofield, Esqrs., and Revs. Canon Medley and B. Shaw on the D. C. S. Deficiency, to a large and attentive congregation. Much credit is due to the organist and choir of this section of the Parish for the efficient manner in which they rendered an Anthem, "O Taste and See," Sullivan, and several Hymns. The Service was not ended until after 10 p. m., but very few of those present seemed wearied, and several expressed themselves much interested in the addresses.

On the following morning a second Service was held at the Parish Church at 11 a. m., when the Holy Communion was celebrated and three addresses given on D. C. S. matters by Revs. J. H. Talbot, Canon Partridge and J. R. Campbell. The amount collected at these services for the Deficiency Fund exceeded \$14. After dinner the clergy met in Chapter again, when more business was transacted, and the meeting broke up at 5 p. m., the Dean Rural giving the Benediction.

We are having a succession of public meetings in the several Parishes in this Deanery, with a view to stir up the wills of the Church people with regard to their duty to D. C. S., and we trust

much good will be done by them. Meetings have already been held at Waterford, Sussex and Springfield, beside that above mentioned at Norton.

DIocese OF ONTARIO.

H. R. H. THE PRINCESS LOUISE.—The following is the reply of Her Royal Highness, the Princess, to the address presented by His Lordship, Bishop Lewis, the churchwardens and lay delegates of St. Bartholomew's.

My LORD BISHOP AND GENTLEMEN.—The good wishes which you have brought to me yourselves, on behalf of so many of those whom I am glad to think of as friends and neighbors, have given me the greatest pleasure. I regret that the accident, to which you have alluded with great kindness, has prevented me from seeing you as often as last year, and the interest I shall always take in your welfare makes me hope to continue in future days my connection with your community, among whom I trust to be always remembered with the sympathy you have expressed in the address, for which I now thank you.

LOUISE.

Government House, May 10th, 1880.

OUR LONDON LETTER.

(From our own Correspondent.)

In the course of the week the last formalities attendant on a change of Ministry have been got through; and the new Parliament has been constituted. On Tuesday Lord Beaconsfield went down to Windsor with his lately enobled Secretary, and resigned to Her Majesty the seals of his office, and took leave, as the Court chronicler informs us, after a longer interval than usual. Sir Theodore Martin has told the world, in his "Life of the Prince Consort" how acutely Her Majesty feels the partings with her State Servants, which the conflicts of party bring about; we are not surprised, therefore, to hear that the Minister who has guided her councils for six years, retiring at a time of life that leaves but the faintest hope of return to power, made his final bow at Windsor with sad and measured steps.

It will please the public to learn, however, that if Her Majesty was touched by the departure of her old Minister, she did not forget to welcome her coming servants. It was remarked by one of the new Ministers, after the difficulties of Cabinet-making had been surmounted, "The Queen has acted nobly." Those who have been describing the appearance of Mr. Gladstone at the Castle as a bitter pill for its Royal mistress, are covered with ridicule by the repetition of that strict and hearty constitutional conduct which the Queen has invariably displayed at the many changes of Government, over which, in the course of her long reign, she has presided. The Government, called to power by the voice of the nation, commands the welcome of the most constitutional of Sovereigns. This welcome it received on Wednesday, when Mr. Gladstone—*primus inter pares*—presented his colleagues to receive the seals of office.

The question of Dis-establishment of the Church of England will probably present itself in the Legislature in the form of a Burials' Bill. This we are asked to believe, means no harm to the Church. It is simply a demand of citizens to be buried in their own churchyards in their own way. The attack on the Church has taken many forms, and this is the latest. When Mr. Miall led the Non-conformists, he used with great fervour to renounce all part or parcel in a State Church. It was not his Church. He would as warmly resist the endowment and control by the State of his own sect, as he strove against the patronage and control in the case of the Church of England. Now, the Dissenters want a portion of the Church, and are uneasy because they cannot get it. So much for their consistency from that side. From a polemical point of view, Non-conformists are even less consistent. Their religious feelings are shocked at not being able to bury their dead in their own way; but they make light of the shock offered to the feelings of Churchmen in the proposal to hold services in the Church-yard of a kind which Churchmen might abhor. There are Dissenters and Dissenters, and we have never yet heard that the proposers of Non-conformists' Burial Bills intend to exclude Shakers or Mormons, or any other of the less orthodox sects in the Non-conformist ranks. Thus we see men whose sole plea is a tender

conscience, trampling on the conscientious objections of others. There is, however, a prospect that a Burials' Bill may be attempted early in the Session. The question as it now stands is mainly a sanitary matter, and the closing of the Churchyards and opening public cemeteries would be the wisest and best course to pursue in settling the matter. There is no objection to this course, except from the Dissenters, who would lose a grievance and a chance of obtaining a standing place where to deliver a further assault upon the Church. In fact the Burials Question has already been solved in this manner in a large number of places, so large, indeed, as to entirely deprive the Burials Question of a national character.

Mr. Montague Corry, private Secretary and Fides Achates to Lord Beaconsfield, has been rewarded for his services to his patron with a peerage, under the title of Lord Rowton. Considering that when the Sovereign wished to recognize such pre-eminence achievements, for example, as those of the late Lord Lawrence and Lord Clive in saving India, she could bestow on them no higher distinction than that just conferred on Mr. Corry, it cannot reasonably be said that that gentleman has met with less than his deserts. The Tory ex-Premier's ways are not as the ways of other statesmen; and no doubt the reflected glory he receives from the dizzy elevation of his protégé has its peculiar charm for a Semitic imagination. How great must be the statesman whose more confidential Secretary is required with a seat among the hereditary senators of the realm.

Bishop Ryle's retirement from the Church Association is generally approved. His letter signifying his retirement is generally disapproved. It gives a hint that he will carry on as a Bishop that policy against High Churchmen, which, to say the least, is not fatherly. Should he attempt anything of the kind, he will do more harm in his diocese than any lack of Episcopal supervision could have wrought. He has, in fact, done some harm already, by thus taking up at the outset a position of antagonism towards one party in his diocese. Persecutions, it is true, must come, but when they come from a "right reverend father in God," they are more than mischievous.

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NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned (Secretary of Railways and Canals), and endorsed "Tender for Works, Grenville Canal" will be received at this Office until the arrival of the Eastern and Western mails on THURSDAY, THE THIRD DAY OF JUNE next, for the construction of two Lift Locks and other works at Greece's Point, or lower entrance of the Grenville Canal.

A map of the locality, together with plans and specifications of the works to be done, can be seen at this Office and at the resident Engineer's Office, Grenville, on and after THURSDAY, THE 20TH MAY, instant, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms, except there are attached the actual signatures, the nature of the occupation of each member of the same; and further, an accepted bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on terms stated in the offer submitted.

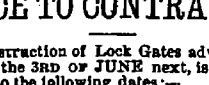
The cheque thus sent will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender may be accepted will be required to make a deposit equal to five per cent. of the bulk sum of the contract within eight days after the date of the notification. The sum sent in with the Tender will be considered a part of the deposit.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRANN, Secretary.

Dept. of Railways and Canals, Ottawa, 13th May, 1880.



WELLAND CANAL.

NOTICE TO CONTRACTORS.

THE construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates:—

Tuesday, the 22nd day of June next. Plans and specifications, &c., will be ready for examination on and after

Tuesday, the 8th day of June. By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 13th May, 1880.

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HEBREWS VI. 1-2.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

A WRITER in the *St. John Christian Visitor*, whom the Editor calls "a seeker after truth," asks the following questions on this passage:—"Does the laying on of hands mentioned in Hebrews vi. 2, refer to a rite?" "If so, is it Confirmation as practiced in the Episcopal Church?" "If not Confirmation, what does it refer to?"

To the first, the Editor answers—yes; to the second—no. He gives as reasons: first, that it is not a command of the Saviour; second, that the Gift of the Holy Ghost vanished with the miraculous powers of the Apostles, and that there is no evidence to attest the impartation of the Holy Ghost in Confirmation; and third, "that it refers to the rite as practiced by the Jews under the old Dispensation, and to the practice of it by Jesus in healing and blessing, and the Apostles in Ordination, and in conveying the miraculous powers of the Holy Ghost."

