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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. 10.

THURSDAY, JUNE 17, 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.

On the arrival of the British army in Cabul city one of the first discoveries was that of Sir Louis Cavagnari's chimpug dog. It has now arrived in England.

FATHER HORNER, the originator and head of the Roman Catholic Mission to Zanzibar, Bogamoyo, and Ngouvan, has died at Cannes, after a long and painful illness contracted in Africa.

THE Liberal students at St. Andrew's University will nominate Mr. E. A. Freeman, the historian, for the rectorship at present held by Lord Selborne. The election takes place in November.

MISS Catherine L. Wolfe, a wealthy and benevolent Church woman of New York, has erected a new home for Newsboys at the corner of East Broadway and Gouverneur street. It is five stories high, 105 feet long by 50 wide, and cost \$50,000.

M. HYACINTHE LAYSON (Pere Hyacinthe) is to visit London next month in order to deliver a course of four addresses. The subject he has chosen is "Positive Christianity." It is announced that the Archbishop of Canterbury will preside at the first of these addresses.

A MILLION copies of the Book of Common Prayer are printed every year for use in England and in the Colonies. It has been translated into more than sixty different languages, and printed for the use of those who cannot read our vernacular.

AMONG the statistics of work accomplished by foreign missions during the past century are these: converts from heathenism, 1,500,000; languages into which the Bible has been translated, 226; copies of the Bible circulated, 148,000,000; barbarous languages endowed with a grammar and literature, 70.

THE Rev. Dr. Hugh Miller Thompson, Rector of Trinity Church, New Orleans, has been engaged in a controversy, through the newspapers, with a Unitarian clergyman of that city. He says: "I know from the best evidence that the cultured Unitarianism of New England is largely drifting into the Episcopal Church."

"N" STANDS for the Latin word *Nomen*, name, and "M," which is an abbreviation of "NN," for *Nomina*, names. In the Marriage Service the letters are reversed, "M" coming first and "N" second; but there they have an entirely different meaning, "M" standing for *Maritus* the Bridegroom, and "N" for *Nupta*, the Bride.

THE extent of the manufacture in the United States of "Oleomargarine," or suet-butter, has been shown by a suit now pending in Chicago concerning royalties due under a patent in the process of its manufacture. Though "Oleomargarine" is never quoted in the market and is not kept by dealers as such, it had a sale in the United States last year amounting to 98,000,000 lb.

PROFESSOR John Stuart Blackie thinks the style of worship adopted recently in the Established High Church of Scotland, if generally followed, would prevent lapses from Presbyterianism. The chanting of the prose psalms he says, "the partial use of the English hymns with the accompanying English melodies, and an anthem to wind up—these, along with the gothic style of the architecture and the windows pictured with sacred legends, are the only devices used to give a graceful Episcopal air to the service of the High Church." If such a reasonable order of worship were adopted in all our Presbyterian churches, there would no longer be the slightest excuse for any Presbyterian deserting the church of his fathers merely to gratify his aesthetic sensibilities.

MEETINGS have been held in England under the sanction of the Archbishop of Canterbury and other dignitaries, to promote a movement for the organization of Armenian Christians in Turkey, in connection with the Church of England.

WITHOUT any display Mr. Henry Winkley of Philadelphia has sent a second check of \$25,000 to Andover Theological Seminary and another of the same amount to Yale Theological Seminary. Such unostentatious liberality shows that there are those who mind the Saviour's rule for giving.

On Thursday, May 20, His Royal Highness the Prince of Wales, Supreme Grand Master of English Masons, laid the Corner Stone of the new Truro Cathedral in the presence of a vast concourse of people. Besides the Bishop and clergy of Cornwall, there were present the Bishop of Exeter and over 300 clergy from other parts of the Kingdom. The building (of which the choir division is now to be built) will cost, when completed, probably well on to a million of dollars. This will be the first Cathedral built in England since the Reformation, and in connection with the ceremony of laying the corner stone, much enthusiasm has been awakened. The portion of the building, now being built, will cost \$175,000.

THE arrangements for holding the Church Congress, under the presidency of the Bishop of Peterborough, at Leicester, from September 28th to October 1st, are being rapidly proceeded with. A contract has been entered into for the erection, near the railway station, of a large hall, specially constructed for the purposes of the Congress. Among those who have already consented to take part in the proceedings are the Archbishop of York; the Bishops of Bedford, Carlisle, Durham, Lichfield, Liverpool, Manchester, Nottingham, and Winchester; the Bishop of the Valley of Mexico, Bishop Ryan, Earl Nelson, Lord Brabazon, Lord John Manners, M. P., Sir T. Fowell Buxton, Bart., Sir E. H. Currie, Mr. Beresford, Hope, M. P., Mr. A. Pell, M. P.; the Deans of Lichfield, Llandaff, Manchester, Peterborough, and York; Archdeacons Fearon, Hessey, Palmer, Reichel, Thicknesse, and Watkins; the Rev. Professor Westcott; the Warden of Keble College; the Rev. Canons Barry, Carter, Farrar, King, Money, and Tristram.

THE falling off in the proper observance of Sunday and the consequent wide-spread doubt as to the truth of Christianity are beginning to engage the attention of all earnest men. Bishop Littlejohn gives us some very timely words. He says, "Some neglect their duty in respect to Church attendance because something is always wrong. In their opinion, certain things are not as they should be; the music does not suit them. Is the choir a quartette—congregational singing should be substituted. Is there a chorus?—a quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented; the preaching is too warm or too cold; the sermons too long or too short. And these are objections with which neither conscience nor religious principle has anything to do; yet they influence great numbers, even persons who profess and call themselves Christians and ought to know better than to accord to them any weight. Legitimate attractions are admissible, yet if Church attendance is a bounden duty, it is based on the positive commandment of God, it must be considered independently of such minor questions. The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ; for surely those who are not for Him are against Him."

A LECTURER on development descanted some time on the origin of man after the Huxley-Darwin style, as built up from some tiny cell, then passing gradually on through various stages of development, until at last man appeared, and pictured a pool being set into a ferment of life by the sun until these primal cells were generated. At this point a Yorkshire laborer arose and begged leave to ask a question, which was this, "How long be I to stand a-waiting by that pool afore a man comes out of the dirt?" This rather took the wind out of the "development theory" lecturer who, amid a perfect hurricane of laughter, subsided.

## PRIMITIVE CHURCH METHODISTS IN IRELAND.

The following appeared in *Church Bells*—

Sir,—In reply to the inquiry of one of your readers, 'Mr. J. Trevarthen,' I beg to inform him, through the medium of your valuable paper, that the 'Primitive Church Methodist Society' is the exact type of Methodism as it existed during the life of the Rev. J. Wesley, its founder, especially as it was presented to the world for the first twenty years of his Methodist career.

We are simply a 'religious society,' not a Church, not a sect. Our agents must be members and communicants of our old Episcopal Irish Church. This rule applies to paid and unpaid office-bearers. We were forced to form—rather reorganize—the Society, because that a packed majority of the Primitive Wesleyan Methodist Conference of 1872 passed a resolution giving authority to the preachers to baptize and administer the Lord's Supper. This was totally at variance with the wishes of thousands of Methodists in Ireland, and those who set a price upon honour and honesty were forced to leave the Conference for ever! We who left were Irish Churchmen, and the Venerable Archdeacon Darley, now Bishop of Kilmore, Elphin, and Ardagh, placed himself at our head; and we now have, thank God! what is indeed a new thing on the earth, a Bishop of the old Irish Church, who fills the see where the illustrious Bishop Bedell lived and died, as President of our Conference.

At our last Conference, held in Dublin, July, 1879, we had the Right Honourable Lord Plunket, Bishop of Meath, present with us; and the Venerable Archdeacon Reichel, Professor of Ecclesiastical History in Trinity College, assisted us by his counsel, and gave us two very studious and valuable addresses. We have not relinquished any of our Methodist usages; nor were we ever asked to do so by either bishop or presbyter. We are Churchmen; but admit to our class-meetings and love-feasts any godly man or woman belonging to the Orthodox Churches of the country. We are preserving the great Wesley's old lines; and our missionaries are the guests of the clergy. They are aided by the incumbents at their cottage services, and we are all united to maintain and preserve true godliness and Scriptural holiness in this land. Every lay-preacher, when completing his five years' probation, must subscribe to the Thirty-nine Articles in the Book of Common Prayer.

THOMAS HAYES, Secretary.

## Foreign Missions.

### INDIA.

#### THE DELHI MISSION.—II.

The first period of the Delhi Mission closed in 1857 in darkness and blood, and it must have been with sad hearts that two young Englishmen, the Rev. Mr. Skelton, from Cambridge, and the Rev. R. R. Winter, from Oxford, entered Delhi in 1859, to begin again the work of faith and labour of love.

They were welcomed warmly by the

few survivors of the scattered and murdered flock, among them Ram Chander and Sara, the widow of Dr. Chinnam Lall.

"Arrived at Delhi," wrote Mr. Skelton. "I was visited by Ram Chander, who gave me the gratifying intelligence that one of his and Mr. Jackson's former pupils, Chandu Lall, desired baptism at my hands. When I saw the young man I was much struck with his stalwart frame and fair complexion, and, on gaining his further acquaintance, I was still more struck with his mental acquirements and with his humble, affectionate disposition. The Sunday on which he was baptized will always be to me a memorable day. Chandu Lall had his cross to bear at home. The whole quarter of the city was astir with indignation and alarm. The high-caste families saw the danger to which all their educated sons were exposed of conversion to Christianity. His own family refused to let him see his wife and this separation of husband and wife continued for three months. Chandu Lall was for several years head master of the large Mission School at Delhi. Afterwards he was appointed Treasurer in the Commissioners Office in the same city, a post which he could not have obtained had he not been deemed worthy of the highest confidence and esteem."

About the same time another man of high-caste, Tara Chand, presented himself for baptism. He subsequently studied for the holy ministry, and was ordained by Bishop Cotton, who says of him:—"He unites to general ability and special intellectual powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for orders whom I have examined, whether at home or in India."

The baptism of these two converts was a great encouragement to those who had begun to build up again this important Mission, the gradual progress of which we will now trace as year by year the labourers toiled patiently at their work. Their efforts were turned in four different directions—work among the educated classes—work among the poor—work in the country round Delhi—and work in the Zenanas. This is the name given to the rooms in which Indian women were kept secluded from all, except their nearest relatives. They grew up in ignorance and idleness and exercised, as the more educated Hindus themselves acknowledged, a most injurious influence on their young children. Mrs. Winter, in 1863, made an energetic attempt at Delhi to establish classes for girls, and in 1866 a Ladies' Association, connected with the Society for the Propagation of the Gospel, was formed in London to assist in the education of Indian women. This work has now assumed such large proportions, and is exercising such an important influence upon all classes, that we intend to devote a special paper to this interesting branch of work.

As regards work among the educated Hindus, a large Mission School was gradually gathered, which now numbers 400 or 500 scholars. This school was commenced, so Mr. Skelton tells us, "by a young Mahometan moonshee or Persian scholar, who shortly after the mutiny had been baptized at Meerut. Having a great power of attracting and influencing boys, he began, though employed during the day as a clerk in a Government office, to superintend a small school in his leisure hours. I remember distinctly one of my first visits to this little school of about 30 boys, assembled in a small upper room in a dwelling-house in the Chandni Chok, the famous main street of Delhi. The biggest boys had before them one of the Gospels in Urdu. They sat, after native custom, upon the floor. I knelt so as to be on the same level with them, and with my imperfect knowledge of the language, I began discussing the part they were reading, and was much struck with the warmth and interest with which one youth, a Mahometan, entered into the

discussion. This school increased rapidly, and soon occupied a large building in the main street. The good seed so widely scattered will bear fruit. We have the testimony of Sir Bartle Frere that a change in the feeling of the masses in India towards Christianity is setting in. This is, to a great extent, due to education, and not a little to the education imparted in the Mission Schools.

While these efforts were being made among the children of the middle and upper classes, the Gospel was also preached to the poor, and there was a movement towards Christianity among the Chamars or shoemakers, who are the lowest of the low-caste Sudras. The Chamars are much despised, probably because the material of their work is the hide of a dead animal, a loathsome object to a Hindoo. Many of these despised ones came forward for baptism, and have since continued to live worthy of their Christian profession.

Besides the work in the Zenanas, in the schools for the higher classes, and the visiting among the poor, a system of public preaching was kept up, in which the Missionaries were aided by native catechists. Two bands of men went daily into the suburbs and neighbouring villages, and the apathy and indifference with which they had at first to contend was soon changed into opposition. Mr. Winter says: "Seldom did a preacher take up his stand in a bazaar, but a Mahometan sprang up a few paces from him, and warned the people not to listen to such 'preachers of heresy.' But this is better than indifference." The Mission staff extended their work for 100 miles round Delhi, and only want of funds prevented the establishment of permanent Missions in the surrounding towns.

It was thus that the St. Stephen's Mission, as it was now called, progressed for ten years. In that time also a small Memorial Church had been built and dedicated to St. Stephen. It is strictly a Missionary Church. The services, which are all in Hindustani, are held twice daily, the Christian boys from the Mission School form the choir. The lights at the evening services attract the heathen, who remain quietly in the capacious porch and listen to the service in their own tongue.

"On St. Stephen's Day, 1869," Ram Chander writes: "I invited all the resident Christians to a common breakfast. The roofs of neighbouring houses which overlook our compound were lined with spectators, and, doubtless, they wondered what strange band it could be that thus could lead Brahmans, Shatryas, Bunyas, Mehtars, Chamars and Mleehars to sit down together to a common meal. But most truly did we feel ourselves to be one body, when on Christmas Day our little Church was filled, and the worshippers received together the Holy Communion of our Lord."

After some time Mr. Skelton became a Professor at Bishop's College, Calcutta, and Mr. Winter took full charge of the Mission, where he and Mrs. Winter have continued to work with great zeal and success.

The year 1877 was marked by two important events to the Delhi Mission—one the establishment of the Bishopric of Lahore, in consequence of which Delhi could be often visited by the Bishop of that Diocese; the other was the formation at Cambridge (England) of a Missionary Association, the special object of which was to aid in the higher education of young native Christians, and candidates for the Holy Ministry, and to endeavour to reach the more thoughtful heathen. Accordingly, the Rev. Edward Bickersteth and the Rev. T. D. Murray went from Cambridge to Delhi to head this new Missionary enterprise.

In the next number we shall close our account of the Delhi Mission by some extracts from Mr. Bickersteth's most interesting letters, as they give the latest information of the work carried on in the Mission.

News from the Home Field.

DIOCESE OF FREDERICTON.

Under "The Synod of Fredericton," on page four, read for "next week" "the week after next."

