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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. 1.—No. 52.

THURSDAY, APRIL 8, 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.

SOME MSS. discovered by a Benedictine monk, Paolino Manciani, in the Abbey of Subiaco, have been declared by Roman paleographers to be unpublished compositions of St. Thomas Aquinas.

It is expected that the annual sermon in behalf of the "Churchmen's Missionary Association for Seamen of the Port of Philadelphia" will be delivered by the Very Rev. Dean Howson, of Chester cathedral, England.

THE scheme for uniting by a canal the German Ocean and the Baltic has now so far matured that Herr Dalstrom, a Hamburg engineer, has been furnished with a concession to commence the preparatory operations.

THE *Church News* (St. Louis) says: "A clergyman of considerable experience has announced recently that for every dollar sent out by his parishioners to Church periodicals two dollars came back into his parish. There is abundant opportunity for some of our clergy to try this experiment."

THE *Rock*, now the property of a limited liability company, and much subdued in tone, is shortly to have a rival in the shape of the *Anchor*, which is to appear after Easter, and have a strong Protestant basis. The same editor and staff which were employed on the *Rock* have been secured for the *Anchor*.—*Nonconformist*.

SINCE the frightful famine began in Brazil, nearly three years ago, 200,000 persons have starved to death, and 300,000 have died of pestilence. The treasury of the Brazilian government is nearly exhausted in its efforts to mitigate the distress, and the people are looking forward with despair to a fourth season of drought.

THE St. Gothard tunnel, recently completed, is the longest in the world. It took seven years and five months to make it—a rapidity of execution never paralleled. The work on the Mont Cenis tunnel preceded only half as fast. The men labored night and day in terms of eight hours each; but so trying was the task that frequent holidays were necessary.

AT a recent visit of the King of Cambodia to the French Governor of Saigon, chess was played with living pieces. A space twenty yards square was marked out, surrounded by a railing and filled by bamboo sticks to form a chess-board. On the squares stood young men in distinctive costume, who shifted position according to orders, or, if captured, retired.

AN appeal is now being made to Churchmen in England for means to establish a cathedral at Lahore, to which a bishop has recently been appointed. At present the services of the Church in that city are held in a Mohammedan shrine dedicated to a murdered slave girl; and it is thought that, as even Mohammedans and Hindoos are offering funds to relieve the Church of England from the scandal of worshipping in an alien temple, English Churchmen may be inclined to respond to the appeal. The Maharajah of Cashmere has offered timber for the proposed new cathedral.

THE Bishop of Manchester, at a recent ordination service, said in St. Paul's time men were content to be experts in godliness, rather than in controversy; to be religious, rather than be theological. He confessed that it was impossible for him to become interested in many questions which were agitating the church. It made no difference to him what the color or shape of a vestment was, whether the bread administered in communion was leavened or unleavened, whether the wine in the chalice was mixed or unmixed. None of these things seemed to him to concern the weightier matters of the gospel.

THE returns from England show that the elections so far have gone against the Disraeli Government, and in all probability it will be defeated. It is thought in the next Parliament that the Home Rulers will hold the balance of power.

THE golden wedding of the Primate of New Zealand and Mrs. Harper was celebrated on December the 12th at Christ Church. The day began with a thanksgiving service and celebration of Holy Communion in the chapel of Christ's College, which was conducted throughout by the Ven. Archdeacon Harper and the Rev. Walter Harper, the two sons of the Primate who are in holy orders, assisted by a small surpliced choir of boys, of whom the majority were grandsons of the Primate. The venerable Bishop gathered round him on the occasion his family—wife, children, and grandchildren—be the number of seventy-nine, out of eighty-four living, nearly all of whom were present at the service. The Offertory was for the purchase of an alms-dish for the cathedral of the diocese, as a thank-offering in memory of the day. Afterwards, at Bishop's Court, the Primate and Mrs. Harper entertained a very large number of friends from all classes, who came to offer their congratulations. Among the various presents was a very handsome silver-gilt tea-service, presented to Mrs. Harper by 300 ladies of Canterbury. Several ministers of the Presbyterians and of other denominations took the opportunity of testifying by their presence and addresses to their appreciation of the life and work of the Bishop.

THE ORIGIN OF THE PRAYER-BOOK.

THE Book of Common Prayer was originally constructed with great care, out of the ancient Service Books of the Church of England. These Service Books—in their turn—gradually grew up out of Services which had been introduced into France and England by Apostolic Missionaries. The Romish Books of Prayer were not used in France and England until several hundred years later, and never in the Church of England, and it is an error to suppose that the Church of England is indebted to the Church of Rome, either for its public prayers, or for its original formation.—*Selected*.

GIVING, AN ACT OF LOVE.