Well, that is one side of the story. A "seeker after truth" ought to be in a position to hear the other side. Observe that the Apostle speaks of a "foundation" and "first principles." He says distinctly that "laying on of hands" is one of the first principles of our religion. These principles are six in number, and they are grouped in pairs. Two belong to the life of God in the soul,—Repentance and Faith. They state the terms on which we become Christians; we must truly repent, and have a living Faith in Christ. Two refer to our life as a Christian,—Baptism and Laying on of Hands. We are initiated into the Church by Baptism; and joined more closely to Christ in the Holy Communion. The last two refer to the life of glory.—We must look forward to the Resurrection, and prepare for Eternal Judgment. It is true that there is no positive command of the Saviour to be cited; but, supposing that this is the case, the Apostles were inspired, and were acting under the direct orders of Christ, who spoke during the Great Forty Days of the things "pertaining to the Kingdom of God." The very confidence with which they set about their work of organization showed that they had been instructed what to do. They baptized, laid on hands, ordained, taught as men having authority and instruction. There is no hesitation. It is true that the miraculous gifts vanished when the occasion for them was no longer necessary, but the ordinary gifts are needed for every Christian. And the gifts needed to strengthen the soul are imparted in answer to prayer, to those who, in the presence

of God and of the congregation, solemnly make a profession of Repentance, Faith and Obedience. Can any Christian deny that God will impart a blessing to any one who sincerely declares that he repents, believes, and by God's help will endeavor to obey? To such an one the Laying on of Hands is a sign and seal that God will fulfil His part; that He will give His Spirit now on their profession of faith, and eternal life hereafter, if their obedience be persevered in. There is exactly the same evidence about the imparting of the Holy Ghost in Confirmation as in Baptism. We expect the Gift, because God has promised to grant it if we ask. Those who ask in Faith will receive. The Church of Christ has always believed in Confirmation as an Apostolic rite for conveying the ordinary graces of the Spirit. She does not divorce from other first principles that which St. Paul has declared to be one of the "foundations." In this view, the original Baptists concurred. Their Confession of Faith published in 1772 distinctly calls "laying on of hands" "an ordinance of Christ," that "it ought to be submitted unto by all such persons that are admitted unto the Lord's Supper," and that the end "is not for the extraordinary gifts of the Spirit, but for the further reception of the Spirit of promise." It was not until 1808 that definite action was taken to lay the rite aside among them. The gifts of healing, ordination, and conveying miraculous powers, are not "first principles." A continuous stream of testimony has come down to us, showing that this Apostolic custom has been always observed, and any candid person will see that where infant Baptism is the rule, Confirmation is "the completion of Baptism," and even the Baptists themselves, with other Christian bodies, were originally as strenuous in its defence, as they are now for laying it aside.

FREDERICTON DEFICIENCY FUND.

AN esteemed correspondent, who is an experienced missionary, and has had for years the charge of a number of poor missionary stations in New Brunswick, has sent us a few thoughts, which, as embodying valuable practical suggestions, we offer to our readers.

He suggests "that every farmer belonging to the Church in the Province be asked by the Missionary or Rector, under whose charge he is, to make a special offering this year, over and above his usual one, OF THE PRODUCT OF ONE-QUARTER OR ONE-HALF AN ACRE. That every merchant be asked to give one day's profits of his business as a special offering. That every labourer and mechanic be solicited to give one day's work, and every clerk the same. If this was done one year, it would commend itself to the giver, so that he would, in many instances, keep it up in after years. I think a quarter of an acre by small farmers, and half an acre by larger, and one acre by wealthy farmers, would be about an equivalent for the merchant's one day's profit. It would not seem like asking for money, and it would also give room for the exercise of faith."

These are the substance of his remarks, and they are valuable, inasmuch as they urge a consecration of a part of man's time to God for the benefit of His Church. The suggestion of setting apart a portion of the land which God created for man, which is owned by God, and which he commanded our first parents to till and care for, seems especially valuable. Why could not every farmer set apart God's acre, till it, and care for it faithfully, and devote the increase to God, subtracting, if he chose, the price for seed? We believe that such an enterprise, undertaken in faith, would be signally blessed of God, and to that man

would be fulfilled: "Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing."

There are now valuable and practical suggestions before our readers, suitable for all classes. There is no one but can make use of some of the plans that have been advocated in our paper. If the deficiency be not extinguished, it will be because of the apathy of the Church people. We have done what we could in the way of suggestion, and have pointed out how men, women, and children can assist. May we not await with confidence the result. Once the deficiency is made up, it will then be within the power of the delegates to see that the work shall be prosecuted without incurring debt.

It will give the many friends of the Rev. Mr. Grosor and his wife, and of Miss ALBRO, as well as our readers generally, much pleasure to read the highly interesting letter from the late Curate of Lunenburg, from that far off land—the Sandwich Islands; and the promise he gives us of future letters will be gladly welcomed by all who care anything about the Church's Missionaries and missionary work.

APPOINTMENT TO PARISHES.

WE very willingly give insertion to the letter of the Rev. O. J. Booth, and gladly recognize the fact that he is one with us in our views upon the question of "Appointment to Parishes."

While apologizing to Mr. Booth for having assisted to circulate the false statement about him, we are rejoiced to have from him, and also from the Rev. D. C. Moore, such warm expressions of approval of our position in this important matter.

PUNCTUALITY.

THIS is a grace most requisite for the clergyman. He, more than any one else, should be always *in time*, first for his own duties, and then as an example to others. Everything goes wrong, and much that is valuable is wasted by those who are *behind time*.

In this Diocese, (we speak now of Fredericton,) there are, among the clergy, as earnest, hard-working men as can be found anywhere. With many of them, there is the greatest exactness and punctuality in all their various duties. But is this so with all? We are not speaking of Parochial work now, but of those requirements which may be considered of a Diocesan character. Such are: the yearly returns required by the Synod and the Church Society, and the reports and certificates in connection with the latter institution. On the blank form for the Missionary statistics, (forwarded to each clergyman at the close of the year,) an immediate reply is asked for, so as to make up the Annual Report required by the S. P. G. From the records of Parochial work, which it is supposed every clergyman keeps,—in half-an-hour, this blank form could be filled up, and all the returns could be in the hands of the Secretary during the first week in January. The report of the S. P. G. cannot be delayed. With many blanks, it is forwarded very early in February. After that, a supplementary report is made up, still incomplete, and the last returns are sent in after the Annual Report of the S. P. G. is in the printer's hands.

There is the same difficulty in connection with the annual meetings or report of the D. C. Society. The work is increased tenfold by want of exactness and punctuality. A large portion of the certificates of the Delegates are sent to the Secretary in time; a correct list is made up, the meeting is organized, and, just as the Secretary is about to submit the lists to the General Committee, those who are always late come forward with their certificates, which, according to the rule of

the Society, should have been sent a fortnight sooner. It is just the same, year after year, with the missionary reports. These are often of great value and interest. In no instance can there be any excuse for the neglect in forwarding these reports in time for the Secretary to make up his abstract. At the opening of the annual meeting, during its proceedings, it is impossible to do the business right when the Missionary reports are then, for the first time, submitted. These proceedings are, every year, increasing in importance. For due preparation, the officers of the Society are responsible. But, under the present system, with this continuous want of punctuality on the part of a few, it is simply impossible to have the business and report properly submitted at the meetings of the General Committee. How far this sort of thing, arising probably from force of habit or want of thought, will be allowed to continue, must, some day, be decided by the Society. When every other influence has been found to fail, a stringent rule may well be adopted, making all connection with the Society contingent on the fact that all reports and certificates are sent in punctually.

—COM.

OUR MISSIONARY FRIENDS.

PARSONAGE WAILUKU,
ISLAND OF MAUI,
April 7th, 1880.

My Dear Brother,—I wonder if you are as much disappointed in not receiving communications from me, as I am in not receiving the CHURCH GUARDIAN. I have indeed been sorry not to have been reading it, and was counting on finding some dozen copies of interesting news on my arrival. Now, it is possible that the paper has been sent, and not forwarded, since we are not in postal connections here, and have considerable difficulty with reference to foreign postage. The postal rule, however, is as follows:—Letters 9 cts. $\frac{1}{2}$ oz., newspapers 3 cts. for 2 oz. Not very liberal, certainly, but beyond anyone's control. I shall expect the GUARDIAN forwarded me, and shall be glad to renew my subscription, and pay the postage. You will be surprised to learn that we are not in Lahaina, in charge of St. Cross School, as we were so delightedly anticipating. We are in the same Island of Maui, but on the other side of the mountain, and this mountain I have to cross every other week, for I have charge of Lahaina, the Parish of the Holy Innocents and the Spiritual oversight of St. Cross School. I have early Celebration at 7 a. m.; Matins, &c., at 11 a. m., and Evensong at 2 p. m., in both places or alternate Sundays, only that in Wailuku, Mr. F. W. Merrill, who was with me in Port Medway, and for the last year has been head master of Bishop's College, Honolulu, reads Morning and Evening Service during my absence. The ride over the mountain, I shall want to describe at some future time. Suffice it now to say, that the mountain is 6,000 feet high, and rises precipitously on either side; by measurement it is five miles across, but the ride is over a mere trail, up, down, to the right, then the left, to the brink of a chasm hundreds of feet straight down, then almost right about, over small loose stones, up and down embankments, and it takes one hour to reach the ascent, and one hour to complete the descent, and it needs a sure-footed horse, which, with horse-bridle, will take his own head and his own time, and then may be relied upon.