ANDOVER.—Rev. G. C. V. Eastman lectured on Free Masonry in Beveridge Hall, June 7th. On June 30th the ladies of the Sewing Circle intend holding an Apron Sale for the purpose of liquidating a debt on the Parsonage.

PORTLAND.—St. Luke's.—Mr. Robert Middlemore, long a member of the Vestry, died at the advanced age of 80, and was buried from St. Luke's Church on the 9th ult. He had represented the Parish in the Synod on several occasions.

RICHMOND.—The ladies of the Sewing Society in connection with St. John's Church, Richmond, intend holding a Strawberry Festival and sale of work in the Daily Woods, on Tuesday, 29th June, instant.

BAIE DES VERTS.—Rev. Ernest P. Flewelling, missionary at this place, is doing faithful work, which is bearing good fruit. The great drawback at present is the want of a Rectory. There is no house to be rented in the mission, and Mr. Flewelling has not been able to move his family down. Consequently he is separated from them nearly all his time. The mission is too poor to build at present. This is a case where assistance would readily be given if some of our people of means would consider their stewardship aright. If the mission belonged to the Church in the U. S. help would be forthcoming from generous laymen outside the Parish. Our people are much slower to give, and less generous than their brethren across the border. We hope a way may be disclosed by which the missionary can get a home for his family in the mission. The only way at present seems to build. But where the money is to come from seems a problem hard to solve.

ST. ANDREW'S HEARD FROM.—A large and influential meeting of the members of the church was held in the church school room on Monday evening, the 7th inst. The chairman, the Rev. Dr. Ketchum, explained the object of the meeting, the claims, purposes and present position of the society.

It was moved by T. T. Odell, Esq., warden of the County, seconded by George D. Street, Esq., and resolved unanimously:—

Whereas, from a statement of the account of the treasurer of the Diocesan Church Society, made up to the 1st May, 1887, and now submitted to this meeting it appears that, for the missionary services of this Diocese, the funds of the society are largely deficient, in the opinion of this meeting every possible effort should be made to prevent the withdrawal of any of its missions."

It was then moved by George S. Grimor, Esq., seconded by S. T. Govo, Esq., M.D., and carried unanimously:—

"That special contributions be solicited in aid of the deficiency fund, now being made up in other parts of the diocese, that the annual subscribers be earnestly requested to renew their offerings, and that special efforts be made to obtain increased subscriptions throughout the parish."

The meeting was also addressed by Henry Osburn, Esq., and Harris Hutch, Esq. The speeches were very interesting and expressive of a determination to act upon the spirit of the resolutions.

The choir of All Saint's Church was in attendance and sang appropriate hymns.

At the close of the meeting several gentlemen present expressed their determination to largely increase their contributions, and a committee was appointed to solicit donations to the deficiency fund and to carry out the object proposed in the last resolution. There is good reason to believe that the proceedings of this meeting will result in a large increase in the contributions from St. Andrews and Chamcook.—Telegraph.

KINGSLEAR.—A large and enthusiastic meeting was held on the 8th inst., at Spring Hill, in this Parish, to consider what step should be taken towards removing the Church Society's deficiency. The Rector, who presided, briefly set forth the position, and asked the parishioners not for a special collection,

but for a general increase in contributions over last year. He stated that he was to double his offering, and asked all his people to do so, agreeing to refund the money in case any one suffered from his increased contribution. Stirring addresses were made by the Rev. G. G. Roberts, M. A., Messrs. E. L. Wetmore and G. R. Parkin. The Rector then followed with a few pointed remarks, and circulated papers among the people to sign the full amount which they intended giving, again urging them to make a large increase over the last year. The result surprised all, as it was the planting season many were unavoidably absent, but \$93.50 was subscribed. There were only two who gave no more than last year, nearly all doubled the amount, and some gave four times as much. There were eleven new contributors, who gave \$31.00, which, added to the general increase of the old subscribers, makes a total gain (equal to a special offering for the deficiency) of \$56.41. This sum will be increased by those who could not be present at the meeting. The Parish of Kingslear has lost many of its number by removal, and is in a far less prosperous financial condition than years ago, but meetings like the above, with addresses by laymen, will always be successful.

BOARD OF FOREIGN MISSIONS.—At the Quarterly Meeting of the Board, held in St. John's Church School Room, on Friday, June 4th, the Treasurer was requested to close his accounts for 1879-80 on Saturday, June 19th. Contributions received after this date cannot be acknowledged in the Annual Report to be presented to the Diocesan Synod on June 30th.

W. M. JARVIS, Treas. B. F. M.

MISSION OF GRAND LAKE AND JOHNSTON.—In conformity with the resolution passed at the special Deanery meeting of Kingston in May last, this Mission has had three Missionary meetings to stir up the people on behalf of the D. C. S. Two were held at the same hour on Thursday evening last, one at S. James' Church, Lower Jemseg, the other at S. John's Church, Mill Cove. The Rev. Canon Medley was alone at the first place, and the Rev. J. H. Talbot and the Rector were at the latter place. The services were well attended.

On Saturday evening, after a hard day's canvass for the CHURCH GUARDIAN, (when 16 subscribers were added to the list), the Rector took a service at S. Luke's Church, Waterborough, and in an address of 45 minutes, very clearly placed the whole matter of the Church Society before the congregation.

Since the Rector gave up his connection with the Inspectorship of Schools last year, and devoted his whole time to the work, he has had the large Parish of Johnston given into his charge for a time, and there is a marked improvement in Church matters in this large Mission. What is wanted here, is a good, live Curate to work with the Rector, so that 6 services at least may be held every Sunday. There is a promising field here if this matter can be arranged.

MUSQUEASH.—An interesting meeting of the D. C. S. was held in St. Ann's Church, on Wednesday evening, June 2nd. There was a good attendance of parishioners. After the prayers of the Society and a hymn the Rector of the Parish, Rev. H. M. Spike, explained briefly the objects and intention of the meeting. Then G. Herbert Lee, Esq., in a very effective and clear manner, stated the objects of the Society, its very rapid growth, and the difficulty in supplying the new parishes with the help which they expected. The great interest which the Society for Propagating the Gospel had always manifested for the Church in this Diocese, having, during the past years, bestowed one-twentieth part of its whole income in sustaining ministrations of the Church in this province. Rev. Mr. Mather, Master of the Wiggins' Orphan's Asylum, spoke of the growth of the Church on the north shore of this province, and of the many new parishes opened in Victoria and Carleton Counties. He stated that the gradual withdrawal of the yearly amount of \$500 out of the block sum sent by the S. P. G. must be met by the people or the D. C. S. This hard lesson was now being taught. It has consequently brought on a large deficiency in the funds of the D. C. S., requiring all, rich and poor, to make a hearty response to the call made by His

Lordship the Metropolitan. This appeal must be met by acts of self-sacrifice on our part, and by this means show our love for the Church. Mr. G. Clowes Carman addressed the meeting in a few words, stating that the people would support the Society, and suggesting the appointment of a committee to collect for the Society.

On Monday, June 7th, Rev. T. E. Dowling, Mr. George Daniels, and the Rector of the Parish, Rev. H. M. Spike, met a large congregation at St. Thomas' Church, Dipper Harbor, at 3 o'clock, p. m., and at the Schoolhouse at Mace Bay, at 7 o'clock, p. m. Mr. Dowling spoke earnestly on behalf of the present wants of the Society, the marvellous growth of the Church at Woodstock, Andover, and other parts of the Upper St. John River, where 8 missionaries in the large counties where nine years ago 2 missionaries occupied these extensive districts. This, of necessity, made a very pressing demand on the funds of the D. C. S.; it was painful for the committee to refuse the earnest appeals of these sheep in the wilderness. He asked what can we do and responded what can we not do where willing hearts full of gratitude for past and present blessings are called to work for God's glory? We should then labour and pray; the duty is ours, the results are from God. Mr. George Daniels spoke effectively of the great needs of the Society, and of the many blessings resulting from the constant ministrations of the Church's services. The collections taken at these meetings for the Deficiency Fund amounted to \$6.16.

DIOCESE OF NOVA SCOTIA.

ERRATUM.—The omission of three words in Mr. Bullock's notice last week rendered the last paragraph unintelligible. It should have been "The Clergy of the Cathedral, the Rural Deans, &c."

HALIFAX.—There will be a gathering of all the Sunday Schools—Teachers and children—in St. Paul's Church on the afternoon of Sunday, the 27th inst.—the Centenary of Sunday Schools—when there will be a Children's Service and an Address from his Lordship the Bishop of the Diocese.

St. Mark's.—A handsome red pulpit banneret was last week presented to this Church by some ladies in St. George's Parish.

WINDSOR.—Canon and Rural Dean Maynard in his Parish Church Work, refers to the recent meeting of the Avon Deanery at Windsor as having been most interesting in every way, although he complains that his people failed to show by their attendance on the services the interest they should have done in its proceedings. The Reverends Messrs. Ruggles of Kentville, Axford of Cornwallis, and How of Newport, made addresses at the public meetings. The next meeting will be held in the Parish of Aylesford, of which the Rev. R. Avery is Rector. We should like to get a full report of these Rural-Deanery meetings, for we presume questions of practical utility are discussed, and much information of general interest and value imparted. Speaking of Rural Deaneries, we hope the efforts being put forth by the Amherst Deanery to support a travelling Missionary will soon warrant the putting of a man into the field; for we feel sure that no better work can be done by the several Deaneries throughout the Provinces than the support of a travelling Missionary by each, to reach such scattered families as may not be able to see or hear a Clergyman, and to baptize and bring to Confirmation the children of such families. Very many have been lost to the Church in the past by not being looked after.

GRANVILLE.—A marriage of special interest took place in the Parish Church of All Saint's Granville, on Wednesday last. The bridegroom being the Rev. V. E. Harris of Londonderry, and the bride the daughter of the Hon. W. B. Troop, M.P.P. Long before the time announced for the ceremony, the Church was filled with a reverent congregation, and presented a lovely appearance, the altar being vested in white silk, while a profusion of beautiful flowers in brass vases stood on either side of a floral cross upon the r-table. At 10 o'clock the marriage service was commenced by the Rector of the Parish, the Rev. F. P. Grotorax, the hymn, "The voice that breathed ser Eden" being sung by the Choir. After the marriage ceremony, the Rector announced that the Holy Com-

munion was about to be celebrated, and requested all who did not wish to remain until the close of the service to withdraw. The first part of Hymn number 309 A. and M was then sung, the second part being taken up by the Choir, immediately after the prayer of Consecration. The happy couple departed for home by the steamer Empress, with the earnest prayers and hearty good wishes of all people in the district amongst whom the bride was much beloved.

WALTON.—Presentation to Mrs. Mumford.—The choir of St. Matthew's Church, together with A. McN. Parker, present you this gift as a token of their appreciation of your services among them, for your zeal and strenuous efforts to procure means to purchase an organ, for the great interest you have manifested in the members of the choir, for prompt and punctual attendance at practice and the Church Service, which we are all aware often caused great inconvenience and such self-denial as is seldom seen. Not as a reward, but as an expression of our indebtedness and thankfulness for what money could not fully compensate. And be assured we esteem you very highly as an organist and chorister; and we know that the harmony and progress of the choir was due to your thoroughness, skill, unselfish devotion, and efficient management. And not only by us, but by the whole congregation was your kindness appreciated. Although the position you vacated has been ably supplied for the present, yet we feel your absence a loss, and cherish the hope that we will again have your presence, and voice to enliven the worship. With most sincere thanks and best wishes of A. McN. Parker, W. H. Jay, Hattie Allison, Jane E. Salter, Mary Allison, R. J. U. Salter, F. Weir, Rachel Salter, Jessie Ross, Marion Parker, Mary Parker, Harry B. Weir, M. Salter, J. S. McCulloch, Members of Choir.

Mrs. Mumford made the following Reply:—

Dear Friends.—This is quite an unexpected meeting, and the object of it to be considered, I feel so much indebted to the choir, Mr. Parker, and all those who interested themselves in my behalf—more than I expected—having been willing to give my services voluntarily. The appropriate present will, I can thankfully say, relieve me of much fatigue, and when using the nice waggon, my mind will be always drawn to the bestowers. As I am so taken by surprise this evening, I am quite unprepared to say much, only again to express my heartfelt thanks on becoming the recipient of so nice a present; and as for what I have performed, I am still more paid in the kind remarks just read in the Address, all being satisfied, and hope I may be able as often as possible to fill my seat as organist in the Church. The new organist, Miss Ross, who will take my place during my absence, will, I know, give perfect satisfaction.

SEAFORTH.—The Rev. R. Wainwright, Clerical Secretary, arrived in this Parish June 5th, and remained amongst us until Thursday, June 10th. During his stay he brought to our notice the great need there was for the hearty co-operation of every Churchman and Churchwoman in the work of increasing the funds of the B. H. M., and even the children could do something in helping on this noble work. On Sunday the Clerical Secretary preached in the Parish Church, Seaforth, to a very attentive congregation, from the text Neh. iv. 6—"The people had a mind to work." It was a most impressive and stirring discourse, and the effect upon the people was manifest on the following evening in their promptitude in coming forward to do what they could in carrying out the plan laid before them by the Clerical Secretary to increase the funds of the B. H. M. In the afternoon the Rev. R. W. preached at Porter's Lake, and in the evening at Salmon Hill, making a journey of 30 miles, not on a smooth road, over which the city clergymen travel, but over rocks, the dangers of which our country clergymen are so well acquainted. According to notice, the Clerical Secretary delivered one of his instructing addresses on Home Mission Work on Monday at 7.30, and, considering the time of year, when many of the fishermen are away from home, there were a good many present. After bringing before the meeting the low state of the funds of the B. H. M., he brought before us the plan by which he proposed to increase these funds, which was to organize two Societies—the one an adult

organization, and the other a regiment of 'Royal Reserves' which would enrol the children. The first Society would have for its President, the Rector of the Parish; its Vice-President, Secretary and Collector, who would make monthly collections. In a short time these offices were filled with ready and willing workers of both sexes. Then company A of the Royal Reserves was formed, His Lordship the Bishop Commanding Officer of the Regiment. Between twenty and thirty children were enlisted in this Division, from which they chose their Capt., 1st and 2nd Lieuts., Ensign, Sergeant and Corporal. It was a most interesting sight to see these little ones with their faces beaming with pleasure going up to the Secretary to enlist as soldiers in the 'Army of the Lord.' Each little soldier is furnished with an army chest to deposit his weekly collections, and at the end of every quarter the Captain, assisted by his two Lieutenants, will collect these chests, and take them to the Rector, who will open them and forward the money to the Secretary, with the names and amount collected by each, and at the end of the year the most successful collector will take the highest rank in the Company for the next year, and the others will rank according to their success. Thus ended the first meeting of this kind ever held in this Diocese, which was repeated at the East Side and Head on Tuesday and Wednesday evenings with a like success. The children enrolled at these places, forming a part of Company A, but having their own officers, making in all 59 Volunteers for Seaforth. The Secretary informed us he intended visiting every Parish in the Diocese for the purpose of forming similar organizations, and he carries with him our most hearty wishes for his success in this arduous work, and we bespeak for him and his work the sympathy and co-operation of every Churchman in the Diocese.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—On Thursday, June 10th, were married in St. Peter's Church, Mr. James Carman of Chatham, N. B. to Miss Helen Stewart of Charlottetown. The ceremony was performed by the Priest Incumbent, the Rev. G. W. Hodgson. The service was fully choral; responses were chanted to Merbecke's Plain Song; the Psalm sang to Gregorian Tone, 8th, 2nd, ending. Before the service commenced the hymn "The voice that breathed o'er Eden," was sung;—and at the close of the service was sung as a recessional, the hymn "How welcome was the call." We wish the happy pair "Good luck in the name of the Lord." Both are active workers in the Church and Sunday School.