THERE is a great cry about failing resources in the Church of Christ. Doubtless the lack of commercial prosperity is chargeable with a diminution of offerings to the cause of God. But, oh, for a similar spirit to that of the Macedonian Christians, whose deep poverty abounded to the riches of their liberality. Self-denial, the resources of the Church of Christ will be fully maintained, yea, and increased. How much could the Church of God afford to give to God's cause if intoxicants were dispensed with! Possibly some £20,000,000 (twenty millions) a year! Let us not plead "poverty" in excuse of lack of adequate contributions to the cause of the Lord, while we spend this sum on things that, in most cases, might be dispensed with, not only without harm, but with positive benefit to health and strength.

Ministers have to plead hard for money for their schools and parochial organizations; and, perhaps, plead almost in vain, while large sums are lavished on unnecessary indulgences. The "Word" is made to give way while the begging appeal is made: and even Christians become angry and speak reproachfully about "so many calls," when the fault is perhaps only their own. For love's sake let the money flow more freely into the Lord's treasury. Christians have it, in abundance, notwithstanding the "hard times." As, therefore, they have freely received, so let them freely give—for love's sake.—*Selected*.

AT the last meeting of the Church Missionary Society a letter was read from the Archbishop of Canterbury, informing the committee that a layman, who desired that his name should not be known, was prepared to give toward the endowment of a bishop's see in the north of China the sum of £10,000, invested in colonial government securities paying five per cent., on condition (1) that the selection of the bishop should rest with the Archbishop of Canterbury; (2) that all existing Church of England missions in the districts assigned to such see should be placed under the bishop's charge. The archbishop did not understand this proposal to have reference to Ningpo or Shanghai, but to regions further north.

ON Sunday 24th March, about five hundred and sixty candidates were confirmed in the parish church of St. Mary, Nowington, by the Bishop of Rochester. They were presented to the Bishop two at a time, and receiving the laying on of hands as they knelt on the chancel step. At the conclusion of the service his lordship, speaking to the clergy in the vestry, said that the arrangements for the ceremony were "perfect," and that, judging by the behaviour of the candidates, their preparation for it by the clergy must have been all that could be desired. Remarks were also made upon the reverent conduct of the congregation, numbering, probably, not less than 1,000. Although the service lasted for three hours and a quarter, perfect decorum prevailed.

THE CHRISTIAN FAITH TO BE DETERMINED BY HISTORY.

AS Christians, we are to believe something. What shall it be? Our own notions, or opinions, or prejudices? No. If Christians, we must believe the Christian Faith. Are we to weave this out of our own "inner consciousness"? Are we vainly to suppose that we shall be so infallibly guided as to the truth of the Scripture that we cannot err therein. Are we to let one man decide for us, or a hundred? Shall we abdicate reason and go against the facts of history, and humbly fall at the Pope's feet and accept whatever he may choose to say? Or, if we will not let one man decide for us, shall we let fifty or a hundred? In our opinion, there is but one safe course to pursue, and that is to listen to the testimony of history as to what the Christian Faith is, and ever has been; and thus, certainly knowing, receive it and live by it, and die by it.—*Selected*.

Foreign Missions.

INDIA.

BISHOPRIC OF CALCUTTA.—V.

"The prelate who succeeded Bishop Wilson had not only to take up the vast amount of work which that active brain had originated; the time at which he entered on his work was altogether unprecedented. The mutiny was quelled, but the country was not yet pacified; the rumblings of the strife were still to be heard in the North-West; the country had to be settled, the disaffected curbed, the conquered encouraged to subordination; the missions had to be re-established—in some instances to be built up again from the foundations, which were red with the blood of pastors and catechists who had been murdered at their posts. It was a wise choice which selected for a position of such unparalleled difficulty George Edward Lynch Cotton. He never sought the high office of Metropolitan of India; he was called to it, and so far as his own inclination went he shrank from it. On the morning of his consecration he spoke of the office that was to be entrusted to him as a "burthen," the laying down of which he could leave "cheerfully and confidently in God's hands." His intellectual powers were just those which fit a man to cope with the subtle

oriental mind, and his calmness of judgment and unvarying sense of what was equitable led him always to accord to an opponent's position a careful and painstaking consideration." (Tucker).

Bishop Cotton was consecrated on Ascension Day, 1858, and preached his last sermon in England in St. Augustine's College Chapel; in November of the same year he was installed in his Cathedral at Calcutta. His primary charge was delivered in 1859. That same year he made a visitation tour in the North-west provinces. We give the following sadly interesting extract from one of his letters: "All traces have vanished of the house (in Cawnpore) in which the massacre took place; but in a wide expanse, with a few palm trees and two European houses near, is the well into which the bodies of the murdered English, men, women and children, were cast. The mouth of the well is completely bricked up about a foot from the ground, surrounded by a wooden fence. On one side is the well-known cross put up by the men of the 32nd under Moore's auspices; on the other a plain horizontal grave-stone, with a cross carved upon it and two texts from Joel—"Spare Thy people O Lord," and "Wherefore should they say among the heathen, where is their God?" This was put up by a non-commissioned officer of the Bengal Artillery to the women and children belonging to his corps. On the upright cross, to the memory of those belonging to the 32nd, the motto is "I believe in the Resurrection of the dead." Surely these are among the most melancholy memorials in the world. I saw the barrack which was occupied till the mutineers set fire to it, and the well in which the dead were buried secretly at night by parties who stole out at the peril of their lives to perform the last rites to their comrades. In desolation it surpasses any station which we have yet seen; even the residents dislike the place as if the curse of Nana Sahib still blighted it."