At Lahaina we have a beautiful little Church, built high for purposes of draught, air and ventilation, and conducted in accordance with the aesthetical tastes of our dear, good Bishop, the clergy of his choosing and the people of their training. The children of St. Cross School attend the service, and a few white families, and some natives, altogether about two-thirds fill the little building.

Alongside of the Church is a small house, with a school room and a "Prophets Chamber," and there, following the Bishop's humble example, I repose, taking my meals at St. Cross School, or accepting invitations elsewhere.

St. Cross is one mile from the Church, and as the thermometer is generally above 80, our friends may see that it must require pure and earnest devotion to bring the lady Missionary, who is

none other than our mutual friend, Miss Jane Albro, first to early celebration and then to Matins at 11 a. m., and it may be, if convenient, to Evensong also; and, I am glad to state that she thoroughly enjoys the warm climate with ourselves, and is most intensely interested in her work. And a lovely spot, too, are these school premises, roomy, and cool beneath the immense kukui trees. But of all this, more hereafter.

Let me add to this letter simply the reason of our change to Wailuku, and a little something with reference to the work here. This place lost its Priest: just as we arrived in Honolulu. It is a very American town, and next in size and importance to Honolulu, and the climate is cooler than at Lahaina. I came here in accordance with the request of the Bishop, and we find everything charming. The grounds cover a whole square, and are beautifully wooded with wonderful foliage, trees and hedge, and tanglewood. In front are two rows of the northern fir tree, appearing strangely here, but growing and thriving well, planted, perhaps, twelve years ago by my predecessor, Rev. Geo. Whipple, brother to Bishop Whipple, of Minnesota. The house is a cottage with nine rooms, and in the rear is a small cottage with rooms, occupied by Mr. Merrill. In the rear is a mountain stream which, ever running, fills a large pond, say twenty feet square, in which we plunge every morning at six o'clock, and also supplies a deep bath used by Mrs. Grosor and her children every afternoon. This is yet winter here, and we are bathing and riding, and living as it were upon the broad verandah of the Mission House, and eating oranges, bananas, and guavas, &c. In other letters I shall ramble less, and particularize more, and shall tell our friends more in detail of many interesting matters. The work here, its school under Mr. Merrill, its services, the natives, the wonderful scenery, the ride to Lahaina, and the work there, particularly St. Cross School, will be fruitful themes and interesting ones to those who love the Missionary work of the Church. And next week I expect to ascend Mount Haleakela with Rev. Mr. Blackburn, Priest of the Cathedral in Honolulu, and that will, I have no doubt, be very interesting to us all. A saddle ride from here to the base of over thirty miles, then two days to ascend, and one day examining the largest and most wonderful crater, (now extinct), in the world. Until next month, good-bye, dear friend, pray for us and our Missionary work here, and believe us to be over in sincere remembrance.

C. E. GROSER.

ANSWERS TO BIBLICAL QUESTIONS.

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

125.—1. Jacob. 2. At Ephrath, which is Bethlehem. Genesis xxxv. 19, 20. "And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."

126.—1. Elijah, raising the widow's son. 1 Kings xvii. 22, "And the Lord heard the voice of Elijah; and the soul of the child came into him again."

2. Elisha, raising the Shunamite's son. 2 Kings iv. 35, "And he (Elisha) returned and walked in the house to and fro; and went up and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes."

2. The dead man raised by coming into contact with Elisha's bones. 2 Kings xiii. 21, "And it came to pass as they were bringing a man, that beheld they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet."

127.—1. In Judges ix. 8th to 15th verses inclusive, beginning "The trees went forth on a time to anoint a king over them;" ending "And devour the cedars of Lebanon."

2. Its title is "Jotham's parable." (See top heading of chapter).

128.—The carpenter. St. Mark vi. 3, "Is not this carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."

129.—1. Jael, the wife of Heber the Kenite, slew Sisera, the captain of the host of Jabin. Judges iv. 7, "I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army." Judges iv. 21, "Then Jael, Heber's wife, took a

...and took an hammer in his hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died."

2. Judith, the heroine of the Apocryphal book which bears her name. She killed Holofernes, the chief captain of Nabuchodonosor, the King of Assyria. Judith xiii. 6, 7. "Then she came to the pillar of the bed, which was at Holofernes' and took down his fanchion from the neck, and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day. And she smote twice upon his neck with all her might, and upon his head from him." Judith xvi. 26. "And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death."

130.—1. Psalm xi. 6. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest shall be the portion of their cup."

a. 2. Ezekiel xxxviii. 22. "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

In the New Testament,—
1. Revelation xiv. 10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb."

2. As I cannot find any other Book in the New Testament with the words "Fire and Brimstone" in the order asked of in your question, I submit the other passage from the Revelation as No. 2:—

b. 2. Revelation xxi. 8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

P. S.—Perhaps your question intends only one verse from one book in each Testament, if so, please take the one marked (a) for the O. T., and the one marked (b) for the New.

131.—Esa vii. 21. (The letters, except J, I italicise)—"And I, even I, Artaxerxes the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of God of Heaven, shall require of you, it shall be done speedily."

132.—To Mary Magdalene. (St. Mark xvi. 9)—"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

133.—There were Six. (St. John ii. 6 and 7)—"And there were six waterpots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the water pots with water. And they filled them up to the brim."

134.—The 47th chapter of Isaiah, and the 19th chapter of the II of Kings, each beginning "And it came to pass when king Hezekiah heard it"—and ending, "And Esar-haddon, his son, reigned in his stead."

135.—Joseph, the son of Jacob, (Genesis ii. 26)—"So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put into a coffin in Egypt."

ON THE GREEK TEXT OF THE NEW TESTAMENT.

Paper read before the Rural Deanery of Kingston, Diocese of Fredericton, by the Rev. Francis Partridge, M.A., B.D., Rector of Rothesay, N.B. and Canon of the Cathedral.

(Continued.)

The five principal editions of the New Testament are:—

1. That of Erasmus, A. D., 1516. This has been several times printed, and is now very rare. None of the MSS. which he consulted are of very great antiquity. The edition was executed in great haste, and is not thought much of. Nevertheless, to Erasmus belongs the distinguished honour of first giving to the world an edition of the entire N. T. (The first portion ever printed was by Aldus Manutius at Venice in 1504. Also St. John's Gospel was printed at Tubingen in 1514).

2. The Complutensian, 1514. This was not allowed to be sold until 1522,

before which time Erasmus had printed three editions. This is generally considered to have been formed from comparatively modern MSS. only. B. was certainly not used. (Birch.) The original MSS., from which this Text was constructed are said to have been sold at Complutum (Alcala in Spain) to a fire-work dealer, to make rockets with. (Horne.)

3. Robert Stephens, 1546. (Paris). This edition is noted as much for its beauty of typography as for its correctness. The edition of 1551 is noted as being the first divided into verses. If any of us have Valpy's edition of the Greek Testament, this is the Text on which it is founded.

4. Edition of Beza, 1565. (Geneva). Beza had several advantages over former editors. He had an ancient edition of the Gospels and Acts, numbered above as D., together with a MS. of St. Paul's Epistles, known by scholars as *Codex Claromontanus*, and the Syriac version with Latin translation. His edition of 1598 was adopted as the basis of the English version of 1611.

5. The *Textus Receptus*, 1624—33. (Leyden). The editor of this version is not known. The Elzevirs were the printers. The Text of this edition has been the base of almost all subsequent editions until the present century, hence its name. You will have observed that the editions heretofore have been chiefly derived from the Cursive MSS. and versions; the chief Uncials having either been not yet discovered, or not accessible.

But with the beginning of the present century arose a new departure in the editing of the Sacred Text, of which the main characteristics may be said to be two. First, the regarding of the authority, especially since the discovery of the Sinaitic MS., of four or five Uncials as far out weighing the accumulated testimony of hundreds of later origin; and secondly, the testing of the value of MSS. by their arbitrary arrangement into groups or families. I need only mention the names of Lachmann, (A. D., 1831—42), Tischendorf (1849—59—70), Tregelles (1857), and Alford, as the prominent names of modern editors.

Taking the latter characteristic first, this theory of classifying MSS. in accordance with supposed recensions of the Greek Testament, apparent in different classes or families of MSS. was originated by Bengel, and adopted by Griesbach, and has now few supporters. But with some eminent critics it still appears to be necessary first to determine the lineage and affinities of a MS., and then to allow its weight as evidence. Historical evidence of the descent of most MSS. is almost wholly wanting, and must be supplied from conjecture. The labour of arranging MSS. in families must be interminable, and, after it is done, can have no argumentative value, since it has no stable foundation. There are absolutely no data to rely on, save those which can be extracted from the MSS. themselves; and it is easy to see that principles founded thereon will vary with each successive editor.