It is expected that a strong contingent of Island representatives will be present at the forthcoming Synod.

DIOCESE OF MONTREAL.

MARIATANA.—This parish it is rumored is also to be vacated by the removal of Rev. J. Fulton to Upper Lachine. The Bishop finds more parishes vacant, than he has men to supply. The funds of the Diocese being in straitened circumstances the Bishop would hardly have filled all the vacancies, even if he had the men. But there is every hope that this year will see this reproach wiped away.

MANSONVILLE.—This parish on the borders of Uncle Sam's dominion, but in this diocese is also declared vacant, the Rev. Robert Kerr having accepted the incumbency of Holy Trinity (a proprietary concern) Church, City of Quebec.

Marriages.

TOWNSHEND—BROWN.—At Christ Church, Amherst, on Thursday, June 10, by the Rev. Canon Townshend, assisted by the Rev. Dr. Uniacke, J. Medley Townshend, Barrister-at-Law, to Annie Louise, eldest daughter of the late John Brown, Esq., Greenwood, Falmouth.

DOWLING—TAPLEY.—At the residence of the bride's father, Portland, N. B., on the 9th inst., by the Rev. L. G. Stevens, Benjamin J. Dowling, to Grace P., daughter of John Tapley, Esq.

Deaths.

DYER.—At St. Patrick, N. B., on Thursday, 3rd inst., Margaret E., daughter of Mr. Richard Dyer, aged 18 years and 24 days.

URTON.—At Cogswell's Settlement, Carleton Co., N. B., May 14, Miss Maria M. Upton, aged 59 years, daughter of the late Asa Upton, Esq.



OUR LONDON LETTER.

(From our own Correspondent.)

This week I am sending you an account of the Passion Play at Ober Ammergau. It is a thing which is just now the principal topic of conversation, and it may prove interesting to your readers.

The streets of the village of Ober Ammergau were all astir early Sunday morning with moving crowds of country folk, many of whom must have left their homes in the night time, and long before six o'clock the theatre was besieged by an immense and eager throng—pockets and satchels well stuffed with humble provender for the day—awaiting the hour which should admit them to the unnumbered seats. About five o'clock (says the *Times* correspondent) I was attracted by the firing of cannon and the strains of the village band, which had thus early begun to dispense its music and rouse the rest of the strangers and inhabitants from their unholy sleep. Sallying forth and proceeding to the parish church, I was in time to witness the ceremony of High Mass, which, as the chief introduction of the day, was attended by a large crowd of deeply reverential, if not very intelligent-looking, peasantry, every pew and passage being crammed.

By eight o'clock the large auditorium of the theatre, estimated to contain about 6,000 persons, was crammed in every part, and precisely at that hour three cannon shots fired at short intervals roused the mountain echoes and hushed the vast assemblage, all the country folk reverently taking off their hats and straining to listen. Presently the orchestra, numbering about 30 performers, imperceptibly broke forth into a soft and sweet, solemn overture. The morning was genial and mild, and our theatre was roofed in only by the bright blue sky, flecked with fleecy cloudlets and perfumed by the healthful odours that were wafted down from the surrounding mountains. The bells of the browsing cattle might be heard tinkling in the distance, while the twittering swallows flitted about overhead and among the wings of the stage. It was a pleasant thing in itself to sit in such a playhouse so classically constructed, yet so thoroughly ventilated. Very soon the chorus, consisting of 19 members—ten maidens and nine men—came on to the proscenium from temple-like retreats on either side, forming up in line facing the audience, chanted an appropriate prologue.

The Passion Play is divided into two parts or acts, the first beginning with Christ's triumphal entry into Jerusalem and ending with his betrayal and imprisonment, while the second introduces the Redeemer before Annas and winds up with the Resurrection. Each scene is preceded by one or two tableaux vivants arranged from the Old Testament, as symbolising the various events in the career of the descendant of David. The sacred dramatist has supplied words where Scripture does not supply him with them. The entry into Jerusalem was preceded by two splendid tableaux of the expulsion of Adam and Eve from Paradise and the sacrifice of Isaac; and it must be owned that nothing more perfect of their kind could well be produced than all the historical groupings presented—and there were nearly 30 altogether of them—denoting as they did great training on the part of the mutes and accuracy in the *mise en scene*. Some of them, as for example the selling of Joseph by his brethren, the Bride's Lament from the Song of Solomon, the despair of Cain, Moses raising high the brazen serpent, and the Israelites crossing the Red Sea, were truly grand. Every man, woman, and child did their difficult duty. There was no looking up or aside at the spectators to note the effect, as is too frequently the case in Paris and London theatres, but all remained as rigid and stolid as statues.

The main dramatic scenes portrayed were the Sashedrim taking counsel to circumvent Christ; the parting in Bethany; the Last Supper, forming an almost perfect living copy of Leonardo da Vinci's well-known picture; then the appearance of Christ before His judges; the bearing of the Cross, after Paolo Veronese; the descent therefrom, patterned on Rubens; and the Entombment, after Raphael. It is needless to say that the most engrossing scene was the Crucifixion, which was regarded as the proper and natural denouement of the sublime and awful tragedy; and it must be confessed that better histrionic art and technical skill could hardly have been expected of the most celebrated actors. Every scriptural detail was car-

ried out to the letter (the nailing to the cross it is true, was done behind the scenes), and even with the aid of the strongest glass one could not have passively ventured to assert that nails had not been driven through hands and feet. A distinctly audible expression of almost terrified surprise ran through the vast assemblage, when the thrust of the centurion's spear produced a crimson stain over the heart of the crucified one. Mary Magdalene, who looked her part very well, and indeed acquitted herself much better all through than the Virgin, produced a good effect on the audience when, interfering between the brutal Roman soldier, who had with a hammer broken the limbs of the malefactors and the suspected object of his further inhumanity, she cried out, "Spare him! spare him!" It was a pity, as I overheard a spectator say, that this scene was not accompanied and intensified by the peals of natural thunder which threatened to interrupt the performance some hours earlier, when Christ was standing for the first time before Caiaphas. About that point the sky, changing from its beautiful morning look, suddenly became overcast, the lightning flashed once or twice over the heads of the awe-stricken audience, and the rain came pouring thickly down. Ultimately the play had to be suspended for about a quarter of an hour or so, but though comparatively few of the spectators were provided with umbrellas, they stubbornly stuck to their seats, and underwent a thorough drenching rather than relinquish the opportunity of seeing out to the end a performance which seemed to engross them so very much. One of the most brilliant, if sad, spectacles seen in the whole play was the bearing of the cross, in which the Christ admirably performed his part, and in which the grouping of the Roman soldiers (one of them mounted and bearing a crimson eagle-topped banner, inscribed in white with the letters "S.P.Q.R.," and embodying all the majesty of the Empire), with the priests and scribes and the mothers and daughter of Jerusalem, made a very fine effect. Deeply impressive, too, was the scene where the populace, headed by the high priests, after having vainly tried before to procure ratification of the capital sentence from Pilate and Herod, once more crowd round the balcony of the Roman governor, and clamour for the blood of their victim. Beyond all praise was the mien of Pilate, whose character was probably better enacted than that of any other in the play by the humble woodcarver (Herr Rendl). It was a splendid picture when Christ, crowned with thorns and robed in royal mockery, stood confronting the gallant Roman, for in those two personages the historic eye could detect the embodiment of the two mightiest forces which have moulded the modern world. After Pilate the best acted part was unquestionably that of Judas. The scowls, the visible avarice, the shoulder jerkings, the stealthiness, and the suspicious face of this character were truly admirable, and his haggling for an increase of the bribe offered him could scarcely have been better than even by Shylock. His raving, resulting from a guilty conscience (typified previously by a tableau representing Cain moralising in solitary agony over the body of his murdered brother), were probably a little too long and wearisome, and there was a feeling of something like relief when the villain of the piece proceeded in apparent earnestness to hang himself, but up to that point he never failed deeply to interest the audience. Once or twice, too, a breezy ripple of subdued laughter at the eccentricities of this disciple might almost be discerned among the spectators, though it was instantly checked, as was also some incipient cheering, when the curtain once fell on an exceptionally fine tableau. On the whole, however, the spectators, of whom the greater part may have consisted of peasantry from the region round about, behaved themselves during the performance of the play with the utmost quietness, reverence, and decorum. St. John was fairly well portrayed, and for the rest, the 12 looked pretty much as if they had stepped from the fresco of Leonardo da Vinci, nor could anything have been better than their faces, grouping, and picturesque attitudes, as they lay slumbering in a rocky part of Mount Olivet, while their Master was enduring His bloody agony—an experience, I may here incidentally remark, which, by some technical device, was visibly presented to the spectators on the brow of the sublime sufferer. But, while referring to the disciples asleep in the garden, it may be

well here to observe, that as a rule most of the actors played their parts much better when requiring repose than motion or the exercise of the voice. When being scourged or otherwise passively enduring suffering and insult, Joseph Mair portrayed his sacred original with what must have seemed to the greater part of the spectators a wonderful degree of verisimilitude, and, indeed, no one could have seen him hanging on the cross without being fairly amazed at the accuracy with which the traditional likeness in all things had been copied to the very life; but, nevertheless, there was a decided want of some element in his speech and demeanour which a bolder and more intellectual actor would essay to supply. A word as to the female parts. They were enacted with great modesty and taste, but not much invention, and an inferior and subordinate character in all respects, Magdalene, was more successfully portrayed than the Virgin Mary. Probably, however, the rigorous abstention of all the players from anything like facial appliances was the reason why one or two of them, who ought now and again to have been the living picture of statuesque grief, failed to destroy their usual appearance of ruddy rustic happiness, dashed with just the very slightest streak of perplexity or pallor. But where pretensions are humble they ought not to be severely criticised, and it affords me great pleasure to say that, on the whole, the sacred dramatic performance which for about seven good hours engrossed the unlagging attention of about as many thousands of men from far and near was a perfectly marvellous phenomenon of its kind.

The Play was repeated on Monday, the performance lasting, as before, from eight in the morning until five in the afternoon. There were many vacant places in the reserved seats, but the rest of the house was crowded, although the weather proved wet and cold.

SUBSCRIPTIONS RECEIVED.

- G. G. Carman, Musquash, N. B.; Charles Sulis, Fredericton, do.; D. W. Pilkington, do.; Hon. Judge Fisher, do.; F. A. H. Stratton, do.; A. A. Sterling, do.; W. Carman, do.; J. A. McCallum, do.; Mrs. Jno. Jarvis, do.; Mrs. McElwain, Halifax, N. S.; Dr. Crane, do.; Mrs. C. J. Clarke, Sydney, C. B.; E. Murphy, do.; H. Davenport, do.; Mrs. Chalmers, do.; Abram Stone, Woodstock, N. B.; Mrs. Jas. I. Reid, do.; Jno. Jamieson, Victoria Corners, do.; Wm. E. Thistle, do.; Alfred C. Dibblee, Grafton, do.; Wm. Boale, do.; Jno. Appleby, Benton, do.; Mrs. Thos. Day, do.; Rev. E. C. Parkin, Cookshire, Que.; S. C. E. McLaughlin, P. L. Asylum, do.; Fairville, N. B.; Mrs. Mills, do.; Rev. D. B. Parnter, Carleton, do.; Robt. H. Currie, Truro, N. S.; J. DeW. Spurr, Fairville, N. B.; Hurd Peters, St. John, do.; Mrs. B. Connor, Carleton, do.; Mrs. E. Belyea, Fairville, do.; Miss M. A. Gilpin, Annapolis, do.; Rev. O. J. Booth, Montreal, Que.; Mrs. C. E. Longley, Bridgetown, N. S.; Mrs. W. Richardson, Truro, do.; E. H. Solomon, Lunenburg, do.; Rev. F. S. Sill, St. John, N. B.; J. B. S. Raymond, Hayes' P. O., Norton, Kings Co., N. B.; Miss Hodges, Halifax, N. S.; Geo. Antworth, Greenfield, Carleton, N. B.; Mrs. John Green, do.; John Carpenter, Bloomfield, do.; H. Potty, St. John, do.; Mrs. Beard, do.; Wm. Prince, do.; A. Burnham, do.; Rev. J. H. Talbot, Springfield, do.; Miss Heltier, do.; Samuel Gilbert, Sunbury Co., N. B.; J. H. Nickerson, Moncton, do.; Nyrion Silver, Chicago, U. S. A.; W. M. Jarvis, St. John, N. B.; Rev. Canon Scovill, England; J. A. Beckwith, Oromocto, N. B.; J. Clarkson, do.; Miss Matilda Wilson, do.; G. Clowes, do.; Jas. S. White, do.; R. H. DeVeber, Westfield, do.; Mrs. E. J. Ashworth, do.; Jas. A. Belyea, do.; Wm. Burgess, Mouth Nerepis, do.; Samuel Campbell, do.; Joseph Macbeth, do.; Thomas D. Macbeth, Greenwich Hill, do.; Francis Chene, do.; Capt. J. W. Carter, Carter's Point, do.; William B. Waters, Mouth Nerepis, do.; Robert Britain, do.; Johnson Lingley, do.; Henry Nase, Nerepis Station, do.; David McKenzie, do.; Frederick Nase, do.; John Cunningham, do.; J. M. Nase, Mouth Nerepis, do.; Isaac Waters, do.; Mrs. E. Brundage, do.; Thomas Valentine, do.; Mrs. W. H. Waters, do.; Charles Hayter, Green Day, do.; David Ham, do.; F. Woods, M. P. P. Welsford, do.; Malcolm McKenzie, do.; Mrs. Heber Arnold, do. (2); Robert Bayard, do.; Josiah Perkins, do.; Thomas A. Graham, PETERSVILLE, do.; Thomas Hastey, Jerusalem, do.; Richard Polley, do.; James Howe, do.; Robert Burgess, do.; Mrs. Williams, Round Hill, do.; J. A. Whelpley, do.; J. V. Hairland, Lily Lake, do.; W. F. Cronk, Greenwich Hill, do.; A. M. Maher, do.; James Day, do.; David C. Cronk, Carter's Point, do.; Mrs. Amos Crawford, Lily Lake, do.; James McLeod, Round Hill, do.; Mrs. Julia Frost, Norton Station, do.; John Flewelling, Oak Point, do.; Edgar Brundage, Upper Greenwich, do.; Henry Walton, do.; John N. Adams, do.; Mrs. M. Berry, do.