Year by year as Bishop Cotton's views enlarged, his experience of his work was deepened and his energy was more and more fruitful in results. His activity was very great. Every cold season was devoted to the labour of visitation. In 1860 he was in the Punjab. In 1862, at Benares. In 1863 he started on a metropolitan visitation of Madras and Bombay. Whilst at Goa he visited Xavier's tomb, and writes: "I confess, however, that while he deserves the title of Apostle of India for his energy, self-sacrifice and piety, I consider his whole method thoroughly wrong; its results in India and Ceylon most deplorable; and that the aspect of native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed. The one bright example of a flourishing and industrious settlement of native Roman Catholics is at Bettin, near Nepal, and with it neither Xavier nor the priests of Goa had anything to do." It was on this same visitation that he wrote from Tinnovely: "We have just finished a fortnight's most interesting visitation of the Tinnovely Missions. I assure you that I have been deeply impressed with the thorough-going character of the whole business, and I entreat you never to believe any insinuations against missionary work in India, or to scruple to plead or allow to be pleaded the cause of the S. P. G. or the C. M. S." (Letter to Canon Farrar).

The affairs of the Calcutta University received from Bishop Cotton much attention. He also delighted in receiving at his residence educated Hindus for discussions on controverted subjects, theological or otherwise. But the distinguishing mark of his episcopate was the great effort which he made to place Anglo-Indian education on a sound religious basis. His plans are best described in his own words written to the S. P. G. in 1866: "I forward an address on the education of East Indians and Europeans

of the middle class, in the hope that some members of the Society may be disposed to aid the all-important object of providing schools for Christian children in this country. Their number is continually increasing with the increase of commercial enterprise and prosperity. Railways, tea and coffee plantations, canals, all bring Englishmen to the country; and as a great number of these cannot afford to send their children home, it is the duty of the Church to provide for them endowed grammar schools, as was done long ago for their ancestors in England. The vast range of the Himalayas affords opportunities of training these children in a healthy climate. The State recognizes the importance of the work by doubling from the public revenue all the sums which I can collect privately. This work has a clear connexion with missionary labour, as nothing can be as adverse to the progress of Christianity as the sight of those who profess it, growing up in ignorance and ungodliness." The Bishop finally succeeded in carrying out his design for a seminary. An institution for the education of Anglo-Indians was founded at Simla, and this school has ever since borne Bishop Cotton's name.

He was now in the eighth year of his episcopate. His statesmanlike administration had not only restored, but had also extended the missions which had once existed, and many new fields of work had been opened. But in God's mysterious Providence he was taken away from his useful labours when his great intellect was still in full vigour, and his physical strength unabated; at a time, too, when his wide experience and intimate acquaintance with the condition and requirements of the Eastern mind rendered his presence inexpressibly valuable. In August, 1866, the Bishop left Calcutta for Aissani to visit the tea-planters who were living pretty much out of religious privileges and the missions of the S. P. G. in that province. On Oct. 3, when the tour was nearly ended, and some of the party had already returned to Calcutta by train, the Bishop halted at Keoshtea and consecrated the cemetery, telling his hearers that such consecrations were "for the benefit of the living, not of the dead; that departed souls suffered no injury if their bodies were left in a desert place, or on a field of battle, or in any other way, were unable to obtain the rites of burial." When the service was over (it was Saturday evening, Oct. 6th, 1866) he hurried to the Governor's yacht, which lay at anchor in the Goria river the short tropical twilight had deepened into night. He stepped on a narrow plank which led from the shore to the vessel, a splash was heard and he was seen no more. The rapid Indian river swept him away, and all efforts to recover his body were in vain.

In closing we give an extract from a famous charge of Bishop Cotton's in Nov. 1863. Its delivery occupied four hours. The subject of the extract is the Athanasian Creed: "The errors rebuked in the Athanasian Creed result from tendencies common to the human mind everywhere, and especially prevalent in this country. It especially censures four errors—the heresy of Arius, of Sabellius, of Nestorius, of Apollinarius. Those four tendencies correspond to four forms of error which are in full activity among us here. Now, if we remember, that all these heresies sprang from tendencies which have given birth to separate religions of widely-extended influence, in the midst of which we in India are living, we may surely pause before we expunge from the records of our Church an ancient protest against the application of these tendencies to Christianity, since whenever the educated classes of this country generally embrace the Gospel there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy."

PSALM LXXIV: 1.