And now concerning the weight really due to the early uncials. My attention was first attracted to the subject by examining the edition of the Greek Testament edited by Tischendorf, (the sixth,) and published by Mendelssohn, at Leipzig, in 1870,—a copy of which was given me, with his usual kindness, by our Bishop. In comparing this Text with the others, and especially with the *Textus Receptus*, which I used as the best standard of comparison I possessed, (founded chiefly on Cursive MSS.) I was pained to see in how many hundreds of instances the text is altered from that edition; sometimes in apparently the most arbitrary way, and contrary to the sense of the context, and the genius of the passage, both in itself and as compared with other parts of Scripture. This text of Tischendorf is adopted after careful collation of the Sinaitic MS., and is professedly founded upon it. We can readily understand that Tischendorf would place great reliance on so ancient a MS as the Sinaitic. He discovered it. His previous high estimate of the earlier uncials would naturally be increased by the finding of a parchment earlier than either of them. But I began to ask myself whether such extensive alterations and omissions were to be regarded as a kind of proof that earlier editions founded on later MSS. had all the time been misleading us; and whether it might not at least be possible that the text of Tischendorf was the work of a specialist, who, absorbed entirely in his own view of the subject, did not make proper allowance for the views of others,

who though engaged in the same work, did not follow the same principles which guided himself. I began then to compare different editions which were within my reach; and found, it must in candour be confessed, that several eminent scholars, e. g., Alford, Tregelles, Westcott, and Hort, were in substantial agreement with him. At the same time, others, e. g., Scrivener, Wordsworth, were not. And although it might seem most presumptuous in an obscure country parson to have any opinion at all on the matter, I still was not satisfied that it could be a correct principle of New Testament criticism to rely for our ideal text upon some half-dozen MSS., including the evidence of hundreds of others, especially when all are copies, and the only question is as to their comparative antiquity. I thought, and compared, and said nothing. Last winter, I read a review of a work by Mr. Birks, of Cambridge, of which I forget the exact title, not having the review by me now, but it bore on this very subject. I made some notes at the time, of which I make free use in concluding my paper,

[To be Concluded.]

CHATHAM, N. B.

CHATHAM follows quickly upon Woodstock in responding nobly to the Appeal for special donations towards the D. C. S. Deficiency Fund. It is creditable alike to the respective Rectors, and to the individual members of each Parish, that so prompt and liberal a response has been made. This is what we have just had sent us from Chatham:—

"The offerings for the D. C. S. Deficiency Fund, in St. Paul's and St. Mary's Churches in this Parish, on Whitsun-Day, amounted to \$138.64, which, with the addition of \$16 previously contributed, amounts to \$154.64 thus far from Chatham towards the Deficiency. Further contributions will be forthcoming. It is to be hoped that so laudable an example will be imitated by other Parishes, and that without delay. The deficit should be wiped out at once. We should not depend alone upon individual contributors sending their contributions to the place of deposit at Moncton. Let us have handsome Parochial contributions from each Parish in the Diocese that may be in a position to lend its aid."

The Archbishop of Canterbury has conferred the degree of Bachelor in Divinity on the Rev. W. Cyprian Finkhann, incumbent of St. James' Church Winnipeg in Rupert's Land, on account of his general services to the Church, and especially for his services in the cause of education.

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.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

Sirs,—I was both surprised and pleased to see your leader on "Appointment to Parishes," May 6th. Surprised, because I was thinking of asking admission for such an article, and pleased that you published it just at this time, viz., before the meeting of Synod. I wish simply to be permitted to ask the members of the Synod to give the subject particular attention during the next few weeks, in order that they may be fully prepared to vote on the motion which I am pledged to bring forward. Many of us look upon the subject as one of the highest importance.

D. C. MOORE.

APPOINTMENT TO PARISHES.

(To the Editors of the Church Guardian.)

MONTREAL, 13th May, 1880.
Sirs,—*"To err is human."* I suppose editors and newspaper correspondents are no exception to the rule. The *Dominion Churchman* makes a false statement,—the CHURCH GUARDIAN perpetuates it, and states that "the Rev. O. J. Booth preached by special request at St. Thomas'

Church, St. Catherines." Now, Messrs. Editors, I did nothing of the kind. I received a *bona fide* offer of the Rectorship of St. Thomas' Church before I set my foot in St. Catherines; and had I been requested by the congregation to put myself on trial, I should not, under any circumstances, have accepted the position.

It is somewhat amusing, after having publicly denounced as pernicious and degrading, the custom of preaching trial sermons, to find one's self the subject of such remarks as your issue of the 6th inst. contains. The man who preaches for position is but making a stepping stone of the Holy Gospel of God, and neither he nor the persons who invite him, can, in my estimation, be possessed of a high spirituality.

I hope, Sir, in justice not only to myself, but also to your paper, you will correct the mistake made by making public this letter; and as an evidence that I am one with you in your denunciation of those "pious exhibitions," I beg to enclose you a year's subscription to your paper.

Remaining in great haste,
Very truly yours,
O. J. BOOTH.

WHIT-SUNDAY OR WHITSUN-DAY

(To the Editors of the Church Guardian.)

Sirs,—I was a little puzzled yesterday when asked to explain how it was that, if the ordinarily accepted derivation of the name Whit-Sunday" are correct, we speak of "Whitsun week," as in the Prayer Book. Hammond L'Estrange's ingenious supposition does not help us at all. He conjectures that it was formerly written *Whit-Sunday*, that is the eighth Sunday, including Easter; with reference, no doubt, to the "Feast of weeks."

And the other deviations of W(h)it-Sunday, "Wit" being the older English for "Wisdom," in allusion to the great gift poured upon the Apostles; and "White Sunday," as being one of the great seasons for baptism in the Early Church, when the candidates were robed in white, seem to force the pronunciation Whit-Sunday, and to forbid Whitsun-Day.

But on pushing the enquiry further, I met with the explanation—quite new to me, though perhaps familiar to the most of your readers—that the word "Whitsun" is traced directly from the German word "Pfingsten," which is identical with Pentecost, meaning *fiftieth*. Whitsun-Day is therefore Pentecost Day, (Acts ii. 1).

S. S. TEACHER.

Monday in Whitsun Week.

HAVE WE A PRIESTHOOD?

(To the Editors of the Church Guardian.)

Sirs,—Your correspondent "P" in the CHURCH GUARDIAN of April 8th, propounds a very serious question; one I certainly did not expect to raise in suggesting a distinctive appellation for clergymen, and one I am loth to enter upon, because the controversy has, in past times, run to such great lengths. It appears to me to have passed out of the province of argument and to rest in conviction—those who believe in a Priesthood being fully satisfied of the correctness of their position; those who do not so believe, being determined that there is not, nor shall be, any such thing.

To my mind the objection to a Priesthood—of course neither "F" nor I mean Priest as derived from *Presbyter*, but the office as conveyed by the Greek *Hiereus*—arises to a great extent, if not wholly, from prejudice. That we are naturally opposed to a sacerdotal Priesthood, I do not believe. Rather, I think, that the deepest feelings of our nature go out towards that; and the fuller, the more devout, and stronger our religion, whether Christian or not, the more do we believe in, and wish for, such an office. But the abuse of an office by the office-bearers, sooner or later, makes men ill-disposed towards the office itself. And there have been sacrilegious Priests from the days of Hophni and Phineas to the men who held the Priesthood before the Reformation. One quotation from Massingberd will give an idea of what that was: "It is impossible here to enter upon the scandal which meets us in every page of the Church history of these times arising from the unhappy endeavour to enforce celibacy. It seems to have given rise to what are called left-handed marriages. . . . But it is an odious task to investigate such matters" (the English Reformation Ch. xiii.) Also from "The Church's broken Unity." "The Latin Church

sunk into corruption by the venality and profligacy of her chief prelates." This was the state of things just preceding the Reformation; but "Baronius, an historian of great reputation among the Roman party, describes the whole Church during the 9th and 10th centuries as 'exceedingly foul.'" (Ibid) Now, the Church could not have arrived at this state without a long and gradual departure from purity. And during the whole time the people would, with increasing conviction, ascribe the sins of the Priest to the office of the Priesthood, until in the Reformation there was a strong will, in that great number who will not examine causes, to sweep the whole thing away, and the more so because of the implicit confidence formerly placed in the Priests. The process of defection was slow; the process of recovery will be slow. But, I believe, it wants but a firm and discreet assertion of the existence of such an office, with the necessary and inseparable sanctity of life, to bring people to a thankful acknowledgement of the power and duties of a Priest.