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F. BRAUN,  
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Department of Railways and Canals,  
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**THE ELECTION OF BISHOPS.**

WHEN listening with pleasure some little time ago to the admirable lecture of the Rev. Geo. W. Hill, D. C. I., before the Church of England Institute of Halifax, of which he is President, on "the Episcopal Church of the United States," we were forcibly struck by his truthful and timely criticism on the present mode of electing a Bishop now practised in our sister Church, and by ourselves in Canada.

The evils of the system, which are so well calculated to foster strife and disorder, are those common to a popular election; and it is much easier, as the lecturer remarked, to criticize the existing state of things than to suggest what will be generally accepted as a wise and satisfactory solution of the difficulty. That the difficulties surrounding the question are many, only those least qualified to judge would deny; and that the importance of making some change in the present mode of election is recognized by all parties in the Church, has also been unmistakably shown.

It by no means follows that because an election is by popular vote therefore the truest expression of the popular will can be arrived at, or that the result will prove either satisfactory or beneficial to the whole or to the greatest number. As popular elections go, we must rather conclude that in much the larger proportion of cases the means used to give the election to the successful candidate have operated to defeat the very object sought to be attained by the ballot, viz., the free and spontaneous expression of a conscientious judgment. Indeed, we know that not only in political warfare but in an election to the Episcopate the baser passions are too frequently aroused, and the result—which ever way the election may go—is correspondingly injurious to the best and truest interests of the Church and of Religion.

We need not enlarge upon the evils of the present system, as they are known to all, so we believe they are deplored by all, and we are convinced that any suggestion, considered as at all feasible, which would obviate these evils, will be hailed with delight, and heartily accepted by Churchmen.

This is a subject which is really of paramount interest and importance, for, as in the nature of things, every few years a vacancy must of necessity occur in every Diocese, so more or less frequent will be these unhappy struggles.

It is a question, then, not to be ignored, but to be met and, if possible, settled.

As the reverend lecturer, to whom we have referred, pointed out, these evils, great as they are, and generally admitted as they must be, cannot well be avoided in a popular election, for the more value

each elector places upon his views and position, the more determined will he be to gain his end, and the greater efforts will he put forth to accomplish it.

It would be unfair not to point out that these evils are not peculiar to an Episcopal election in modern times, they were present in very many of the elections of the first centuries of the Church, and were, in several cases, the first cause of what afterwards grew into very dangerous heresies. Bishops rejected by popular vote or by the vote of what was equal to, or identical with, our synodical meeting, led their supporters out of the Church and formed a schism, and some times added to it a heresy; or else with the aid of the temporal prince succeeded in displacing the rightful bishop, and maintaining the position unlawfully and to the detriment of the Church.

Situated as we are in this young Dominion, enjoying on the one hand all the benefits and blessings which are peculiar to a limited Monarchy, and yet removed far enough away from the pomp and splendour of the Court to be able to cultivate the simpler tastes and habits of our Republican neighbours, we feel the most complete freedom and the most perfect equality. To us the franchise is supposed to be so important a feature, and so necessary a part of our free institutions, that to take it away would be to rob us of our dearest rights. And yet on the other hand, so many evils follow as the inevitable result of popular voting, not only in politics, but in our Church Synods, that if only a way to escape can be found, we are convinced Churchmen of all shades and parties would hasten to avail themselves of it.

We shall be glad to open our columns for the calm discussion of this most important subject, for we feel very keenly that the Church's position and influence will be largely affected by the way in which future Episcopal elections are conducted.

**THE S. P. G. AND THE CHURCH IN CANADA.**

Is that part of the S. P. G. Report, published last week, it is stated that an objection is made that the records of the Canadian Church in the Report are so meagre, and that the expenditure of £15,000 a year ought to produce many features of interest to be recorded for those who provide such assistance. The Secretary evidently apologizes for granting the assistance at all, and while making an excuse that the work in the elder Dioceses has passed out of the "heroic stage," comforts the objectors by stating, in plain terms, that "this blot," meaning the assistance granted, is in a fair way to be removed. We submit that this is hardly a fair way of putting things. Who is to blame if the Canadian reports are so meagre? It rests, of course, between the clergy and the compiler of the Report. No doubt many are negligent about their reports, and some may have only a record of quiet work to tell. But we are satisfied that, if we have no hair-breadth escapes to report, and no millions of heathen to convert, our work presents many features of interest which would be quite novel and interesting to English readers. Take the D. C. S. Reports, and we find interesting matter enough, and we are satisfied that the Missionaries send home accounts that would show the contributors that their money is not wasted. We have always supposed that it was from lack of space and not lack of matter that the accounts were so meagre. "Novel features" can scarcely be expected in the work of the Church here; but certainly the N. S. Reports furnished more than one that extracts could have been made from. Fredericton gets credit only for work done at New Denmark and Albert Co.

If the readers of the Report want novelty instead of a record of work, the Missionaries can easily astonish them by a narrative of a month or two's experience of their life and work, which would make the hair of some easy-going country parsons or precise contributors to the S. P. G. stand up on end. The sting of the remarks appears to be this: The objectors think that enough work is not being done for such an expenditure, and the Secretary seems to agree with them. This is because the "reports are meagre." Whose fault is that? Evidently that of the compiler of the Report, who sacrifices details of solid work done to a desire for "novel features."

Take Nova Scotia and Fredericton, where the large amount of £4,570 is spent. We challenge contradiction when we say that no better record of results can be produced in the sphere of the Society's labours. This amount is divided among 100 Missionaries and Divinity Students, giving them about forty pounds a piece from this source. These 100 Missionaries reported 1,875 Baptisms, 1,160 Confirmed, and 7,698 Communicants, and their labours extended over more than 20,000 square miles of country. We are painfully conscious of our imperfect labours, yet judged by results, we need not be ashamed. And if the reports are meagre, it is not by any means because our work is barren, or the Church not growing.

**OUR SCHOOLS.**

Our readers who desire to give their children intellectual culture, united with Christian and moral training will find some admirable Schools advertised in our columns.

In Halifax, St. Margaret's Hall, under the charge of Rev. J. Padfield, and Cambridge House, Mrs. Dr. Dashwood, Principal, have both of them, an able staff of Assistants, and stand deservedly high, being fully equal to any schools of the kind in the Dominion. In Toronto, the Bishop Strachan School for Young Ladies, Miss Greer, lady Principal aimed to make the Scholars, "not only educated and refined, but conscientious and Christian women." Rolleston House, Toronto, Principal, Mrs. Dr. Neville, has long been favorably known to a discriminating public. If a milder climate be desired we draw attention to the notice of Hill Home School, Rutherford, New Jersey, under the charge of the Misses Tomkins. Having once had charge of the Parish we can speak personally of the high qualifications of these ladies for their duties. Miss Jennie H. Tomkins, under the nom de plume of "Jennie Homsor" is known throughout the Church in the United States, as one of the most popular writers of Juvenile stories, and her poems have been widely read. We can heartily recommend all these institutions, and trust that these efforts on behalf of higher education will meet with the success they deserve.

**THE SYNOD OF FREDERICTON.**

Next week occur the meetings of the Synod and Diocesan Church Society of the Diocese of Fredericton. Both are unusually important. The subject of the Deficiency in the funds of the Church Society has been thoroughly ventilated in our Columns. This, we hope, will be met. We understand the Board of Home Missions intend to increase the assessment on the Parishes. This is necessary, and if made on a fair basis, the assessment will no doubt be cheerfully accepted by all.

In the Synod, the Act to be proposed to the Legislature, consolidating all the laws relating to the Church of England in the Province, is to be brought forward. This is a matter of such importance, and will provoke so much discussion that it

can hardly be passed at this Session. But the action which will probably make the Synod memorable in the history of the Diocese, will be the nomination and election of a Coadjutor. The election of a chief Pastor who will preside for life over the Diocese, and who to a large extent, has it in his power to make it prosperous, zealous and united, or to make it languish for want of a missionary leader, and cripple it by injudicious action, will place a grave responsibility on the delegates. This responsibility will be increased by the nomination of English clergymen, of whom little may be known on this side of the water. We hope, however, that for the common good of our beloved Church in the Diocese, all differences will be sunk, and that the Synod will meet and act as a body of Christian gentlemen anxious to do what is right and in the best interests of themselves and their children. Let not the reputation of the Diocese be smirched by wrangling or party strife. The eyes of the Canadian Church are upon us. May the Diocese of Fredericton set an example which will cause her to have a "good report" of her brethren.

**BISHOP SEYMOUR, OF SPRINGFIELD, ON PARTY CRIES.**

THE Bishop of Springfield is as clear and trenchant on the Episcopal seat, as he was when we remember him in the Professor's chair at the General Theological Seminary. This is a part of his charge:—

"The ceaseless cry against us on every side is 'Rome! Rome!' It is not new; it is as old as the sixteenth century. Whenever ignorance and prejudices and malice have nothing else to say against what they do not understand, or misconstrue, or hate, they shout 'Romish! Romish!' This objection has been levelled against the Priesthood, the Sacraments, the Creeds, the Liturgy, the Lord's Prayer, the Cross, the bowing of the head and the bending of the knee in worship, indeed almost everything which is commanded of God in Holy Scripture. This cry has united all the enemies of the Church against her, and men who hated each other right sore, have joined forces in hearty sympathy while they pointed at the surplice on the Bishop's robes and shouted 'Romish,' and indeed Rome has on more than one occasion, sent her own sons to help on the uproar and prejudice the success of the foe whom she dreaded most of all. Indeed the senseless cry makes cowards of thousands. The one thing it would seem which they think of, the one thing which they would avoid, is the being charged with the crime of Romanism. And to secure this immunity they would sell their birthright, they would leave their father's house, they would forbid their heads and knees and hands; the decent reverence which they know is due to the most High God and their crucified Redeemer; for this they would denude their churches of all that is beautiful in nature and in art; for this they would apologize for their own polity, and excuse their Prayer-Book, and compromise their principles, and then, when all is done, the heterogeneous multitude, which they seek to conciliate cries over them in their nakedness and shame, 'You are Crypto-Romanists still.' Let us well understand that Romanism is a system of error in doctrine and practice which has grown up by degrees in these late ages in the Western Church. It can be traced back from its present proportions, stage by stage, as its additions have come until it disappears, and leaves the Church of Rome, pure, uncorrupt, Catholic, such as she was when St. Paul wrote to her his palmary epistle.

The thing objected to, although called Romish may nevertheless be right and true. Romanism is for the most part a system of positive error, of additions to the truth; the body of truth is beneath it, and hence by the ignorant and unskillful is often confounded with it. The cry of "Romish, Romanism," is to the ordinary assailant of the Church, what the stones were to the ignorant, prejudiced Jews, who attacked and abused our Lord when she announces her divine claims, her holy mission, her identification with her exalted Head as the continuation of His incarnation

through the ages, and the bringing His offices of Prophet, Priest and King practically within the reach of all generations; then they give over arguing and have recourse to persecution; they raise a mad cry, which will excite prejudice and hate, just as the Jews, when Jesus proclaimed His absolute eternity and Godhead in the Words: "Before Abraham was I am," took up stones to cast at Him. Romanism was usurpation and a system of error has only a single invincible foe in the world, and that is no one of the religious bodies around us, who identify us with it, and abuse us accordingly. but it is the One Holy, Catholic and Apostolic Church on earth, of which we are the true representative and branch in the land.

**"SAVE ME FROM MY FRIENDS."**

WHILE having no disposition to interfere with the liberty of those who may please to criticize our course in any particular, we nevertheless cannot permit "Parent's" letter in last Thursday's *Chronicle* to pass unnoticed, inasmuch as it unfairly states that in speaking words of praise for St. Margaret's Hall, we have done injustice to another school in Halifax.

To give only a portion of what we said as "Parent" has done, while omitting a very important clause which altogether removes the supposed reflection, augurs not well for the home instruction which this parent imparts to his children.

However, let us briefly point out what we said and meant.

We said St. Margaret's Hall "is the only Church School for girls in the Maritime Provinces." Was that stating what was not true, or making an invidious distinction? With the Metropolitan of Canada as its Patron, and the Lord Bishop of Nova Scotia as Visitor, we think none will dispute our conclusions; and the advertisement elsewhere in our columns distinctly calls it such, while we knew of no other that professes to occupy the position.

We said that it is "the only school that really gives a high class education and submits its pupils to the test of University Examinations."

Are we doing anybody "studied injustice" in this statement, not as "Parent" garbled it, but as we made it with the words in italics part of our sentence?

University tests together with outside examiners, materially enlarge one's views of the advantages and capabilities of St. Margaret's Hall, and we may be again permitted to say, we wish it, as the only Church School in the Lower Provinces, increased and ever increasing success.

But do we for a moment in saying this reflect upon the capabilities or advantages of any other School in the city, whether under the management of dissenters or Church-people? Decidedly not, such a thought never crossed our mind.

What right has "Parent" then to twist our meaning so as to give it an adverse bearing upon others?

All right-minded people will agree with us, we are sure, when we say that he should not have done so; and we fear that he has injured and not benefitted those in whose behalf he has taken upon himself to speak.

Perhaps, if "Parent" does not, others will feel that it had been better for his cause had he taken to himself his proverb, and so have saved his friends from reading his rash and uncalled for criticism.

**PROPOSED ISSUE OF PAMPHLETS.**

WE have had it in our mind for some time to publish a series of small pamphlets or tracts, of about 40 pages each, upon different subjects, in which we might gather together some of the excellent pieces that are continually in course of publication in the religious press. Many of them have been printed in *Church Work* at different times during



the past four years. We would like to take such subjects as "The Origin, Independence and Reformation of the Church of England"; "Baptism"; "The Holy Communion"; "Some Church Doctrines, and Popular Perversions of them"; a miscellaneous collection, entitled "The Canadian Churchman's Scrap Book," and others. The first publication would be, "The Origin and Independence of the Church of England." If our readers will encourage us in this matter, by sending in their orders, or agreeing to help us in circulating these pamphlets, we will at once publish the first series. The price would be \$5.00 per 100, or 12 for \$1.00, or 10 cents a piece.