Dear Sirs,—We have come the cross-roads of our lives and know not which way to turn—to the right hand or the left. Therefore, we most earnestly beseech all God-fearing, Christian people, who may see this heart-felt appeal, to remember us before the Throne of the Most High God, and that right early, lest it be too late.

My God, my Father's God, have mercy on us!

Ontario, March 26th.

News from the Home Field.

DIOCESAN SYNOD OF NOVA SCOTIA.

SESSION OF 1880.

The following business will engage the attention of the Synod:—

Passed for Confirmation.

Clause 10, Canon of Discipline, p. 53, Journal 14th Session.

In the absence of Rev. J. P. Sheraton, Resolution No. 2 was moved by Rev. G. W. Hodgson, seconded by Rev. J. J. Ritchie, and the whole Clause X., amended as follows, was passed for confirmation at the next Session of the Synod:—“Advocates shall be allowed on both sides at the pleasure of the parties, provided they are Clergymen of the Church of England, or Laymen who declare themselves to be members of the said Church, and to belong to no other Communion.”

Motions Deferred.

I. By Rev. J. Norwood, relating to Pew system, p. 53, Journal 1878.

Mr. McCully moved, in behalf of Rev. J. Norwood, that Resolution No. 3, (Page 69, Journal), relating to the Pew system, be deferred to another Session of the Synod. Passed.

II. By Hon. A. M. Cochran, relating to higher education of clergy, p. 54, Journal 1878.

Notice of motion was given by Hon. A. M. Cochran—

Whereas, the circumstances of the present day are such as to require a trained and educated ministry, and

Whereas, the great demand for men to serve in the Ministry is a strong inducement to admit men without due preparation; therefore

Resolved, That while this Synod has no wish in any way to interfere with the discretion of the Bishop in conferring Holy Orders, it expresses its firm conviction that the interests of the Church will be best served by maintaining a high standard of education for the ministry, and further that it is very desirable that all candidates should pass through a college course before presenting themselves for ordination.

III. By Rev. D. C. Moore, relating to mode of appointment to Parishes, p. 42, 59, Journal 1878.

Notice of motion was given by Rev. D. C. Moore:—“That a Committee be appointed to consider what is the best mode of appointment to parishes, with a view of consultation with the Synods of other Dioceses, so as to bring about, if possible, a uniform system in all the Dioceses of this Ecclesiastical Province.”

Rev. D. C. Moore's notice of motion was at his desire deferred to the next session of the Synod.

IV. By Rev. G. W. Hodgson, relating to Evening Session of Synod, p. 65 Journal 1878.

At half-past ten, Rev. G. W. Hodgson moved his resolution with reference to the Evening Session of the Synod.

On motion, it was resolved in amendment—“That the discussion of the Resolution be postponed till next Session of the Synod.”

V. By Rev. G. W. Hodgson, relative to Amendment of Canon of Discipline for the Clergy. P. 65 Journal 1878.

Rev. G. W. Hodgson gave notice of motion to amend Regulations for the Discipline of the Clergy, defining the Bishop's position in any suit against the Clergy as follows:—“If the Bishop himself be promoter of the suit, then the Court shall consist of Assessors appointed as before directed, and of some Bishop of the Province appointed for that purpose by the Bishop of the Diocese.”

VI. By Rev. P. J. Filleul, relative to assessment of parishes. P. 66 Journal of 1878.

Rev. P. J. Filleul moved his notice of motion, relative to the assessment of Parishes for the expenses of the Provincial Synod.

It was moved in amendment by Rev. Dr. Bowman—“That the assessment be

made every year, instead of every second year.”

On motion, the consideration of the question was postponed till next Session.

VII. By Rev. Dr. Nichols, relative to Canon of Discipline of the Laity. P. 66, Journal of 1878.

Notice of motion was given by Rev. Dr. Nichols, relating to the Canon of Discipline of the Laity.

Notice of motion by Rev. Dr. Nichols relative to the Canon of Discipline of the Laity, was, by him, deferred to the next Session of Synod.

Business referred to Committees. To the Executive Committee—To prepare an outline of rights and duties of Rectors, etc. Page 53.

The Registrar of the Diocese to whom Returns are to be made is C. B. Bullock, Esq., Granville Street, Halifax.

DIocese OF NOVA SCOTIA.

WINDSOR.—The Church in this parish is entirely self-sustaining. We have the high honor of being the first parish in the Diocese thrown upon its own resources, and well have the parishioners responded to the calls made upon them. The expenses of carrying on and maintaining the services of the Church, relieving the poor, and supplying the stipend of the incumbent, were necessarily heavy. They have been all met and provided for by the voluntary contributions of the parishioners, and that, too, without diminishing but rather increasing their offerings to all other Church objects.

Mrs. Maynard, with the members of her Bible Class have been enabled by their efforts and their appeals to the parishioners for the five years last past, to send each year seventy five dollars for the support and education of an Indian boy, at the Shingwauk Home, Algoma, or a total of \$375.00.—Windsor parish Church Work.