But this is not argument, except as to the cause of the change of sentiment; and I don't wish to argue, but I must give some reasons why I am convinced of the necessity of a Priesthood. Our Lord is repeatedly styled our High Priest, and I fail to see how there can be a High Priest without subordinate Priests. And Christ identifies Himself most intimately with His disciples—the Body Incorporated of His Church—they are one with Him. And St. Paul speaks of them as standing to their fellow-men in *Christ's stead*, really effecting reconciliation by Christ, because God "hath committed unto us the word of reconciliation." And reconciliation is a Priestly act, for "in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people." If in all things He is made like unto His brethren, in all things His brethren must be made like unto Him. A Priest is one ordained to offer gifts and sacrifices unto God, so that presenting gifts alone on the altar would imply the Priestly office; but St. Paul, to my mind, clearly represents the Holy Eucharist as a Sacrifice. I Cor. x. 14, 21. The late Bishop of Toronto, in his charge to the Synod, 1878, says: "If any one be called a 'Sacerdotalist' because he has a reverence for the Priestly office, as comprehending those who have authority to administer the divinely appointed and refreshing Sacraments, he does not feel that he is contravening but obeying his Lord's will. And if he magnifies the office because the transmission of that authority came from Christ to His Apostles, and from them to whom it is imparted by their Episcopal successors, he has satisfaction and thankfulness in the conviction that this is not a usurped authority, but one divinely communicated." But not only does the power to offer gifts and sacrifices constitute a Priest, the power to bind and loose, to remit and to retain sins, to bless and to ban, establishes the Sacerdotal character. And this, of all our Saviour's utterances, is among the strongest and most unquestionable. My opinion is, that without Sacerdotalism—powerful and pure—powerful as it is, pure as it must be—there is little hope for the Church. Without that as a necessary part of Apostolic succession, we shall divide and sub-divide till we lack names to express the divisions, and gradually merge into a blank and staring infidelity, as the sects are now doing.

This is necessarily a cursory view of an important, an awful thing, which requires an essay rather than a communication to a public journal. I am embarrassed, not by want of matter of proof, but by want of skill to choose and arrange. Allow me to recommend "F" to consult Sadler's "The one Offering" as a concise, clear, and temperate work on the subject.

Yours faithfully,

PHILECCLESIA.

May 10th, 1880.

P. S.—Let me add, as something that will have weight, at least, with true Churchmen, that in the 1st century, A. D. 96, Clemens Romanus and others, styled the Sacrament of the Lord's Supper an "Oblation"; now, an oblation is an offering, a sacrifice. This was during the life of St. John. Then in A. D. 150, while the memory of the Apostles was still fresh, and their teaching household words, this mystery is called by Justin Martyr and St. Cyprian "The Sacrifice." P.

Literary Department.

NOT FAR.

Not far from the Kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
No lingering still at the gate;

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though He is longing to lead them
Tenderly into the fold.

FROM SHADE INTO SUNSHINE.

(Continued).

It was a wild night in autumn; the distant roar of the sea mingled with the rush of the wind as it swept by the cottage, shaking everything that it could lay hold of, and bending low the heads of the pine trees as it passed. It was full moon again, but there was something icy in her excessive brightness, and the masses of black cloud piled up around her, the edges of which were touched with a weird light as they approached, looked like vast floating continents of a chaotic world. Charlotte's head rested on her hand, before her lay her manuscript, the last page written with the same scrupulous neatness that characterized it throughout. The labour of months was over, and with a deep-drawn sigh of satisfaction she looked upon it, knowing that she had not failed. At the same time, however, the strain which had enabled her to reach the goal relaxed, and she felt that she had done too much. Her hands trembled as she sewed her manuscript together, her cheeks glowed with excitement and fatigue. It was past midnight, but she determined before she went to rest, to prepare the manuscript for postage to-morrow. It was neatly and carefully put up, and addressed to no less a man than the editor of the B— Magazine. A short, simple letter was written and laid beside it, and Charlotte, at length exhausted, but happy, laid her head upon her pillow.

The following day letter and manuscript were posted, and Charlotte determined to follow her mother's counsel and give herself more rest for the future. She would write nothing more until the fate of this first venture was decided, and in the mean time would put it out of her mind as much as possible. She felt languid and overwrought, but the fortnight's holidays were approaching and would set her right again. It might have done so, and Charlotte been spared the dark days which she was to pass, but for an occurrence which took place about this time. It was one of the last days of November, and the first of Charlotte's holidays, a day of unequalled beauty, calm and warm as a summer's day in England. The boys had insisted on their sister's walking with them along the shore to a cave which they had long been desirous of visiting, and to which they had been forbidden to go alone, as from the formation of the coast and the sudden inrush of the tide, it was necessary to exercise caution in walking along the sands. The cave itself has a melancholy tradition attached to it about two young lovers, who, having strolled along the sands from Biarritz, had entered it, and there, oblivious of all but each other, had lingered until the pitiless tide had rushed in upon them, and escape was impossible. The following day their lifeless bodies were discovered in the cave, which, from that time forward, had been designated "la chambre d'amour."

Leaving their mother with books and work to while away the time of their absence, Charlotte and the children set out on their expedition. The beauty of the day, the glee of her young brothers, the feeling of rest from unremitting work, all conspired to make Charlotte more like herself than she had felt for weeks past, and when they reached the sands and the delicious sea-air met them, soon brightening Charlotte's cheeks, she was as merry and light-hearted as the boys themselves. They walked forward along the level sands, stopping to pick up shells and to

look at the great waves in the distance, for the tide was far out. The cave was reached at length, and found, to the children's disappointment, to be a small one, and so choked by the accumulated sand that they had almost to creep through the entrance. But the masses of beautiful maiden-hair fern, growing in its moist recesses, repaid Charlotte, at least, for the visit, and she filled one of the boy's satchels with the carefully uprooted, delicate feathery tufts. How pleased her mother would be to plant and tend them. The shore here had changed its character, and bold rocks took the place of the sandy incline, broken by patches of cultivation, which had extended for some miles. Just about the cave, these rocks were of great height and very precipitous, and the sands were scattered over with huge blocks and boulders, which had parted from the mass and fallen forward. There were fantastic forms among them. Some resembled sea monsters of uncouth shape, others were like the ruins of some ancient structure. Charlotte wandered amongst them, while the boys hunted for limpets and other treasures, the value of which children can only estimate.

They had brought their lunch with them, and having done full justice to it, Frank and Charlie recommenced their investigations, while their sister seated on a fragment of rock fell into a pleasant day dream, only rousing herself to see that the boys were not climbing to perilous places in their pursuit of treasures. There was something so soothing in the murmur of the approaching water, and the quiet breathing of the wind, that she might after a while have fallen pleasantly asleep, had she not begun to realize that, ere long, the tide would be invading this little promontory, and that it would be advisable, the afternoon being somewhat advanced, to set off on their return. A few moments more gazing out to seaward, and she rose from her seat and looked round for her brothers. Charlie was not far off; seated on the sand, he was watching, with earnest attention, the movements of a young crab which was making ungainly efforts at locomotion beside him. Frankie was not visible. "We must go home," said Charlotte, somewhat anxiously, as she became aware of the increasing noise of the waves; "where is Frankie?"

Charlie, unwillingly but promptly, giving up his engrossing employment at his sister's voice, replied by looking round in all directions and shouting his brother's name. "I am sure he was here not ten minutes ago," he said—"why, what a fellow he is; you may be sure he has gone climbing up the rocks after sea-pinks Charlotte, he said he would." "Run to the cave and look there," said Charlotte, a sudden sense of alarm taking possession of her, while she herself hurried in another direction, repeatedly calling her little brother. No he certainly was not among the boulders, and the smallest object would have been discernible upon the stretch of yellow sand. "Not in the cave," shouted Charlie. With a sickening sense of uncertainty, Charlotte raised her eyes to the rocks, precipitous as they were in some places, in others they were more gradual in their fall, and here and there was a sort of natural pathway, terribly steep indeed, but as it seemed from here not altogether impracticable. With what speechless anxiety did Charlotte's questioning eyes rest on first one then another of these paths, but the little figure which she sought was nowhere to be discerned. Again she called him, again she searched among the debris of rocks, but only found herself retracing her steps to no purpose. Charlie mean-time had made a discovery; hidden by a projecting angle of rock, there was a roughly hewn flight of steps, with an iron rail running beside it, which doubtless formed the most direct way to the summit of the cliffs, and which Frankie must have discovered and made use of.

Charlotte was unutterably thankful. Of course, he must have ascended these steps, was waiting for them at the top, most probably, little realizing, dear child, what she had passed through within the last few moments.