We direct the attention of our Clerical readers to the advertisement from the Diocese of Rupert's Land in another column. To the right men no doubt the positions will afford room for important Christian work.

DOGMA.

BY THE BISHOP OF ALBANY.

(Continued.)

"Let me ask you for a memento to think out with me another thing about this question of interpreting Dogma. The freedom of individual thinking, wondering, talking about the faith, is part of 'the liberty wherewith Christ has made us free.' That old flint rock of dogma (and that Rock is Christ) stands like the everlasting hills. Over it has accumulated the soft, seductive moss of the so-called solidian, on which men lie down and stretch themselves with the easy-going, self-satisfaction, that they need do nothing and be nothing, but only feel an emotional assent to abstract and inoperative truths of theology. About it have grown various vines, and flowers, and weeds, the poetical, the sentimental, the sensational religiousness of the ages. And into it rifting its solidness in minute fissures, the stunted but sturdy tree of what is called practical religion, that must be doing something, asserting itself all the while, has struck its tiny root. These are all well enough, perhaps, but they are apart and beside the Rock, the Faith, the Lord. If they conceal Him, they are instead of Him. They will be found a poor dependence in the day of need. They are pretty, curious, comfortable, perishing things. On the other hand, on that Rock, which is Christ, has been builded, not the Church only, but the dogma of the Church. And I hold it to be almost axiomatic for you and me, that when an article of the Faith in the Creed has gathered about it, illustrations, enforcements, applications, in the offices of the Prayer Book, in the Catechism, and the ordinal, and the Book of the Articles, these are the interpretations of that Article as this Church has received it. Let me illustrate what I mean in a single instance, which I do not propose to argue. The article of the faith is that the risen bodies of men are to live for ever." "I believe in the Resurrection of the Body, and the Life Everlasting." What application do the offices of the Church give to this truth? Plainly, when we pray in the Litany to be delivered "from everlasting damnation," and in the burial office, "not to be delivered into the bitter pains of eternal death," the Church teaches that this everlasting existence is to be one of two states, of happiness or misery, of punishment or reward. You may argue that the fire and the worms are figurative, as I believe they are, for upon that new flesh, not material but spiritual, material elements have no power. You may hold, as I believe one must, that the true revelation of our Lord's parable, the impassable gulf between, and the hopeless removal of helpless memories; exile from God and the saddest thought.

"It may have been" that these make up the sufficient sum of that unending misery. You may theorize about this as you will. But the honest purgatory of Roman invention, or the dishonest purgatory of "Eternal hope," the play with the Greek word *aiōnios*, which is the attribute of life or death, and means either that each is endless, or else means that life is not eternal beyond the grave; this is the specious disloyalty of men whose "ears are turned away from the truth and turned unto fables."

THE INDEPENDENCE OF THE ENGLISH CHURCH.

(Concluded.)

An abundance of other evidence to the same purpose might be produced from the historian Hume, and other writers, but I think quite sufficient has been given to satisfy any reasonable mind that Christianity existed in Britain from the very earliest ages, and hundreds of years before the arrival of Augustine from the Bishop of Rome. As has been already intimated, the Pope of Rome did not accomplish his wicked purpose of making the Church of England bow down to his tyrannical yoke till the twelfth century. From that time to the Reformation, in all, a period of little, if any, more than three hundred years, he ruled her with a rod of iron, foisting in upon her a great many superstitions and idolatries till it pleased God, in whose hands are the times and seasons, and all things, to bring about the Reformation, when the Church shook off the Papal yoke, defied the power and pretended authority of the great impostor, and resumed her ancient and rightful independence. And having regained the right of doing as she pleased, independently of the Pope of Rome she immediately set about the great work of reforming, or purifying herself from all the corruptions and superstitious practices of the Church of Rome, which had been foisted upon her, such as the Celibacy of the Clergy, the Mass, the Worshipping of Images, etc., etc. In all this, there was not the slightest alteration in anything that effected her existence as a Church. She was the very same Church after she had purified herself as she was before, and as she had been through the long course of fifteen hundred years. Many a man, such as a Collier, a Miner, or a Chimney Sweep, is often extremely dirty on a Saturday, but on Saturday night he reforms, or purifies, or cleanses himself, and on the Sunday wears a very different appearance; but then he is still the very same person as he was on when he was dirty. Just so was it with the Church of England, before the Reformation—before she purified herself, she was very filthy; but when she had cleansed herself, she wore a different appearance. But then she was the very same Church as she was before, only a purified Church. Any one can easily understand this; and yet many people talk and argue on this subject just as though at the Reformation a great many people called Protestants came into the country and drove out all the Romanists, both out of the Church and out of the country, and took possession of all their property. But all such ideas are perfectly wrong. The very same persons who were Romanists before the Reformation at the Reformation became Protestant Church men. That is, the very same people over whom the Pope of Rome had been unjustly exercising tyranny and oppression, regained their liberty, and protested against his usurpation and authority, and thus became Protestants. And the very same property and every thing which belonged to them before they became Protestants belonged to them afterwards. Suppose a man, who is to-day a Protestant and possessed of a large estate, should to-morrow turn a Romanist, would any body be so foolish as to say that he did not still possess his estate? certainly not—the very same estate which belonged to him when he was a Protestant belonged to him also when he became a Romanist; and so it is with the Church of England and every thing which belongs to her. And as to her having at the Reformation dissented or separated from the Church of Rome, it is absurd. If the Pope had, and has now, a right to possess and exercise supreme authority over the Church of England, then we did dissent and separate from him, and ought immediately to return back again to our duty of obedience to him. But then, who will say that he either has, or ever had, any authority at all over the Primitive Church? No body. Not even a dissenter will say any thing of the kind. The Church of England was a Protestant Church twelve hundred years ago, for we have seen that when Augustine commanded the British Bishops to obey him, they protested against him and showed their independence. And they acted wisely, and we shall ever do well to follow their example. The Church of England has existed now eighteen hundred years, and we put our trust in God that He will still preserve her henceforth and for ever. And that He will enable us and all her true and faithful sons to withstand all our enemies, of whatever

name or description they may be, while we have either a drop of British blood in our veins or a spark of genuine Christianity in our hearts. We can in no way so well manifest our gratitude to Almighty God for the great benefits we receive from his Holy Church, as by using our utmost endeavours, not only to protect her from every evil, but also to promote her extension and real welfare.

W. J. ARNOLD.  
Halfway Cove, Guys'gh Co.

ANSWERS TO BIBLICAL QUESTIONS.

Answer 136.—Continued.

*Samuel.*  
1 Samuel, xiii. 14; quoted in Acts xiii. 22. 2 Samuel, vii. 14; 2 Cor., vi. 18. 2 Sam. vii. 14; Hebrews i. 6.

*Kings.*  
1 Kings, xix. 14; quoted in Romans xi. 3. 1 Kings, xix. 18; Romans xi. 4.

*Jeremiah.*  
Jeremiah xxxi. 15; quoted in Mat. ii. 18. xxxi. 31-34; Hebrews viii. 8-12.

*Ezekiel.*  
Ezekiel xii. 2; quoted in Romans xi. 8.

*Job.*  
Job v. 13; quoted in Cor. iii. 19.

*Proverbs.*  
Proverbs xxv. 21, 22; quoted in Rom. xii. 20. iii. 11; Heb. xii. 5. iii. 34; James iv. 6. x. 12; 1 Peter iv. 8.

*Joel.*  
Joel ii. 28-32; quoted in Acts ii. 17-21. ii. 32; Romans x. 13.

*Hosea.*  
Hosea xi. 1; quoted in Matthew ii. 15. vi. 6; Mat. ix. 13, xii. 7. ii. 23; Rom. ix. 25, i. 10; Rom. ix. 26. xiii. 14; 1 Cor. xv. 55.

*Amos.*  
Amos v. 25-27; quoted in Acts vii. 42, 43. ix. 11, 12; Acts xv. 16, 17.

*Micah.*  
Micah v. 2; quoted in Mat. ii. 6.

*Habakkuk.*  
Habakkuk i. 5; quoted in Acts xiii. 41. ii. 4; Rom. i. 17. ii. 3, 4; Heb. x. 37, 38, Rom. i. 17, Gal. iii. 11.

*Haggai.*  
Haggai ii. 6; quoted in Heb. xii. 26.

*Zechariah.*  
Zechariah ix. 9; quoted in Matthew xxi. 5. xiii. 7; Matthew xxvi. 31. xi. 13; Matthew xxvii. 9, 10. ix. 9; John xii. 15. xii. 10; John xix. 37.

*Malachi.*  
Malachi iii. 1; quoted in Matthew xi. 10, Mark i. 2, Luke vii. 29. i. 2, 3; Romans ix. 13.

Making a total of 167 quotations, including 59 from the Psalms, and 55 from Isaiah.

137. VIRGIL in his Eclogue iv. entitled Pollis. This has been held in great estimation by some Christians who have thought it inspired. Some translated quotations are given in proof. "Now a new progeny is sent down from heaven—under whom first the iron age shall cease and the golden age all over the world arise—whatever vestiges of our guilt remain, shall be done away, release the earth from fear for ever. He shall partake the life of God's—and rule the peaceful world with his father's virtues. The very cradle shall pour forth attractive flowers—the serpent also shall die. Dear offspring of the Gods—set forward on thy way to signal honors. See how all things rejoice at the close of this age. Begin sweet babe, to distinguish thy mother by thy smiles—that child on whom his parents never smiled. Begin thy reign O boy."

138. a. Gold, Silver and Ivory i.e. elephants teeth—marginal reading.

b. The Navy of Tharshish 1 Kings x. 22. "For the king had at sea a navy of Tharshish with the navy of Hiram; once in three years came the navy of Tharshish, bringing gold and silver and ivory and apes, and peacocks."

139. The Old Testament has 39 books—The New Testament has 27 books—(If Apocrypha is included) it has 14 books—making the O. T. to have 53 books.

The following are the names:—Old Testament.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, (Apocryphal) I Esdras, 2 Esdras, Tobit, Judith. Rest of the Chapter of Esther. Wisdom of Solomon, Ecclesiasticus,

Baruch. Song of the Three Children. Susannah. Bel and the Dragon. Prayer of Manasses. I Maccabees, II Maccabees.

In New Testament—Matthew, Mark, Luke, John, Acts, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, Hebrews, James, I Peter, II Peter, I John, II John, III John, Jude. Revelation.

140. a. "The Old Serpent called (b) The Devil and (c) Satan" Revelation XII. "And the Great Dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his Angels were cast out with him."

141. a. He was advanced to the place of Haman for having frustrated the plot, so receiving high honor and dignity. He afterwards went to Jerusalem and nothing more is told us of him.

Esther viii. 2. And the King took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the House of Haman.

Ezra ii. 1 and 1: "Now these are the children of the Province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the King of Babylon, and came again into Jerusalem and Judah, every one into his city; which came with Zerubbabel: Jeshua Nehemiah, Seraiah, Keleiah, Mordecai, Bilshan, Mizpar, Bigmai, Kehum, Banah. The number of the men of the people of Israel.

a. He is sometimes called the Uncle of Esther, though he was likely her Cousin German—from Esther ii. 7: "And he brought up Hadassah, that is Esther, his uncle's daughter."

b. She succeeded Vashti, when Vashti was dismissed from being Queen. Esther I. 17. "And the King loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."

142.—Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem by Nebuchadnezzar, when Jehoiahin was taken captive. Her other name was Hadassah, she was daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite, and she was also cousin of Mordecai, by whom she had been brought up. She is noted for having averted a great calamity from her people and kindred, and at the risk of her own life, to turn against Haman the destruction he sought on others. Her history is to be found in the book, called by her name. (See whole of book).

143. a. She was a Moabitish woman, the wife of Mahlon; married a second time to Boaz, and by him mother of Obed, the ancestors of David and of our Blessed Lord, and she is one of four women mentioned in St. Matthew's Gospel in the genealogy of Christ.

She was the great grandfather of King David, and probably lived in the latter part of Eli's Judgeship, or the beginning of that of Samuel. She is the heroine of the book in the Holy Scripture called by her name [See whole of Book.]

b. As mentioned above—Her second husband was Boaz. Ruth iv. 10. "Mordecai Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife" Ruth iv. 13. "So Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bare a son."

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.

FLOWERS IN CHURCH, AND THEIR PROPER PLACE.

(To the Editors of the Church Guardian.)  
Sms.—Now that summer has come again, and flowers are easily obtained, we have to witness in a great many of our churches the misuse, I would almost say the desecration, of our fountains. It is not enough that a meaningless innovation has been introduced into nearly every church in the diocese, not excepting the Cathedral, in the very position of the font, but carelessness or bad taste, or both, on the part of those who should know better, has suffered it to be degraded into

a receptacle for holding flowers. It is very painful for one, who has any reverence, to see what is intended for such a holy purpose, put to such a use. Let flowers be put on and about the font, as about the altar, and let all proper reverence be shown to it, but let them not be put in the font. To any one who thinks for a moment about it the reason will be plain enough. It is scarcely a month since a priest, in this diocese, baptized a child from a pitcher, standing beside the font, which was filled with moss and flowers.

Yours, etc.,  
STUDENT.

"STEWART MEMORIAL CHURCH" AND THE FREEMASONS.

(To the Editors of the Church Guardian.)

Sms.—In my communication to you last week of news from this diocese of Montreal I said a few words concerning the laying of the "corner stone" of the above Church by the Freemasons and not by the Bishop, that seemed to indicate dissatisfaction; but by an extract from a local paper, which you may insert under your Montreal section, it will be seen that the astute Rector has combined the two. There is to be a double function. 1st the laying of an understone by the Freemasons; 2ndly, the laying of the corner-stone by his lordship the Bishop. It is quite a combination, and considering that the building is in memory of a nobleman, whose piety and whose humility and general saint-like character drew from all who came in contact with him, respect and deference, and whose name is therefore held in great respect by Christians of every name in the Eastern Townships, it is a most praiseworthy combination. Thereby persons who would like to honor the departed and yet not care to show much sympathy in our ceremony of laying the corner-stone, have an opportunity given them of so doing without violence to their religious principles.