SYDNEY MINES AND NORTH SYDNEY.—The clergyman of this Mission was able to have service on Wednesday evening and Friday morning during Lenten Season at Trinity Church, Sydney Mines, and, during the last three weeks, on Friday evening at St. John's Church, North Sydney, (this church being previously closed on account of the small-pox panic).

Easter Sunday there was Divine Service with the Celebration of the Holy Communion in Trinity Church at half-past 9 o'clock, a. m. Twenty-nine persons received, I believe the largest number for some years.

At St. John's Church there was also Divine Service, with celebration of the Holy Communion, at a quarter past 11 o'clock. Seventeen persons received. We had our evening service at Sydney Mines.

The usual Parish Meeting took place Easter Monday, at which the financial and other matters were examined and found to be in a satisfactory condition. Officers were appointed for the ensuing year; also representatives for the Diocesan Synod.

Another meeting was held Tuesday evening at St. John's Church, when the very kind offer made by certain members who had assumed the debt upon the church, viz: to cancel the balance due, providing the other members pay for the bell, was gladly accepted, and measures taken towards doing the same.

It is, therefore, quite safe to state that the new church will, in a few weeks, be free from all liabilities, and that when the Bishop visits us this summer His Lordship will find the promise made by the people fulfilled.

HALIFAX.—Easter decorations were to be seen in nearly all the Churches, and the services were particularly hearty and joyous. The congregations were large, and the number of communicants (within the octave) considerably over that of last year.

St. George.—This parish has at last, we are glad to learn, “fallen into line,” and its representatives, in July next, will take their place in the Council of the Church. We also understand that it has been decided to discontinue the use of the black gown, (that badge of popery), in the services of the Church.

St. Luke's.—Being most anxious to see the affairs of this important parish placed on a sound financial basis, we have refrained from criticizing the latest change in its system of obtaining the offerings of the people. However, now that many have given in their adhesion to the plan

(not to the principle) in order to carry on the work of the Church, let us hope that at no distant day not only in theory but in practice the Scriptural system of FREE SEATS will have been adopted. Meanwhile, we may be allowed respectfully to suggest to the pewholders the importance of generally adopting the present plan.

HALIFAX.—The Chaplain of Saint Andrew's Waterside Church Mission acknowledges with thanks the receipt of a bundle of magazines from “A Sailor's Friend,” Liverpool, N. S. He would be glad to receive more of the same kind from Liverpool and other places.

BADDECK, C. B.—The Church people at New Haven have presented Rev. S. Gibbons with the frame of a house. The Churchwardens of St. Andrew's are Messrs. Abraham Hayman and Thos. Williams. A Chancel is to be built on the Church as soon as spring opens, as the building is too small for the number of attendants in summer. The people of Little Baddeck have again shown their practical sympathy with their Missionary by the presentation of another money offering. The Easter Day Services were well attended, and \$5.81 were given for the Superannuation Fund. On Easter Monday the annual meeting was held, when the Churchwardens of St. John's were chosen, and arrangements made for a Graveyard—the site of which has been generously given by the Warden, William Jones, Esq., who also, some 20 years ago, gave the site upon which the present Church stands. May the kindly sympathetic feelings which exist between Missionary and people in this Mission always remain so. S. G. A. McKoen, Esq., M. D., and Mr. George H. Davis, of Halifax, were chosen as Representatives of this Mission at the Synod.

PICTOU.—The annual Easter meeting for transaction of business of this Parish was held on Monday evening, 29th March, inst. The Rector, Rev. John Edgecumbe in the chair. After prayers the report of churchwardens for past year was read, showing the financial matters to be in a healthy state. The question of abolishing pew rents was discussed and it was determined to give the system of voluntary contributions by envelopes a trial this year. The new Church building committee presented their report. The erection has progressed favorably, the exterior with the exception of doors and the painting of the main body of church being all completed. The report shows that the church will when the exterior is finally completed (with exception of painting) have cost \$4,500.00, of which sum about \$1,069.00 will have to be met during ensuing summer, sufficient to partly pay this is already subscribed, the balance will it is hoped be forthcoming in due time—and if the congregation is enabled to discharge this amount the interior will be at once proceeded with. Robert Hockin and George J. Campbell Esquires were elected Church Wardens for this year. Our services on Easter, were largely attended, and the Rector preached appropriate and impressive sermons, in the morning from St. Mark xvi. 6 and in the evening, St. Mark xvi. 3. The Easter anthem, The Lord is risen indeed, hallelujah! etc., nicely rendered by the choir was a feature of the service. The progress made in this Parish during the past year is very encouraging, the untiring efforts and Evangelical teaching of the Rector resulting in the promotion of zeal and harmony among the parishioners, which should and we believe does, cause the hearts of our Church people to rejoice and thank the Giver of all good for the large measure of happiness, prosperity and unanimity he has been pleased to bestow upon them.

ALBION MINES.—Easter services well attended. The floral crop of vases of geraniums and callas lovely, as also the font decorations. 40 communicants.