"Come, Charlie," she said, giving one last look around, to assure herself that she was not mistaken, "we will go up at once; in ten minutes more the waves will have reached this," and they began the tiring ascent, holding by the rail, and pressing eagerly forward. But the steps were very rough and unequal, and when Charlotte saw with what difficulty Charlie climbed them, that terrible anxiety once more laid hold of her. Frankie was two years younger, and had neither the strength nor the agility of his brother.

They got on so slowly, her heart beat violently, and she trembled with anxiety to reach the top, yet every moment she glanced down to the sands and marked how the sea was encroaching upon them. Up, up the weary steps,—was it certain, after all, that Frankie had climbed them? But now they reached a little level projection in the rock, railed round, for it was a dizzy and dangerous spot. They paused a moment. Charlie, leaning against the rail, looked down, looked and uttered a cry of consternation. "See, Lottie, see! He is down there, after all!" She looked; and there, behind a boulder, so low that she had not thought of going round it, lay Frankie in the warm sand, fast asleep! Fast asleep! and the sea, the pitiless sea, within, as it seemed, a few yards from the spot where he lay, and which—in how many minutes more?—would be covered deep by the rolling, seething waters!

(To be Continued).

A MOTHER'S POWER.

A moment's work on clay tells more than an hour's labor on brick. So work on hearts before they harden. During the first six or eight years of child life mothers have full sway; and this is the time to make the deepest and most enduring impression on the human mind.

The examples of maternal influences are countless. Solomon himself records the words of wisdom that fell from a mother's lips; and Timothy was taught the Scriptures from a child by his grandmother and his mother.

John Randolph of Roanoke used to say: "I should have been a French atheist were it not for the recollection of the time when my departed mother used to take my little hands in hers, and make me say on my bended knees, 'Our Father who art in heaven!'"

"I have found out what you are," said a gentleman one morning to President Adams. "I have been reading your mother's letter to her son." Washington's mother trained her boy to truthfulness and virtue; and when his messenger called to tell her that her son was raised to the highest station in the nation's gift she could say: "George always was a good boy."

A mother's tears dropped on the head of her little boy one evening as he sat in the doorway and listened while she spoke of Christ and His salvation. "These tears made me a missionary," said he, when he had given his manhood's prime to the service of the Lord.

Some one asked Napoleon what was the great need of the French nation. "Mothers," was the significant answer.

"Woman, has God given you the privileges and responsibilities of motherhood? Be faithful then to the little ones. You hold the key of their hearts now. If you once lose it, you would give the world to win it back. Use your opportunities before they pass.

And remember, little ones, you never will have but one mother. Obey and honor her. Listen to her words, and God will bless you day by day.—*The Christian*.

BLAMELESS, NOT FAULTLESS.

We are to be blameless now. We shall be faultless hereafter—"preserved blameless, and presented faultless." Such is the blessed and glorious ideal which is set before the Christian, and which both the ability and faithfulness of God are pledged to make real. It is to be asked what practical difference there is in such a distinction. We may take as an example a little child, whose heart is bent upon pleasing her mother. Her first little task of needle work is put into her hands. But the little fingers are all unskilled, nor has she any thought of the nicety required; still with intense pleasure she sets stitch after stitch, until at last she brings it to her mother. She has done her best and does not dream of failure. And her mother, taking it sees two things; one is a work as faulty as it can well be, with stitches long and crooked, and the other is that smiling, upturned face, with its sweet consciousness of love. Not for anything would she coldly criticize that work. She thinks of the effort to please, and how little she could expect in a first attempt. It is the child's best for the time being. So she commends her, and even praises the poor imperfect work, and then gently and most lovingly shows her how she may do better. The believing, loving child of God may possess this blessing of blamelessness, not as one to be finally

reached, but as one to enjoy along the way. Only in this case there will be not a life more and more holy, but a heart growing purer and purer in its love.—*Southern Churchman*.

WAITING TO BE GRACIOUS.

SOME years since a family moved to the West. They secured a piece of land, and began to make them a home. As years passed, that home assumed shape and acquired beauty, and the wild land became a rich farm. Beyond their expectations even, they prospered in all they undertook.

Among the few books taken with them from their former home was the old family Bible. They had never used it much before; they used it even less now. It was kept on the stand at first; but in the small house it proved to be in the way, and was moved from place to place, till at last it was thrust on an old shelf over the door of the cabin. When they entered their "new house" the Bible was put away with many other things, "too good to leave behind, but no: of much use."

Many years had passed, and one of their children was sick. For many days they watched at the bedside. At last the doctor said, "To-night will be the crisis. As she passes it, so will she live or pass away." It was a fearful night. Most people know of some such a night—a night never to be forgotten. Hour after hour those parents waited. Midnight had passed, and the clock had struck one, and still no change. At length mother said:

"I cannot bear it any longer. I feel that we must pray and ask God to help us."

"But I have not prayed for years—not since I was a boy at home. And our Bible; I do not know that we have any."

"I think I can find it."

She went and sought the book, which for years had been an incumbrance. She brought it out, and they both sat down and read it. O, how different it seemed now! Passages they had learned when children now glowed with brightness. How rich! how comforting! how wonderful it was! It seemed as if God was right there with them, and talking to them. For a long time they read on, and at last knelt down and prayed as they never prayed before. They did not pray for the life of their child, but for themselves, that God would heal them. And God heard them, and that night of sorrow was turned into a morning of joy. To their bliss, their child awoke in the morning refreshed, and from that began to recover.

It seemed to me that the Bible illustrated the grace of God! How patiently it had waited for its time to speak! For fifteen years it had been neglected. It had been thrust from its place again and again. There was not room for it in the house. It was never spoken of but in jest. It was never looked at but to find for it a more obscure place. But it never murmured when thrust aside, and when it was reviled it reviled not again. At last its day came, the heart opened, and it was ready to speak and bless. How it waited to be gracious! How ever after it blessed that home, filling the place it had waited to fill these many years?—*Selected*.

FAMILY WORSHIP IN AFFLICTION

"The value and beauty of family worship in the time of bereavement are illustrated by an incident in the life of the Rev. J. A. James, which has almost a touch of the sublime. It was his custom to read at family prayer on Saturday evening the 103d Psalm. On the Saturday of the week in which Mrs. James died, he hesitated, with the open Bible in his hand, before he began to read; but, after a moment's silence, he looked up and said, 'Notwithstanding what has happened this week, I see no reason for departing from our usual custom of reading the 103d Psalm, "Bless the Lord, O my soul, and all that is within me bless His holy name." What must be the effect upon a household of such a scene! What a picture is thus presented of holy resignation and thankfulness! The greatest sufferer recognizing, as the head of the family, the hand that has smitten his home and made it desolate, and in the depth of his sorrow blessing the name of the Lord!"—*Christian Home Life*.

A HOLY LIFE.

A HOLY life is made up of a number small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of "the river, great and many," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.

Children's Department.

WHAT WILL YOU DO WITH IT?

ONE Sunday evening Mr. Bath's family were in the sitting-room just before family worship.

"Children," said Mr. Bath, "I want to ask you some questions."

The children looked up at him in surprise. What was coming?

Mr. Bath began: "What are you going to do with what you got to-day, Charles?"

Charles looked at his father, then at his sister, and then at his father again. "I did not get anything, father."

"What are you going to do with what you got, Mary?"

The child looked at him, while she played with her handkerchief, thought a moment, and then said, "I do not know what I have received, father. I am sure I do not know what you mean?"

"Where were you both to-day?"

"At Church, and at Sunday School, father. Oh, yes, I did get something," said Charles.

"So did I," said Mary. "I got a book and a paper."

"If that is what you mean, father, I got just what Mary did," said Charles. "I also got this reward check."

"This is only a part of what I mean. Did you get anything at church?"

"What a question!" said the children. "Why, we never get anything there, papa."

"Did you not get a sermon? Was not that God's Word? Did you not understand part of it?"

Father waited for an answer. That was a new way of looking at the matter, and the children waited a little time to think.

"In fact," said he, "you got more than books and papers in Sunday School. What was it?"

"I suppose you mean the lesson," said Charles, wondering where papa would end.

"Yes," the lesson is the main thing you get at Sunday School. Boys and girls generally think only of books and papers which are there given to them; but you must know that they are of far less account than the lesson, which is God's Word of grace and love to man. Never forget that this is Divine truth, as it comes to us from God through those whom the Holy Ghost moved to write it for our instruction."

"Yes, we had such a good lesson to-day about Peace with God," said Mary, "and our teacher made it very plain to us all."

"Well, what are you going to do with all this truth of God?"

"We must remember it," said Charles. "Yes, and tell it to others," said Mary.

"So far very good: but you must do even more than this, my children; you must lay it to heart."

"How does one do that, father?"

"Laying it to heart means that you not only believe what God says, but also feel that He says it to you, and that you try to use it for your own good."