But what a contrast there will be between the ritual of the two functions! The severe and careless simplicity of the one, and the ornate ritual of the other! and what a lesson numbers of Anti-Ritualistic Protestants might take home to themselves if they could. Scores of this latter class will have come together, many of them from great distances simply to witness the procession and the ceremonies of the Freemasons. And as they gaze, it will be with admiration. Not a word of detraction, not a sound of depreciation will fall from their lips. All the Freemasons will do will be quite proper and will merit their praise, admiration and enthusiasm. And yet some will say that the English speaking race is not fond of ritual. It is not true if we are to judge from such occasions as these. And what a contrast one cannot but remark our ritual on the occasion will show. A body of clergy robed perhaps in clean, but certainly not by any means in a uniform style of surplice. The 'bed-gown' pattern of surplice and the broad black scarf will probably be the rule, with hats of all kinds. And the procession of clergy what will it be like? It is notorious that no body of men cut such a motley figure as do the clergy when attempting to walk together. They are placed together quite regardless of appearances. The thick and the thin, the tall and the short being generally found in juxta position—for the sake of contrast you know!

And yet if this same body of clergy were to wear the canonical cassock, and, let us say, white stoles (which the Bishop of London allows are as legal as the black, and as every one must admit, a great deal more appropriate), the same people that will admire, appreciate and, it may be eulogize the uniformity, the orderliness and the attention to ritual that is displayed by the Masons, would be among the first to cry out Ritualism or Popery. Notwithstanding that not one of them can give any good reason why there should not be the same attention paid to the uniform of the clergy and to the ritual of the occasion. Does not the question suggest itself, "Why should the people not go away impressed by the ritual of the ecclesiastical ceremony, as they will be by the ceremony and display of the Freemasons? Is there any reason why the Church's services on such occasions should be tame and meagre? which of the two functions on this occasion will be remembered longest and draw forth more general interest? The Freemasons of course.

YOUR OCCASIONAL CORRESPONDENT.

## Literary Department.

## THE WATER THAT'S PAST.

ONE OF LAWRENCE BARRETT'S SONGS IN "THE MAN O' ABBIE."

LISTEN to the water-mill  
Through the live-long day,  
How the clanking of the wheels  
Wear the hours away!  
Languidly the autumn wind  
Stirs the greenwood leaves;  
From the fields the reapers sing,  
Blowing up the sheaves.  
And a proverb haunts my mind,  
As a spell is cast—  
"The mill will never grind  
With the water that has passed."

Take the lesson to thyself,  
Loving heart and true;  
Golden years are fleeting by,  
Youth is passing too;  
Learn to make the most of life,  
Lose no happy day;  
Time will never bring thee back  
Chances swept away.  
Leave no tender word unaid;  
Leave no good deed unmade—  
"The mill will never grind  
With the water that has passed."

Work while yet the daylight shines,  
Man of strength and will;  
Never does the streamlet glide  
Useless by the mill.  
Wait not till to-morrow's sun  
Beams upon the way;  
All that thou canst call thy own  
Lies in thy to-day.  
Power, intellect, and health  
May not, cannot last;  
"The mill will never grind  
With the water that has passed."

Oh, the wasted hours of life,  
That have drifted by;  
Oh, the good we might have done,  
Lost without a sigh,  
Love that we might once have saved,  
By a single word;  
Thoughts conceived, but never penned,  
Perishing unheard.  
Take the proverb to thine heart,  
Take! oh, hold it fast—  
"The mill will never grind  
With the water that has passed."

## FROM SHADE INTO SUNSHINE.

(Concluded.)

It was a sunny afternoon about the end of April, what would have been a true summer day in England. Charlotte's number of pupils having so much decreased, it was no longer necessary for her to pay a daily visit to Bayonne. The whole of the little family of the cottage were enjoying the sweet, pure air in the shade of the great pine-tree on the lawn. Charlotte was reading aloud to her mother, while the boys were busily constructing a little mill, to be placed in the brook which went brawling sea-ward at a few yards distant from their garden wall. Charlotte, in a pale grey dress, with a knot of blue ribbon in her hair and at her neck, was a charming picture. Her recent illness had left its traces in a slight languor in her attitude and an increased delicacy in the outline of her face, but returning health had brought a beautiful faint colour to her cheek, and her eyes were bright and clear as the sky to which she raised them with a look of serene pleasure. "How beautiful everything is to-day, mother," she said, laying down the book beside her: "More existence is delightful in such a scene as this. It all looks new-born since my health came back to me." "My heart is so full of thankfulness," rejoined Mrs. Power, "when I see you sitting here beside me, restored to health, that words fail me to express it." She took her daughter's hand and the two sat silent for a little while. The boys had finished their work and gone down to the stream to test the success of their mechanism, Pedro, their constant play-fellow and guardian, accompanying them. There was a deep, brooding stillness everywhere, broken only by the occasional note of a bird or the hum of an insect through the sunny air. A butterfly poised itself upon a flower close by Charlotte's hand, and a bee stole into the inmost recesses of a rose which had just unfolded. Suddenly the silence was broken by an approaching footstep, a hand was laid upon the latch of the little gate, and a gentleman, an utter stranger to them both, stood before them. Both ladies slightly started at the suddenness of the apparition, though there was nothing formidable in the handsome face and figure of the new arrival, but visitors were so rare at the cottage that this one might well occasion them some surprise. "My name is

Thurston," said the stranger, advancing with a courteous smile and bow, "am I right in supposing that I address Miss Power?" and he looked with a moment's indecision from one of the ladies to the other. Mrs. Power explained that Charlotte was her daughter, and Thurston then said that he had come as a messenger from the L. publishing house, with reference to a work which Miss Power had sent some months previously to the Editor of the B. Magazine. Mrs. Power, too, surprised to speak, pointed to a garden chair beside them, while Charlotte, flushing crimson with agitation, could only fix a look of eager inquiry upon the speaker. "You doubtless received the letter addressed you by Mr. Kasfield, in which he told you that there was every prospect of a satisfactory arrangement with respect to your manuscript," he said. "You are mistaken," replied Charlotte, her voice trembling in spite of her efforts to be calm, "I have never had any reply to my letter, and have lately written requesting the return of my manuscript." Thurston noted the changing colour, the questioning gaze, and almost feared to tell his news too abruptly. "It is most unfortunate," he said, that the letter never reached you and that you should have been kept in suspense so long, but I trust that the news I bring may repay you for any uncertainty you have experienced." As he spoke, he unfolded a parcel which he held and first drew out a copy of the X. Review, which he handed to Charlotte. It was open at the Review of New Books, and first in the list was her own. She was too agitated to understand fully what she read, but two things were plain to her—that the article had never dreamed of, was bestowed upon her work, and that the article was written by a person of judgment and ability. In the unalloyed sweetness of that surprise, she forgot for a moment the presence of a stranger, and turning her glowing face to her mother, while her eyes swam in a mist of happy tears, she put the Review before her, and said, "Mother darling, read that." Then, recovering herself, she turned to their visitor: "You will think me very childish, Mr. Thurston," she said apologetically, "but I have not long since recovered from a severe illness, and there is sometimes a shock in unexpected pleasure. But now, let me ask the particulars of the arrangement you spoke of. I mentioned, when offering my work to the B. Magazine, that I had no means of publishing it otherwise, and I therefore feel somewhat perplexed at its separate publication, beside which no proofs were sent me and no communication made me." Thurston felt that it would be out of place to keep up any mystery with these clear eyes fixed inquiringly upon his face, and he confessed to having been himself the instrument of getting Charlotte's work before the public. "Having myself had dealings with these publishers," he said with a smile, my recommendation was happily of some weight, as for the pecuniary part of the business you shall repay me from your profits which this—"and he pointed to the Review—"may convince you will be large. As for the proofs, I ventured to take upon myself their correction—it was, indeed, only a nominal labour, and of the result you shall judge for yourself." And this time he put into Charlotte's hand a copy of the work itself. Exquisitely bound, beautifully printed in fair, clear type, the offspring of her mind lay before her, and it was with something like the acute thrill of tender pleasure with which a mother regards her first-born that she gazed upon it. She turned the pages with a trembling hand. How fair they looked, and what ample justice seemed done to her thoughts in this pleasant guise which would bring them straight to the hearts and souls of others. She looked up and met Thurston's eye fixed kindly and searchingly upon her. "I know not how to thank you Mr. Thurston," she said, "I do not only mean for the material assistance you have rendered me, but for the sympathy with this which called it forth." "I am more than repaid for anything that I could do," he answered, "by seeing face to face the author of a work for which I feel the warmest and deepest admiration." "You must allow a mother to thank you," said Mrs. Power as she held out her slender hand to Thurston and looked into his face with an expression of such tender pride, gratitude and happiness that by an irresistible impulse he carried it to his lips. Then a silence of deep feeling fell upon the three, and in the future life of each that moment never was forgotten. Presently the

merry voices of the children returning, and their entrance with Pedro, full of his uncouth playfulness, turned the current of the elders' thoughts into a new channel, and gave a tone of quiet gaiety to the conversation. Mario came soon to summon them to tea, and Mrs. Power asked their visitor to take some refreshments after his long walk from Bayonne. The evening was balmy and delightful and they strolled down to watch the sunset from the shore, and when Thurston took leave of them he received a cordial invitation to repeat his visit, for he had spoken of his intention to spend some weeks in the neighbourhood.

When the autumn had come round once more, a change, how little anticipated a few months previously, had befallen our friends. Charlotte was the happy wife, how happy she feared even to confess to herself, of a man whose affection of the deepest and noblest kind was founded in qualities in his wife, of which time could not despoil her, and of which her fair and pleasant form was but the expression. She was in a sphere admirably suited to her, where her mind could develop itself unchecked under the influence of prosperity, for which she had been prepared by wholesome adversity. Her mother lived with them in their beautiful English home, "a ministering angel in the house," her brothers were receiving the education she had so earnestly desired for them. The cottage where we have seen them was purchased by Thurston, and enlarged into a charming, but unobtrusive house, where, when winter came down upon England with his train of bleak winds and chilly vapours, they spent delightful months of undisturbed retirement. After a few years, baby voices and baby touches came to fill up the measure of Charlotte's contentment, and she would sometimes feel almost overpowered with the sense of her happiness. Then would she let her mind dwell upon the past, that time comparatively dark and cheerless, and never suffer herself to forget the lesson that it taught, preparing herself for any vicissitude or trial which life might have in store by the reflection, that out of evil, in God's own time, to the faithful heart, good will come.

THE END.

## MAKE CHURCH LIFE WORTH LIVING.

We believe that without going abroad for help, and without unreasonable taxation, many of the less prosperous churches can put themselves on a better footing. If the parish life drags, if the young people are staying away because the church has no atmosphere and no power to win or inspire, why not strike out for a new departure? It might be worth while. Cannot more frequent occasions be made for coming together in a human way, for neighborly greeting and religious fellowship? Might not two or three of you give the Sunday-school a pleasant surprise, by looking at it now and then? Could you not possibly wait a minute, outside the Church, after benediction on Sunday, and shake hands with the stranger who has occupied the next pew for several years? And why not take some honorable risks and make some sensible sacrifices, in order to provide the best accommodations and accessories? Would a new hymn-book help? or a singing school? Could the old walls be brightened? or is there need of an additional room for the Sunday-school and the social gatherings? There are, indeed, good gifts of God which cannot be purchased with money; but who believes that the graces of the Spirit can find a home in hearts that are stingy, and self-indulgent, or indifferent? When we dedicate our substance to Him, by converting it to the highest human uses, already the blessing has come.

Some of the happiest people we know of are those who have been bravely taking up a big load and carrying it right along; and some of the most doleful and grumpy people—neither getting nor giving comfort—are those who seem to shirk all responsibility, and go out of their way to dodge every cross. And, somehow, both these sorts of people give out a powerful contagion, the one to stimulate and the other to paralyze, so that whole churches are affected.

It might be worth while to collect information of the effect of vestries, Sunday-school rooms, and church room on the activity and prosperity of parishes. It would probably appear that (other things being equal) the soci-

eties which have provided the facilities for social, educational, and benevolent work, have by that very act opened channels for the freer flow of soul-life and church-life. In most congregations there are men and women who desire to make themselves useful, without being able to find or make a way. But as soon as rooms are opened where they can meet and confer in freedom, various schemes are devised, vague plans take form, those who care for one or another form of service find each other out, and the society naturally divides itself into various groups, each of which is ready for some good word or work. Shakespeare exclaims:

"Alas! how oft the sight of means to do  
Ill deeds makes ill deeds done!"

But why should not the rule work both ways? why should not the sight of means to do good deeds make good deeds done?

Is your society in a half-dead or inert condition? Perhaps you think it is for want of pecuniary ability to do anything more than just to pay the minister's salary. Pooh! it is ten times as likely to be for want of active faith. According to your faith so will it be unto you. Having sown sparingly, have you reaped sparingly? Suppose you resolve that the church shall have as good tools and as fair a chance to do its work as the school has, and that you will spend money for this purpose as freely as it has been spent on the garden and stable, the table and wardrobe, the library and the holidays, the concert and theatre, or whatever your pet fancy may be. One thing is very certain: there are poor little societies that somehow manage to do a great deal more for themselves than some richer ones think possible,—aye, and give something every year, and even every week, to help along the Good Cause in the great world.

But the life and usefulness of a church will depend largely on the religious intelligence of the people. There ought to be more said and done to make our congregations well informed on subjects which concern man's moral welfare. Unless the people read something besides the current secular literature, the minister will find it an up-hill business to keep alive their interest in the large movements of thought, the rich providential means of spiritual culture, and the best activities of the age.—*Christian Register.*

## CATECHIZING CHILDREN.

Children deserve our best efforts; aye, and will reward them. They are being taken through the Communion Service, we will suppose; perhaps not one or two in a class of thirty having a communicant parent. The lesson for the day is to be on the 'Prayer of Humble Access.' Each child has both Bible and Prayer-book on the desk before him. Find Matt. xv. 21-28. Have it read verse after verse, not in the order of the class, but by So-and-so and So-and-so, named for the purpose. Then read it yourself slowly and distinctly, keeping their eyes on their books, and, at least, one of your own eyes on them. Read it again, translating the antiquated or unusual words and phrases into simple language. Then let it be read verse by verse once more. Before the books are closed—Tell me some things that our Lord did before this; some after. Shut the books. Where did this happen? Who were there? What did they do and say? Explain the hard words, as 'thence,' 'coast,' 'greivously,' 'vexed,' 'vexed with a devil,' 'meat.' Give references to other passages where dogs are mentioned. Explain—'worshipping,' 'Son of David,' 'house of Israel.' Turn to the Prayer-book: have the Prayer of Humble Access read; read it yourself; read it again in simpler language; let one of the children read it. Then let them connect what they have read in the Prayer-book; and if you leave them without some pretty clear notion about 'not coming to Communion because I am not fit,' whose must be the fault?—*Church Bells.*

## INTEGRITY OF CHARACTER.

Young men should be deeply impressed with the vast importance of cherishing those principles, and of cultivating those habits which will secure them the confidence and the esteem of the wise and the good.