Churchwardens—James Hudson, Geo. Carritt. Delegates to Synod—H. S. Poole, J. Whitman. Substitute Delegates—A. O. Pritchard, Dr. C. Crane.

The Lenten and Holy Week services have been fairly attended, notwithstanding the weather. On Good Friday congregations assembled at Christ Church, at New Glasgow, and at Westville, though on that day one of the most unpleasant snowstorms of the season fell. Above \$90 was offered on Good Friday for the Chancel Fund.

SOUTH-EAST PASSAGE, HALIFAX Co.—Easter Sunday Services, owing to the bad weather, not so full as usual. Communicants numbered over 30. Parish meeting Easter Monday largely attended, and resident delegates appointed to Synod.

HALFWAY COVE, GUYSBORO' Co.—Had very interesting services here on Wednesday evenings throughout Lent. Numbers had to go away for want of seats. The work of the church is making good progress in this Mission generally.

GRANVILLE.—During Lent special services were held on Wednesday and Friday evenings in the Parish Church and at the Ferry. A course of meditations being read upon the sufferings of our Lord: and the Litany of the Passion sung kneeling. On Maundy Thursday a heavy snow-storm set in which completely blocked the roads, and prevented many from attending Church on Good Friday. In order to reach the Parish Church, the Rector started off to walk and found the road only broken for about one-third of the distance, so he had to take to the fields and marshes. He was rewarded however by an earnest and attentive congregation, although smaller than it would have been had the roads been broken. The full service, known as the “Three hours of agony,” was conducted, but spread over a little less time. This solemn and impressive service is always much appreciated in the Parish Church. On Easter Day there was a celebration of the Holy Communion in the Church at the Ferry at 9 o'clock. The violet altar frontal, &c., used during Lent, having given place to white and gold, and the general appearance of the Church being appropriate. Full morning service was held, and Holy Communion celebrated in the Parish Church at 11 o'clock. The musical part of the service was remarkably good, and the organist, Mr. LeBaron Mills, deserves the highest commendation for the care and interest he takes in training the choir. Evensong was said in the Ferry Church at 7.30. Two handsome carved alms dishes, kindly presented to the Parish Church by the Rev. Canon Walker, of Hampden, N. B., were used for the first time on Easter Day.

DIocese OF FREDERICTON.

EASTER AMONG THE CHURCHES.—Press of matter will only allow us to give a few notes for each point. Our advices show us that Easter was celebrated with more than usual rejoicing. The services seem to have been well attended, and the number of communicants large.

St. JOHN.—Trinity School-room was most effectively and beautifully decorated. St. Paul's had elaborate decorations around the Chancel and Font in exquisite taste. Three services were held. In St. Luke's the evening service was for the children. Easter texts were recited, and Easter Carols sung. St. John's Church had three services, one of them for the children. In St. Mary's Church there was a Carol Service for the children, and the usual Easter Services. In St. James' Church, Rev. W. Armstrong preached Easter sermons to good congregations. In Carleton, St. George's Church was simply and tastefully decorated, and at St. Jude's the day was becomingly marked. St. Luke's Church was the recipient of an Easter gift of a Pulpit and Reading Desk from Edward Sears, Esq., as a memorial to the late Rev. Canon Harrison.

We give the corporations elected in the City Churches on Easter Monday. In Trinity and St. Luke's Churches, not being completed, the old officers remain.

St. JOHN.—St. John's Church.—Wardens—James R. Ruel, Thos. W. Daniel. Vestrymen—Wm. M. Jarvis, Jonas Howe, Geo. F. Smith, S. deForest, L. R. Harrison, James F. Robertson, M. F. Manks, Dr. J. C. Hatheway, Charles Masters J. E. Puddington, Thos. S. Adams, W. K. Crawford. Delegates to Synod.—Wm. M. Jarvis, T. W. Daniel; substitutes, Jeremiah Travis, C. F. Kinnear.

PORTLAND.—St. Paul's Church.—Church Wardens—W. C. Drury, T. B. Robinson. Vestrymen—Geo. A. Schofield, Dr. Barker, S. Schofield, R. P. Starr, A. Mills, F. T. Stephens, A. Shives, T. R. Jones, J. Harrison, A. Daniel, G. S. Smith, W. H. Thorne. Delegates to Synod—Geo. A. Schofield,

T. B. Robinson. Delegates to Diocesan Church Society—R. P. Starr, Arthur Daniel.

PORTLAND.—St. James Church.—Church Wardens—R. W. Crookshank, John Holden. Vestrymen—E. Willis, Capt. Betts, O. V. Troop, Walter Lamb, W. Kee, Col. Cunard, T. W. Seeds, L. D. Milledge, J. R. Armstrong, Alex. Reed, R. B. Emerson, G. L. Robinson. Vestry Clerk—G. L. Robinson.—Delegates to Synod—R. W. Crookshank, E. Willis.—Delegates to D. C. S.—W. H. Hatheway, J. R. Armstrong.