"Now, dear children," said Mr. Bath, opening the Bible for worship, "I want to press upon your hearts and minds the solemn question which I asked at the beginning, 'What will you do with what you got to-day from God?' You need not answer it to me; but give answer to God when you kneel down to pray every day this week. He gives us all things, and He holds us to account for what He gives us."—*Kind Words*.

The Week.

HOME NEWS.

Montreal, May 23.—Lord Archibald Campbell, brother of Lord Lorne, was in town to day.

The Ottawa Herald says, "We believe the Hon. Hector Langevin is to have the honor of knighthood conferred upon him."

Ottawa, May 23.—The Canada Gazette contains, officially, the announcement of the calling of Joseph Northwood to the Senate.

Right Rev. Dr. Jones, Bishop of Newfoundland and the Bermudas, returned to St. John's from Bermuda, on H. M. S. Druid.

The Italian man-of-war *Christophero Colombo*, now cruising in the Baltic, will visit Halifax and other Canadian ports during the ensuing summer.

Mr. Gisborne, Government Superintendent of the Telegraph Service, has left for England, via, New York. He will select and ship the Gulf of St. Lawrence Submarine Electric Cables per Government steamer *Newfield*.

May 24th, the Queen's Birthday, was duly honored all over the Dominion. The Grand Review in Quebec outshone everything else, being attended by troops from Ontario, Quebec and New Brunswick, and having the presence of the Governor General and the Princess Louise.

Ottawa, May 20.—Some twenty tenders were received for the construction of water tanks on the Canada Pacific Railway, but the contract has not been awarded as far as known. A Winnipeg tenderer is said to be the lowest for the construction of the emigrant sheds at that place.

It is projected to build an Elevated Railway between Hochelaga and St. Henri, for the purpose of carrying the Rolling Stock of the various railways from one line to another, and for city passengers traffic. The company will shortly make application to the Local Legislature for an act of incorporation.

Richibucto, May 21.—Barque "Aspogan," of and from Pictou, N. S., about 700 tons register, bound to Montreal, coal laden, went ashore at Richibucto Cape, near the Lighthouse, on Wednesday morning at daylight. A quantity of coal was thrown overboard, yesterday, but at latest accounts the vessel was still aground.

Ottawa, May 22, His Excellency the Governor General has ordered that drawback on material actually used in the construction of any ship or vessel built, and registered in Canada under Governor's pass, between 15th March, 1879, and 1st January, 1880, may be paid by the Minister of Customs to the builder of any such ship or vessel, under such regulations as to him may appear necessary provided that such drawback shall not exceed an amount equal to 40 cents per registered ton, when constructed with iron knees. That a drawback may be granted on materials used in the construction of ships since the 1st Jan., 1880, at the rate of 75 cents per tons on iron-kneed ships or vessels classed for nine years. At the rate of 65 cents on iron kneed ships or vessels classed for 7 years, and at the rate of 55 cents on all ships or vessels not iron-kneed.

Very general indignation is felt all over Canada at the action of the President of the United States with reference to the Fortune Bay, Nfld., *embroglio*. He has sent to Congress a message embodying Secretary Evarts' report on the case, and a recommendation that the steps he advocates be taken at once. In accordance with that recommendation a Bill will be immediately submitted to Congress providing (1) for the repeal of that clause of the Washington Treaty which admits Canadian fish and fish oil, free of duty, (2) the re-imposition of the fish duty in force when the treaty was negotiated, and (3) the payment of the Fortune Bay claims out of the amount thus collected. If these changes become law, as no doubt they will, the three-mile limit must be strictly enforced, and American fishermen must not be allowed to fish within that distance of our shores. If the United States so deliberately repudiate Treaty obligations then the sooner we withdraw altogether from such one-sided compacts the better for ourselves. It will not be our fishermen but the consumers of the United States who will suffer by the abrogation of existing treaties.

FOREIGN NEWS.

Dresden, May 24.—Charles August Grebo, German composer, is dead.

Simla, May 21.—It is reported that the Cabul troops in Herat are divided into to factions and are fighting.

London, May 21.—The Irish members of Parliament, yesterday, decided 18 to 5 to sit as a body on the Opposition benches.

Calcutta, May 22.—The British troops have dispersed 4,000 tribe men at Margena near Jellabadad. Mahommed Jan has formed a new commission at Ghuznee.

London, May 22.—A Plymouth despatch says: "A portion of a vessel's stern, supposed to belong to the missing training ship "Atalanta," has been picked up on the Irish Coast.

New York, May 20.—Four river thieves, who were caught in the act of boarding the schooner *Victor*, of Charlottetown, P. E. I., in Flushing Bay on Monday morning, on Tuesday were sentenced to 10 years in the State Prison. Quick work.

The great Republican Convention to nominate a candidate for the Presidency meets in Chicago on the first day of June. There does not seem any longer any room for doubt that General Grant will be the Republican candidate for the Presidency.

Earl Shaftesbury has written a letter to the *Times*, in which he gives a heart-rending picture of the sufferings in Asia Minor and Persia from famine. He says, great as is the present suffering, it will be far greater before the time of Harvest, which is not until the middle or end of July; and he adds that there is no prospect of adequate relief, except through aid from England.

BOARD OF FOREIGN MISSIONS.

RECEIVED, May 16, from Rev. D. C. Moore, Allison Mines and New Glasgow, Ten Dollars for Algoma.

Also, May 18, from Rev. P. J. Filleul, Six Dollars, Offerories Ascension Day, Weymouth Mission, for S. P. G.

Also, May 19, from Rev. J. T. T. Moody, One Dollar additional, for Algoma.

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

Marriages.

GREER—MACLENNAN.—May 19, at Christ Church, Albion Mines, by Rev. D. C. Moore, Rector, William John Greer, late 78th Highlanders, to Christina, daughter of Mr. Duncan Maclellan, of Black Brook, St. Mary's, N. S.



LACHINE CANAL.

NOTICE TO CONTRACTORS

THE construction of Lock Gates advertised to be let on the 3rd of JUNE, is unavoidably postponed until

Tuesday, the 22nd day of June next.

Plans, specifications, &c., will be ready for examination on and after

Tuesday, the 8th day of June.

By order,

F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 13th May, 1880. 417

THIS PAPER may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce St.), where advertising contracts may be made for it IN NEW YORK.



Mail Contract.

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

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

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

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 7th April, 1880.

Shingwauk and Wawanosh Homes, SAULT STE. MARIE.

In consequence of the illness of the Rev. E. F. Wilson, and his having been ordered by his Medical adviser to take a year's entire rest, it is requested that all remittances for either Home may for the present be made to WEMYOS M. SIMPSON, Esq., Sault Ste. Marie.

The Boy's Home is to be closed for the present, but it is hoped that the supporters of the boys will kindly continue their contributions as usual and they will be applied for the present towards the erection of the new buildings.

The Girl's Home will be continued as usual. Miss Sherring the Matron of the Shingwauk will acknowledge all parcels and sales sent to the Home.

Weekly Markets.

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

Large Cod, hard, pr qt.	4.50 to 5.00
Small Shore, "	3.75 to 4.50
Arielat, "	4.00 to 4.50
Bank, "	none
Labrador, "	none
Blake, "	1.90 to 2.00
Haddock, Arielat, "	none
Western Shore, "	2.30 to 2.50
Pollock, "	1.90 to 2.25

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

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

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

Cornmeal—	
Kiln Dried choice.	3.25 to 3.50
Fresh Ground.	3.00

Oatmeal—	
Nova Scotian, per bbl	5.00
Canada.	5.50
Barley, per bush	

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

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

Lard.	12 to 13
Bacon, roll.	13 to 14
Hams.	11 to 13
Shoulders.	9 to 12
Eggs, per doz.	13 to 15
SALT from store—	
Liverpool, per hhd	1.50
Turk's Island.	none
Cadiz.	1.50 to 1.60
Inagua.	1.50 to 1.75
Liverpool, bags store.	.80 to .90

Tea—	
Congou, com & dusty	25 to 30
fair.	28 to 31
choice.	35 to 37
superior.	35 to 40
Oolong.	40 to 42

Soap, Candles, &c—	
Domestic Brown.	4
Pale.	4 1/2
Family.	5 1/2
Extra.	5 1/2
B Mottled 6	
Crown.	6 1/2
Laundry.	7

Canada Laundry.	
Candles, 6's and 8's	13

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

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

Country Produce—	
Butter, in firkins.	25 to 28
Butter, in rolls.	20 to 25
Cheese, per lb, (dairy)	8
Cheese (factory)	15 to 18
Beef.	6 to 12
Mutton.	5 to 6
Lamb.	
Veal.	7 to 9
Pork.	7 to 8
Turkeys.	15 to 17
Geese, each.	50 to 70
Ducks, per pair.	75 to 1.00
Chickens.	40 to 65
Partridges.	none
Potatoes, per bush.	40 to 50
Turnips, per bush.	30 to 40
Carrots.	60 to 70
Hay, per ton.	\$16 to 17
Tallow, (rendered)	
Tallow, (rough)	
Buckwheat, (gray)	
Buckwheat, (yellow)	
Apples.	2.00 to 2.50

BRADBURY PIANOS

LEAD THE WORLD.