A young man may be unfortunate, he may be poor and penniless, but if he possess unbending integrity, and unwavering purposes to do what is honest and just, he will have friends and pat-

rons, whatever may be the embarrassments and exigencies into which he is thrown. The man may thus possess a capital which none of the misfortunes and calamities of life can deprive him.

We have known men who have suddenly been reduced from affluence to penury by some overwhelming misfortune which they could neither foresee nor prevent. To-day they were prosperous, to-morrow every earthly prospect was blighted, and everything in their future aspect of life was dark and dismal. Their business was gone, their prosperity gone, and they feel that all is gone; but they have a rich treasure that nothing can take away. They have integrity of character, and this gives them influence, raises up friends, and furnishes them with pecuniary aid, with which to commence life once more, under auspicious circumstances.

We cannot too strongly impress upon our young men the importance of abstaining from everything which shocks their moral sensibilities, wounds their conscience, and has a tendency to weaken that nice sense of honour and integrity so indispensable to a good character. "Integrity of Character!" whoever possessed it, and did not derive untold advantage from it? It is better than riches; it is of more value than "diamonds and all precious stones;" and yet every man may possess it. The poorest may have it, and no power on earth can wrest it from them. Young men, prize integrity of character.

NOTHING raises the price of a blessing like its removal; whereas, it was its continuance which should have taught us its value. There are three requisites to the proper enjoyment of earthly blessings—a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first should make us grateful, the second humble, and the third moderate.—*Hannah More*

## Children's Department.

## ROVER'S PROPERTY.

"Don't do that," said auntie, to five-year old Bertie, who was trying to take a bone away from the dog.

"I want it for pussy, auntie," answered Bertie. "Hannah didn't give her enough, and see—Rover has all that"—pointing to a well filled dish beside the dog's house.

"Never mind, I'll feed pussy; but as the bones were given to Rover, they're his property now."

"A dog have property, auntie?" Bertie seemed surprised.

"Yes; and he cares about it just as you do. I'll tell you a short story, and a true one, while Rover has his dinner in peace.

"A little dog had been used to sleep in a basket, which was carried up stairs every night.

"When he was pretty well grown, a new basket was brought, and placed in the parlor for his dogship. He was expected to use the old one at night. But this did not suit him.

"He would not go to sleep in the old basket; and his mistress, who made a great pet of him, brought up the new one, and set it beside the other. This pleased him; but after he had slept a few nights in the new basket, the old one was taken down stairs, and then he refused to use new one. The other was brought back, and he was delighted.

"He jumped into one, and arranged his bed to suit himself; then jumped into the other, and did the same. He slept in them by turns that night, and afterwards he would not go to sleep till both were in the room.

"One night his mistress moved his drinking pan, to see if he would care. He missed it, went where it was usually set, and stood up begging with his fore-paws, till it was returned. He was much pleased, though he was not thirsty, and did not drink the water.

"Everything that had ever been given him—a collar, dish or ball, whatever it might be—he always claimed, and guarded with great care.

"His mistress sometimes put his baskets, water dishes, and other things, in different parts of the room, and he would go around and find them before he went to sleep.

"She said it was very amusing to see how anxious he seemed till he had all his 'property' in his own care and keeping."—*Selected.*



The Week.

HOME NEWS.

Professor Daniel Wilson is to be appointed President of the Toronto University.

St. John, N. B., June 11.—W. C. Drury, Esq., who was shot at Newlands a fortnight ago by his brother, was out to day.

Toronto is arranging a regatta for professional rowers with prizes to the amount of \$1,000 to 5,000 to take place in July.

Over 1000 tons of car axles, says the New Glasgow Chronicle, have been manufactured from scrap iron by the Nova Scotia Forge Co., since the first of the year.

Ottawa, June 11.—Business on the Rideau Canal has been unusually brisk this season, the number of boats and barges passing through the locks being very large.

Canada Temperance Act.—A petition signed by 1776 qualified electors of Queen's County, Prince Edward Island, has been forwarded to the Secretary of State, Ottawa, asking for an election in that county for and against the adoption of the Canada Temperance Act.

An annuity of £10 together with a silver medal has been awarded to Capt. Thos. Mackenzie, of Fredericton, by Her Majesty the Queen, in recognition of his meritorious services.

The imports at Charlottetown for May, 1880, amounted to \$177,595, against \$136,229 for the same month last year.

The Emmerson (Manitoba) International, says:—Numbers of settlers who lately went into Dakota, on the strength of representations made by Dakota land agents, and the push given by our shortsighted contemporary the Emmerson News, have returned from the land of Dakota thoroughly disgusted and disappointed.

The first installment of English families who have been induced to emigrate to Southern Manitoba, arrived Saturday, and a second installment arrived on Monday. The party numbered fifty-two altogether.

NEWS FROM ABROAD.

Eighty-six members of Parliament have signed the memorial asking the recall of Sir Bartle Frere.

The name of Seymour is freely mentioned in connection with the Democratic nomination at Cincinnati.

Paris, June 9.—Nothing further will be done in regard to Lacour's appointment unless the British cabinet approves of his name.

Cape Town, June 8.—Intelligence from Basutoland indicates the most pacific Basutos slowly surrendering their arms and accepting the compensation.

The Cologne Gazette announces that Cardinal Jacobini is instructed to inform Germany that the curia is prepared to enter into new negotiations upon the church question.

Council Bluffs, Ia., June 11.—A tornado swept through the South Eastern part of Battamattomic County on Wednesday night. The track of the Tornado was about half a mile wide, and swept everything before it, demolishing farm houses, barns, and other houses, carrying some of them bodily hundreds of feet, and then dashing them to the ground in pieces. Several persons were killed.

A GOOD ACCOUNT.

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

Diocese of Rupert's Land

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

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

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

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

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

BOARD OF FOREIGN MISSIONS.

RECEIVED, June 14, from Rev. Chas. E. Churchward, through Rev. J. D. H. Brown, \$1.00, further subscription for S. P. G.

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

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THE GIRL'S OWN PAPER, a new illustrated magazine for girls.

The want of a pure, elevating Magazine for Girls has long been felt, and in response to many suggestions on the part of those interested in the welfare of the girls of this country, the publishers of the Boy's Own Paper have decided on publishing a new Magazine, to be called the GIRL'S OWN PAPER. This new Magazine will, as far as it is possible, be to its readers a Counsellor, Playmate, Guardian, Instructor, Companion, and Friend. It will help to train them in moral and domestic virtues, and prepare them for the responsibilities of womanhood and a heavenly home.

Sunday at Home; Leisure Hour; Sunday Magazine; Christian Herald; The Fireside; Home Visitor; Day of Days; Cottage and Artisan; British Workman; British Messenger; Child's Companion; British Workwoman; Children's Friend; Band of Hope; Child's Paper; Children's Paper; Children's Messenger; The Sunday School World, containing notes, etc., on International Sunday School Lessons; International Sunday School Lesson Papers for Primary, Intermediate and Advanced Classes.

Circulars and Price Lists sent on an application by Post Card.

Orders for any of the above will be received by the Society's Collectors, or at the Depository.

ADDRESS—A. McBEAN, SECRETARY.

BROWN BROTHERS & CO.

Reg to tender their sincere thanks to those who have favored them with their patronage in the past.

They are gratified to find that their endeavours to give satisfaction, by dispensing the best Medicine in the best manner, have been highly successful. The Chemicals kept in stock are the best the London Market affords.

Physicians

Who wish to use the best quality of DRUGS, will find it to their advantage to apply to BROWN BROTHERS & CO.

Families

residing in Town or Country, who have not the advantage of being supplied by them, would do well to give them a trial, as every care is taken to secure accuracy, and only experienced hands are entrusted with the compounding and dispensing of Medicines. The whole business is under the charge of

Mr. W. H. SIMSON,

who is a graduate of the Philadelphia College of Pharmacy, and who is assisted by a staff of competent Clerks.

Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon on Friday, the 2nd July,

under a proposed contract for four years, from the 1st October next.

Conveyance to be made in vehicles drawn by not fewer than two horses.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of Annapolis and Liverpool, or at the office of the subscriber:—CHARLES J. MACDONALD, Post Office Inspector.

POST OFFICE INSPECTOR'S OFFICE, Halifax, 21st May, 1880.

HILL HOME, RUTHERFORD, N. J.

The Misses Tomkins, Communicants of the Protestant Episcopal Church, occupying a spacious and convenient mansion, very pleasantly located on Rutherford Heights, will take under their care a few more children, look after their entire education and training, and provide them with all the comforts and advantages of a quiet Christian home, with Home teachings and Home enjoyments. Having special facilities, and claiming peculiar fitness for such a charge, they are confident of giving entire satisfaction to parents or guardians. Children can remain continuously the whole year.

BOARD, WASHING AND TUTOR IN ENGLISH BRANCHES, \$300, a year. Music, Drawing, &c. per quarter, each \$10. References given and required.

JENNIE HARRISON TOMKINS, LAURA DUNHAM TOMKINS, ELIZA DUNHAM TOMKINS.

N. B.—Rutherford is 40 minutes from New York City by train from 23d Street or Chambers Street.

"AT THE CORNER."

Ice Cream Freezers, Ice Cream and Jelly Moulds, Ice Picks, Water Coolers

Sitz and Sponge Baths, Hanging Baskets,

Flower Pot Trellises, Wire Dish Covers, Fly Traps,

Watering Pots, Rubber Hose.



SOMETHING NEW IN ICE CREAM FREEZERS.

REILLY & DAVIDSON, 50 BARRINGTON ST., HALIFAX, N. S.

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Over 16,000 in Use.

FREEBORN GARRETSON SMITH,

Late Supt. for and Successor to Wm. B. Bradbury

WAREROOMS.

New York: No. 14 E. 14th Street, bet. Broadway and 5th Av.

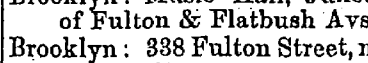
Brooklyn: Music Hall, Junction of Fulton & Flatbush Aves.

Brooklyn: 388 Fulton Street, near City Hall.

Jersey City: Montgomery Street, Cor. Greene.

Washington, D. C.: 1108 Pennsylvania Avenue.

FACTORY: Raymond St., corner Willoughby, Brooklyn. 34



Mail Contract.

TENDERS, addressed to the Postmaster General, will be received at Ottawa, until Noon, on Friday, the 2nd July,

for the conveyance of Her Majesty's Mails, twice per week each way, between

Halifax and Prospect, under a proposed contract for four years, from the 1st October next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Office of Annapolis and Liverpool, or at the office of the subscriber:—CHARLES J. MACDONALD, Post Office Inspector.

POST OFFICE INSPECTOR'S OFFICE, Halifax, 21st May, 1880.

Weekly Markets.

FISH. The prices of fish are asking prices from vessel, when sold from store are more, say from 25 to 50 cents per barrel or quintal.

Large Cod, hand, pr. qtl. new 4 00 Small, Shore, " new 3 50 to 3 75

Ariahat, " " " none Bank, " new 3 25

Labrador, " " " none Hake, " " " 1 00 to 2 00

Haddock, Ariahat, " " " none Western Shore, " " " none

Herring (Store): Labrador, per bbl. none

Shore Split, No. 1, " " none No. 1 Fat Shore, " " " 0 n e

Shore Round, " " " 4 25 B. of Islands Split, " " " none

Boone Bay Round split, 3 00 to 3 25 George's Bay, " " " 1 75 to 2 00

Alwishes, No. 1 new, 3 00 to 3 50 No. 2 new, 1 25 to 2 00

Mackerel, (Store): No. 1, per bbl. none

No. 2, large, " " " none No. 2, " " " " " none

No. 3, large new, " " " 5 70 No. 3, med new, " " " 4 00

Small, new, " " " 2 50 Salm. n.—Store: No. 1, per bbl. none

No. 2, " " " " " none No. 3, " " " " " none

Flour—Canada Sup. Extra, 6 25 to 6 35 Extra, " " " 6 00 to 6 10

Strong Bakers, " " " 5 75 to 6 00 Spring Extra, " " " very scarce

Extra State, " " " " " " Rye Flour, Am., " " " " " "

Cornmeal—Kiln Dried choice, 3 20 to 3 25

Fresh Ground, " " " 3 00 Oatmeal—Nova Scotian, per bbl 5 00

Canada, " " " 5 00 to 5 25 Barley, per bush

Oats—P. E. I. Black, P. bush 50 to 60

Canadian Mixed, " " " none N. S. and N. B. " " " none

Bran, " " " " " " Beans, per bush, 1 60 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, " " " 12 00 Beef, N. Scotian 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 13 00 to 14 00

In bond, " " " " " " " P. E. I. Extra 15 00 to 16 00

" " " Mess 14 00 to 15 00 " " " Pr. Mess 13 50 to 14 00

" " " N Scotian Mess 14 00 to 15 00 " " " Prime 16 00 to 11 00

Lard, " " " " " " 12 to 13 Bacon, roll, " " " 13 to 14

Hams, " " " " " " 11 to 13 Shoulders, " " " " " " 9 to 12

Eggs, per doz, " " " 8 to 10 SALT from store—

Liverpool, per bhd 1 25, ship Turf's Island, " " " none

Cudiz, " " " 1 50 to 1 60 Inagua, " " " none

Liverpool, bugs store, " " " 65 to 75 Tea—

Congou, com & dusty 25 to 30 fair, " " " 28 to 31

choice, " " " 35 to 37 superior, " " " 3 50 to 40

Oolong, " " " " " " 40 to 42 Soap, Candles, &c—

Domestic Brown, " " " 4 Pale, " " " 4 1/2

Family, " " " 5 1/2 Extra, " " " 5 3/4

B. Mottled 6 Crown, " " " 6 1/2

Laundry, " " " 7 Canada Laundry, " " " 5 to 7

Candles, 6's and 8's, " " " 13 Molasses—

Demerara, per gal, 35 to 36 Cienfuegos, " " " 35 to 36

Trinidad, " " " 34 to 35 Sugars—

Porto Rico, ch. grey, " " " 8 Vac. Pan, duty paid, " " " 9 to 10

Yellow C, " " " 9 1/2 Extra C, " " " 10

Scotch refined, No. 20 Crushed, " " " 12 1/2

Granulated, " " " 10 1/2 Porto Rico, " " " 7

" fair, " " " 7 " choice, " " " 7 1/2

Cuba, dark, " " " 7 Country Produce—

Butter, in firkins, " " " 20 to 23 Butter, in rolls, " " " 20 to 22

Cheese, per lb, (dairy) 8 Cheese, " (factory) 11 to 12

Beef, " " " 6 to 12 Mutton, " " " 5 to 6

Lamb, " " " 15 Veal, " " " 7 to 9

Pork, " " " 7 to 8 Turkeys, " " " 15 to 17

Geese, each, " " " none Ducks, per pair, " " " none

Chickens, " " " 65 to 90 Partridges, " " " none

Potatoes, per bush, " " " 25 to 36 Turnips, per bush, " " " none

Carrots, " " " 60 to 70 Hay, per ton, " " " 8 1/4 to 15

Apples, " " " 2 00 to 2 50



**BOARD OF FOREIGN MISSIONS.**  
DIOCESE OF NOVA SCOTIA.  
President, - - - THE LORD BISHOP.  
Collections—Offerings earnestly asked.  
Funds Greatly Needed.