CARLETON.—St. Jude's Church.—Wardens—Samuel D. Berton, Edwin J. Wetmore.—Vestrymen—Chas. Pidgeon, S. L. Brittain, Robert Brittain, Thos. Johnston, Samuel Carrell, Fred. R. Linde, Stephen Purdy, Geo. F. Harding, John Durant, James Carleton, A. H. DeMill, James Wetmore.—Delegates to Diocesan Synod.—Edwin J. Wetmore, Alfred H. DeMill.—Substitutes—Samuel Carrell, Jas. Wetmore.

CARLETON.—St. George's Church.—Churchwardens—Tertullus Ketchum, Isaac C. Perkins.—Vestrymen—John S. Craft, Uriah Drake, W. C. Cornfield, H. Moian, G. T. Mosher, Edward Holder, D. B. Lord, A. Rankin Bedell, James Irvine. Delegates to Synod—A. Rankin Bedell, T. Ketchum, Substitutes, Isaac C. Perkins, John S. Craft.

FREDERICTON.—St. Ann's Church.—In the morning a Carol was sung by the children at the Cathedral, and the music was particularly good. The following officers were elected for the Parish Church: Wardens—Chief Justice Allen and George J. Bliss.—Vestrymen—H. B. Rainsford, Jr., John Richards, J. A. McCallum, W. H. Quinn, Edward Brown and E. L. Wetmore.—Vestry Clerk—E. L. Wetmore.—Audit Committee—Messrs. Richards and McCallum. Miss Black was appointed organist.

SUSSEX.—Col. Beer and Nelson Arnold Esq. have been re-elected Wardens. Miss Ada McLeod organist of Trinity Church was presented with a purse of money on the occasion of her leaving for St. Margaret's Hall, Halifax, with a request that she would again take charge of the organ on her return.

ROTHESAY.—Trinity Church.—Wardens—R. T. Clinch, Chas. Prince. Vestrymen—L. J. Almon, S. S. Hall, J. D. M. Keator, J. L. Flewelling, J. W. Robinson, A. C. Fairweather, T. W. Saunders, S. J. Prince, J. H. Dixon, Jas. Henderson, A. H. Langstroth, A. O. Otty.—Delegates to Synod—C. H. Fairweather, R. T. Clinch.—Substitutes—J. D. M. Keator, L. J. Almon.—Delegates to Diocesan Church Society—Charles Prince, J. D. M. Keator.—Vestry Clerk—C. H. Fairweather.

NORTON.—Christ Church.—Church Wardens—C. B. S. Raymond and Charles Dixon.—Vestrymen—Capt. Robert Baxter, George Raymond, T. H. Z. Wetmore O. A. Wetmore, Nerton Wetmore, George Dixon, John M. Raymond, Gilbert Dixon, Edwin Fairweather, J. E. Fairweather, Henry Dixon, and James Hendricks. Delegates to Synod—J. M. Raymond and J. E. Fairweather; substitutes, Capt. Robert Baxter, and George Raymond.—Vestry Clerk—I. B. S. Raymond.

St. STEPHEN.—Christ Church.—Wardens—D. Browne, N. T. Greathead. Vestrymen—Wm. Raine, C. N. Vroom, James McCullough, John Waller, Robert Law, William Finkle, jr., E. G. Vroom, W. F. Vroom, Jos. Bell, Wm. Cotter, Thos Hutchinson, Thos. Smith.—Delegates to Synod and D. C. S.—D. Brown, N. T. Greathead; substitute, W. F. Vroom.

St. STEPHEN.—Trinity Church.—Wardens—R. Watson, John Grimmer.—Vestrymen—T. J. Smith, Henry Graham, L. A. Mills, John Smith, L. Markee.—Vestry Clerk—L. A. Mills.—Delegates to Synod—N. Marks, Henry Webber substitutes, R. Watson, J. Cassidy.

BATHURST.—St. George's Church.—Wardens—Theophilus DesBrisay and Dr. W. P. Bishop. Vestrymen—Henry W. Baldwin, John E. O'Brien, William Milleck, William Hinton, William Ellis, Thomas Miller, Sheriff Vail, C. H. Mann, Henry Bishop, John T. Carter, Fred. S. Hilyard, and Chas. Gosnell.—Vestry

Clerk—W. J. O'Brien.—Delegates to Synod—Theophilus DesBrisay and Sheriff Vail.

MONROE.—On Easter Monday, a harmonious meeting, and an increase reported in communicants, contributions, families and S. School, \$176.38 have been paid off of the floating debt—leaving \$165.45 still due. The following officers were elected.—Wardens—Hon. Judge Botsford and Mr. W. C. Paver. Festrymen—Messrs. Thomas Foot, W. D. Martin, Wm. Stevens, T. A. McLean, G. C. Peters, A. A. Rankin, R. C. Hoyt, W. R. McFarlan, T. F. Woodman, R. A. Borden, Chipman A. Steeves and N. L. Wetmore.—Delegates to Synod—Messrs. Thomas Foot and G. C. Peters; substitutes, Judge Botsford and R. C. Hoyt.