Received SEVEN PREMIUMS and GOLD MEDALS in Four Weeks.

Over 16,000 in Use.

Dr. C. H. Fowler, Editor of *The Christian Advocate*, says: "In preference to any Piano made, we bought and use the Bradbury in my family. We all vote solid that it has no equal in workmanship, sweet tone, and every thing desired. May you always WIN!"

The peculiar charm of this Piano is its adaptation to the human voice as an accompaniment, owing to its sympathetic, mellow, yet rich and powerful singing tones.

From personal acquaintance with this firm, we can endorse them as worthy of the fullest confidence of the public. We are using the Bradbury Pianos in our families, and they give entire satisfaction.

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- Bishop Ames, Baltimore.
- Bishop Jaues, (dec'd).
- Bishop Foster, Boston.
- Bishop Harris, N. Y.
- Bishop Wiley, Cincinnati.
- Bishop Haven, Atlanta, Ga.
- Bishop Merrill, Chicago.
- Rev. G. H. Whitney, D.D.
- Mrs. U. S. Grant, Wash'tn.
- Admiral D. D. Porter,
- Rev. O. H. Tiffany,
- Grand Central Hotel, N. Y.
- St. Nicholas Hotel, N. Y.
- Rev. John F. Hurst, D. D.
- Gen. O. O. Howard, Oregon.
- Dr. Joseph Cummings, Ct.
- T. S. Arthur, Phila.
- Rev. J. M. Walden, Cin., O.
- Rev. R. M. Hatfield, Phila.
- Dr. J. M. Reid, New York.
- Dr. C. N. Sims, Brooklyn.
- Dr. H. B. Ridgway, Cin. O.
- W. G. Fischer, Phila.
- Chaplain McCabe, Phila.
- Rev. A. J. Kynett, D. D.
- Rev. Daniel Curry, D. D.
- Rev. W. H. De Puy, D. D.
- Dr. Daniel Wise, N. J.
- Sands St. Church, Br'klyn.
- Rev. J. S. Inskip, Phila.
- Rev. L. Hitchcock, Chicago.

Dr. T. De Witt Talmage: "Friend Smith is a Methodist, but his pianos are all orthodox; you ought to hear mine talk and sing. It is adapted to family prayers and the gayest parties who visit my home."

Dr. E. O. Haven says. "My Bradbury Piano continues to grow better every day, and myself and family more and more in love with it. All our friends admire it."

Bishop Simpson says: "After a trial in my family for years, for beauty of finish and workmanship, and splendid quality of tone, your Bradbury Piano cannot be equalled."

Dr. J. H. Vincent says: "For family worship, social gatherings, the Sabbath-schools, and all kinds of musical entertainments, give me, in preference to all others, the sweet toned Bradbury Piano. It excels in singing qualities."

The best manufactured; warranted for six years. Pianos to let, and rent applied if purchased, monthly installments received for the same. Old pianos taken in exchange: cash paid for the same. Second-hand pianos at great bargains, from \$50 to \$200. Pianos tuned and repaired. Organs and Melodeons to Sabbath-schools and Churches supplied at a liberal discount. Send for illustrated price list.

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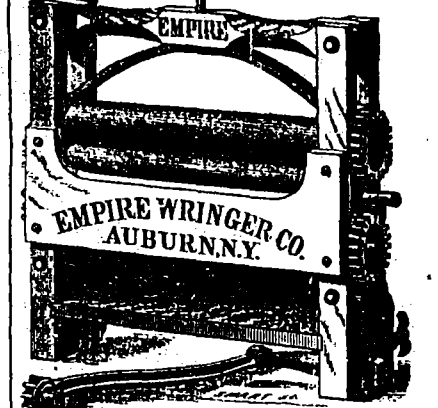
TENDERS, addressed to the Postmaster General will be received at Ottawa until Noon, on

Friday, the 11th June, for the conveyance of Her Majesty's Mail, six times per week each way, between

Truro and Old Barrs, and three times per week between Old Barrs and Princeport, under a proposed contract for four years, from the 1st JULY next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of Truro, Old Barrs, Chilton and Princeport, or at the office of the subscriber

CHARLES J. MACDONALD, Post Office Inspector.

Post Office Inspector's Office, Halifax, 7th May, 1880.



SIGN OF THE GOLDEN KETTLE

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

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VISITOR. The Right Rev. the Lord Bishop of Nova Scotia, PRINCIPAL.

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This School will Re-Open January 11. Classes will be formed at once for the University Examinations. The title "Associate in Arts" can now be obtained from King's College, Windsor. Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a specialty of Arts and Belles Lettres. Unusual facilities are provided for the acquiring of a thorough and correct knowledge of the French Language. There is a Preparatory Department for young Pupils.

THE REV. J. PADFIELD, MISS WATKINS, MADAME DELAMARE, MISS COCHRAN, MRS. MARIE-PAULINE PAROT, VISITING MISTRESS. For Terms, &c., apply to the President. 1880

SUMMER BOARD!

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

CANADIAN PACIFIC RAILWAY
Tenders for Rolling Stock.

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

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order,
F. BRAUN,
Secretary.

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

1870 1870

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CAUTION.—See that you get PUTTNER'S EMULSION, and that the Inventor's signature is on each Bottle, and do not be put off with other Makers, which are only imitations.

For Sale by all Druggists and Dealers, at 60 cents per Bottle.

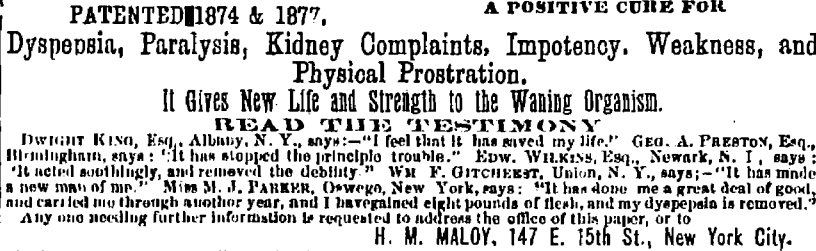
P. S.—The Nutritive Value of each Bottle of Puttner's Emulsion exceeds ten times the same bulk of Pure Oil. Vide Puttner's Essay.

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THE MANHATTAN FEED,
A NUTRITIOUS CONDIMENT FOR
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The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed.

All the ingredients composing this FEED are certain health-giving Herbs, Seeds and Roots, which cannot be obtained by animals that are stall-fed. A varied diet is as necessary to the horse or any other animal as it is to man.

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

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The Building possesses great advantages in size and situation, the arrangements for the health and comfort of the inmates are perfect, and the grounds spacious and secluded.
The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.
The Bachelorette year is divided into four Terms of ten weeks each. Michaelmas Term begins **WEDNESDAY, September 3rd.**
Fees per Term, \$6 to \$18. Additional for board, \$45.
Apply for admission or information to **MISS GRIBER, Lady Principal,** Wykeham Hall, Toronto.

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Fifty years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc. Improved PATENT MOUNTINGS. Catalogues free. No agencies.
20-17

LACHINE CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Lachine Canal," will be received at this office until the arrival of the Eastern and Western Mails, on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Lachine Canal.

Plans, Specifications, and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

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

WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal.

Plans and Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of May, next, where forms of tender can also be obtained.

Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except they are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250, for the gates of each lock, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfillment of the contract the parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

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

WELLAND CANAL.

Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) will be received at this office until the arrival of the Western Mail on THURSDAY THE 15th DAY OF JUNE next, for the construction of swing and stationary bridges at the places on the line of the Welland Canal, where for highways are to be a combination of iron and wood, and those for railway purposes are to be all iron.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer shall be forfeited if the party tendering declines entering into the contract for the work at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
F. BRAUN,
Secretary.

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

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DR. HARRISON'S
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The most speedy, safe and effectual Cure for Sore Throat, Whooping Cough, Hoarseness, Loss of Voice, and similar affections.
The most harassing Cough soon yields to a few doses of this delicious Compound; it at once removes all strictures of the lungs, and if taken in season will not fail to arrest tendency to Consumption. TEST IT FOR YOURSELVES.

Price 25 Cents Per Bottle.
Ask your Druggist for it and be sure you get the right article.

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

Use Pectoral Troches of Wild Cherry.
They are Pleasant to the Taste and CURE all Affections of the Throat and Lungs. Price 25 cents per box.
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