"Freely ye have received freely give."  
Treasurer—Wm. Gossip, Esq.,  
Granville St., Halifax  
Secretary—Rev. H. Wainwright,  
P. O. Box 494, Halifax.

**GEO. W. JONES,**  
Manufacturers' Agent,  
HALIFAX, N. S.  
DEALER IN PRINTERS' REQUISITES, NEW AND  
SECOND-HAND PRESSES,  
PRINTING AND WRAPPING PAPER &C.

**WELLAND CANAL.**  
Notice to Bridge-Builders.

SEALED TENDERS addressed to the undersigned  
(Secretary of Railways and Canals) and endorsed  
"Tenders for Bridges, Welland Canal," will be received  
in this office until the arrival of the Western Express  
on FRIDAY THE 16th DAY OF JUNE next, for  
the construction of swing and stationary bridges at  
various places on the line of the Welland Canal,  
where for highways are to be a combination of iron  
and wood, and those for railway purposes are to be  
all iron.  
Parties tendering are expected to have a practical  
knowledge of works of this class, and are  
requested to bear in mind that tenders will  
not be considered unless made strictly in accordance  
with the printed forms, and—in the case of items  
except those attached to the actual signatures, the  
nature of the occupation, and residences of each  
member of the same; and further an accepted tender  
which is not accompanied by a sum equal to \$250 for each bridge,  
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 con-  
tract—of which the sum sent in with the tender will  
be considered a part—to be deposited to the credit  
of the Receiver General within eight days after the  
date of the notice.  
Ninety per cent. only of the progress estimates  
will be paid until the completion of the work.  
This department does not, however, bind itself to  
accept the lowest or any tender.  
By Order,  
F. BRAUN,  
Secretary.

DEPT. OF RAILWAYS & CANALS,  
Ottawa, 20th March, 1880.

**WELLAND CANAL.**  
NOTICE TO CONTRACTORS.

THE construction of Lock Gates advertised to be  
let on the 31st of JUNE next, is unavoidably  
postponed to the following dates:  
Tuesday, the 22nd day of June next.  
Plans and specifications, &c., will be ready for ex-  
amination on and after  
Tuesday, the 8th day of June.  
By order,  
F. BRAUN,  
Secretary.

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

**WORCESTER'S**  
THE STANDARD.  
"The best English writers and the most particular  
American writers use WORCESTER as their author-  
ity."—New York Herald.  
"The best existing English Lexicon."—London  
Athenaeum.  
The standard text-book of the corre-  
spondent and reader.

**WORCESTER'S**  
POCKET DICTIONARY.  
Profusely Illustrated. With Valuable Tables and  
Rules. 310 pages. 24mo. Cloth. 53 cents.

For the School the Office, and the Count-  
ing-Room.  
**WORCESTER'S**  
COMPREHENSIVE DICTIONARY.  
Profusely Illustrated. With Valuable Appendices.  
608 pages. 12mo. Half Roan. \$1.75.

For the Family and the Library.  
**WORCESTER'S**  
QUARTO DICTIONARY.  
Fully Illustrated and Unabridged. 1854 pages.  
Library Sheep, Marbled Edges. \$10.00.

For sale by all Booksellers, or delivered free of ex-  
pense, on receipt of price, by the publishers,  
J. B. LIPPINCOTT & CO., Philadelphia.

**Rector Wanted.**  
Parish of Wilmot, Annapolis Co., N.S.  
The Rectorship of this Parish being now vacant,  
the Wardens will be glad to correspond with  
Clergymen desiring the position.  
JOHN W. JAMES, Lawrencectown,  
ROBT. D. MACDONALD, Wilmot,  
Churchwardens.

**SUMMER BOARD!**  
Parties desirous of obtaining board in the  
country for the summer months may be pleas-  
antly situated on College Hill, Wolfville, by  
applying at once to  
P. O. BOX 13,  
Wolfville, Kings Co.  
May 4th, 1880.

**CANADIAN PACIFIC RAILWAY**  
Tenders for Rolling Stock.

TENDERS are invited for furnishing the Roll-  
ing 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 Plungers.  
40 Hand Cars.  
THE WHOLE TO BE MANUFACTURED IN THE  
DOMINION OF CANADA and delivered on the Cana-  
dian 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.

**Army and Navy**  
**HAT STORE.**

**THOMAS & CO.**  
Hats, Caps and Furs, Umbrellas,  
Rubber Coats, Trunks, Valises,  
Satchels and Carpet Bags, Sleigh  
Robes, Horse Clothing, Gents' and  
Ladies' Fur Coats, and Mantles.

Civic and Military Fur Glove Manufacturers,  
**MASONIC OUTFITS**  
Always on hand.  
OWN SILK AND FUR HATS are from  
the Best Makers in England, viz: Christy,  
Woodrow, Bennett, Carrington, and Luck.  
\* \* \* To Clergymen, on all purchases we allow  
10 per cent. Please give us a call.

44 to 48 Barrington St.  
CORNER OF SACKVILLE.  
Boarding and Day School for  
Young Ladies.

Cambridge House,  
25 and 27 Tobin Street, Halifax, N. S.  
Principal, **MRS. DASHWOOD,**  
(Formerly Miss STUBBS, for Ten Years  
Principal of Rolleston House, Toronto,) assisted by  
**Dr. Dashwood, Two Resident Govern-  
esses, and a Complete Staff of  
Daily Visiting Masters.**  
Terms begin September 3rd,  
November 10th, February 9th, April  
20th.

**HIGHEST HONORS**  
**WORLD'S EXHIBITIONS**  
**MASON & HAMLIN CABINET ORGANS.**

**NEW AND BEAUTIFUL STYLES**  
Now ready, at Reduced Prices.  
ONE TO TWENTY-ONE STRIPS, \$54, \$66, \$78, \$90, \$102 to  
\$200 and upward. Before purchasing or hiring any organ,  
send for our latest ILLUSTRATED CATALOGUE,  
PRICE LIST, and CIRCULARS with useful information  
FOR PURCHASERS. Sent free. MASON & HAMLIN OR-  
GAN CO., BOSTON, NEW YORK or CHICAGO.

**BOOKS**  
**LATELY RECEIVED,**  
Hodge's Manuals for the People—Morning  
and Evening Prayer,  
Plain Teaching on Church Principles,  
The Church and the Bible in their relation  
to each other,  
Manual of Christian Doctrine for Confir-  
mation Candidates,  
Sacramental Teaching,  
Geikie's Life of Christ, one large 8vo. vol.,  
Farrar's Life of Christ,  
The Narrow Way,  
The approaching end of the age viewed in  
the Light of Prophecy and Science, by  
H. Gratian Gainwell,  
What is Confirmation? by the Most Reve-  
rend the Metropolitan of Canada,  
When the price is remitted, books are mailed  
free of charge.  
**J. & A. McMILLAN,**  
98 PRINCE WILLIAM STREET,  
ST. JOHN, N. B.

**PUTTNER'S EMULSION COD LIVER OIL,**  
With Iron, Hypophosphites of Lime, Soda and Pancreatic Juice, &c.  
Is acknowledged by the Highest Medical Authorities to be a most valuable combination.  
The unpleasant taste and smell is completely removed, and by the scientific process of the  
inventor, the Oil is partially digested before taken into the Stomach, and thus rendered  
more nutritious.  
For Consumption, Bronchitis, Asthma, Cough, Nervous Prostration, Mental  
Anxiety, Impoverished Blood, Anæmia, (due to the insufficiency of Iron in the  
Blood,) Wasting and Children's Diseases, it has no equal.  
CAUTION—See that you get PUTTNER'S EMULSION, and that the Inventor's signature is on  
each bottle, and do not be put off with other Makers, which are only imitations.  
For Sale by all Druggists and Dealers, at 50 cents per Bottle.  
P. S.—The Nutritive Value of each Bottle of Puttner's Emulsion exceeds ten times the same  
bulk of Pure Oil. Vide Puttner's Essay.

**BRYAN'S ELECTRIC BELT.**  
THE ONLY GENUINE.  
A SELF CURE WITHOUT MEDICINES  
A Marvellous Remedy  
Intelligently Applied.  
A POSITIVE CURE FOR  
Dyspepsia, Paralysis, Kidney Complaints, Impotency, Weakness, and  
Physical Prostration.  
It Gives New Life and Strength to the Waning Organism.  
READ THE TESTIMONY  
Dwight King, Esq., Albany, N. Y., says:—"I feel that it has saved my life." Geo. A. Preston, Esq.,  
Birmingham, says:—"It has stopped the principal trouble." Edw. Wilkins, Esq., Norwich, N. Y., says:  
"It acted soothingly, and removed the debility." Wm. F. Girchester, Union, N. Y., says:—"It made  
a new man of me." Miss M. J. Parker, Oswego, New York, says:—"It has done more for me than  
any other medicine, and carried me through another year, and I have gained eight pounds of flesh, and  
any one needing further information is requested to address the office of the  
H. M. MALOY, 147 E. 11th St., New York City.

**ARTHUR FORDHAM,**  
IMPORTER AND DEALER IN  
**LEATHER**  
AND  
**SHOE FINDINGS.**  
132 Upper Water Street,  
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195 HOLLIS STREET.

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**CHURCH HYMNS,**  
HYMNS, Ancient and Modern; Steps  
to the Altar, Earnest Communicant,  
Eucharistical and other Altar MANUALS  
in various bindings.  
**STATIONERY,**  
Of all descriptions.  
**SCHOOL BOOKS, SLATES.**  
Subscriptions received for all  
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mailed free on application.  
Latest Books, Newspapers  
and Periodicals always in stock.  
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**MENEELY & COMPANY,**  
Bell Founders, West Troy, N. Y.  
Fifty years established. CHURCH BELLS and  
CHIMES, ACADEMY, FACTORY BELLS, etc. Im-  
proved PATENT MOUNTINGS. Catalogues free.  
No agencies. 20-1y.

**Mail Contract.**

TENDERS, addressed to the Postmaster General,  
I will be received at Ottawa until Noon, on  
Friday, the 2nd July,  
for the conveyance of Her Majesty's Mails, six times  
per week each way, between  
Grandique Ferry, Arichat and  
West Arichat,  
under a proposed contract for four years, from the 1st  
October next.  
Conveyances to be made in vehicles drawn by not  
fewer than two horses.  
Printed notices containing further information as  
to conditions of proposed Contract may be seen, and  
blank forms of Tender may be obtained at the Post  
Office of Grandique Ferry, Arichat, and West Arichat,  
or at the office of the underscriber.  
CHARLES J. MACDONALD,  
Post Office Inspector.  
POST OFFICE INSPECTOR'S OFFICE,  
Halifax, 21st May, 1880.

**WANTED.**  
BY a Clergyman's daughter, a Situation as  
GOVERNESS to children under 12 years. Able  
to teach Music, Drawing, and Rudiments of French.  
Good Needlewoman, and could assist in housekeep-  
ing. Terms Moderate. Address C. S. W., care of  
REV. CANON BRIGSTOCKE, N. A.,  
St. John, N. B.

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

The object of this FEED is to prevent dis-  
ease, 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 neces-  
sary 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 con-  
dition, 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 feed.  
A measure, holding exact amount of one feed  
is enclosed in every bag.

**PRICES.**  
Bags containing 100 Feeds (25 lbs.,) \$2.00  
Bags containing 200 (50 lbs.,) \$4.00 Bags  
containing 400 Feeds (100 lbs.,) \$8.00.  
For Poultry, a specially prepared Feed  
put up in 2-1/2 lb. boxes, 25 cents.

Prepared only by **MARSDEN & CO.**  
698 Craig Street, Montreal.  
General Agent for Maritime  
Provinces—  
**GEO. FRASER,**  
28 Bedford Row,  
Halifax, N. S.

**THE BISHOP STRACHAN**  
**SCHOOL**  
FOR YOUNG LADIES.  
President, - - - The Lord Bishop of Toronto.  
This School offers a liberal education at a rate suf-  
ficient only to cover the necessary expenditure, the  
best teaching being secured in every department.  
The only extras are Music, Painting and Dancing  
while open to all, are the Languages (English, French  
and German) Mathematics, Natural Sciences,  
Drawing, Needlework, Callisthenics and Vocal Music  
in Class. Special attention is given to the English  
Language and Literature and English Composition.  
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 de-  
sire 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 con-  
scientious and Christian women.  
The Scholastic year is divided into four Terms of  
ten weeks each. Michaelmas Term begins SEPTEMBER  
1st, 1880. Christmas Term begins DECEMBER  
1st, 1880. Easter Term begins MARCH 1st,  
1881. Fees per Term, \$6 to \$12. Additional for boarders,  
\$45.  
Apply for admission or information to  
**MISS GRIER, Lady Principal,**  
Wykeham Hall, Toronto.

**W. & C. SILVER,**  
11 to 17 George St., cor. of Hollis,  
Are now showing a Stock of:  
**Carpets, Floor-Cloths,**  
**AND DRUGGETS,**  
Second to none in the Maritime Provinces.  
Hair Cloths, Cretonnes, REPS, DAMASKS,  
And Imitation Leather Cloths, in immense  
variety. A splendid assortment of  
**Rich Lace Curtains,**  
RUGS, Cornices, Stair Rods, &c.  
TABLE DAMASKS of all widths and qualities,  
FAMILY SHIRTINGS and SHEETINGS  
in all the favorite makes.  
One Case Rich Black SILKS from best makers  
**CLOTHING.**  
Entrance, 11 George St.  
500 Men's Suits, Well-made;  
250 Boys' do. Sound materials;  
40 dozen Fine Dress SHIRTS;  
Gloves, Braces, Handkerchiefs, Underwear, &c.  
Prices in every department the very  
LOWEST current in the city.

**MODERN & CORRECT STYLES**  
In Chalice, Paten,  
and WINE CRUETS,  
FOR HOLY COMMUNION.

**Electro-Plated Wares.**  
The Best Assortment and Value  
in the Market, at  
**M. S. BROWN & CO'S**  
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