DORCHESTER.—E. B. Chandler and S. G. Gilbert Esq. elected delegates to the Synod. Hon. D. L. Haington, substitute.

DIocese OF NEWFOUNDLAND.

BRIGES.—The Rev. J. Holland Taylor, Missionary at Brigus, in the diocese of Newfoundland, proposed to enlarge his church at Burnhead, so as to give 100 additional sittings. The addition to the building would be of wood, and would cost \$700 towards which the people had themselves contributed \$225, and would add voluntary labour of the value of \$100. They are all fisher-people and very poor, their wages not averaging more than \$125 a year. Application for a grant in aid of the work was made on one of the usual forms signed by the Bishop.

The Standing Committee recommended a grant of \$125, on the usual conditions.—S. P. G. Report.

DIocese OF ALGOMA.

The Rev. William Compton applied, on the Society's usual forms, for grants towards the building of wooden churches at Seguin Falls and Dufferin, in the district of Parry Sound, in which he was travelling clergyman. That at Seguin Falls would be for 50 or 60 people, and would cost \$150 (£30). The people are very poor, engaged in clearing the bush, and have only been able to give \$40 (£8.), the lumber for the shell, and the labour. There is a good opening for a Sunday school.

At Dufferin, a church is wanted for 200, which would cost \$300 (£60). Only \$25 are in hand; but the people, who here also are poor settlers, have drawn and sawn the lumber, and have promised to put up the shell.

The Bishop described Mr. Compton as one of his most zealous and hard-working clergymen, and thoroughly deserving encouragement. He recommended the cases for grants of 10£ each.

A grant of £10, on the usual conditions for each of these churches, was recommended by the Standing Committee, and voted.—S. P. G. Report.

OUR LONDON LETTER.

(From our own Correspondent.)

I was sorry not to be able to get my usual letter off last week, but even newspaper correspondents are not exempt from the disorders that flesh is heir to; but there is less cause for regret, as there is little news that would be interesting to your readers. The prevailing topic, and one before which every thing else sinks into insignificance, is the dissolution of Parliament. Almost all the newspapers now knew that the Ministers had made up their minds to dissolve at Easter. The announcement did not take them by surprise at all! They were in the secret. I do not mind confessing that I was not; and I can give you a very good reason why I was not. There was no secret. The Ministers began the Session, intending to go through with it—to make it a real working Session, and the resolution to dissolve was taken only two or three days before the announcement was made in the House of Commons.

Among the reasons assigned for this sudden move, are the complication of European politics, and Mr. Cross' blunder in the matter of the London Waterworks Bill. I do not say these were the motives of the Ministry. You may take the Prime Minister's own official explanation as the real reason; but I can quite believe that these things had some weight with them, and that they were in the mind of the Chancellor of the Exchequer, when a week ago he walked into St. Stephen's, and in a very thin house announced the

dissolution, and the reasons why the Ministers had determined that the writs should be out by Easter. The Opposition had not the remotest idea of what was in the wind when Sir Stafford Northcote began, and, indeed, most of the seats on the front benches were vacant. Lord Hartington was hunting with Sir N. Rothschild's stag hounds. Gladstone was not to be seen. Bright was smoking a cigar. Lowe was chatting in the Library. Sir William Harcourt was, it is said, fast asleep in the Coffee room. Forster, alone of all the Opposition Leaders, was in the House, and it was a study to watch his face lengthening and darkening as the Chancellor of the Exchequer developed his explanation till the announcement itself came, and then a feeling of dismay apparently ran through the whole of the Opposition ranks. They were confounded by the suddenness and completeness of the move. But the instant the speech was over there was a general rush into the Lobby and to the Telegraph Office. The scene ought to have been sketched. All the members shouting for telegraphic forms; all scrambling for lists of form paper, and then pushing, shilling in hand, to get their messages sent off to their constituents. M. P's. were all over the Lobby with pens and pencils writing upon all sorts of improvised desks, upon the walls, upon bits of shelves and upon the crowns of their hats. The only unoccupied person present was Mountagu Corry, and his dapper form was to be seen everywhere, strolling about with his hands in his pockets, with a smile upon his face, taking in everything, to report to the Prime Minister an hour afterwards.

The education returns for the year 1879 have just been issued, and they furnish some important statistics that are calculated to afford great satisfaction to Churchmen and the supporters of schools in which religious teaching is an important element as compared with those in which the instruction imparted is, as nearly as possible, of a secular character. The primary and main object in establishing board schools, was, it will be allowed, not so much a desire to do good by educating the children of the masses, as to withdraw them from the hands of the supporters of the Church, who had, before the passing of the Education Act, borne the chief pecuniary burden of educating the children of the poor. It was predicted by many that the Education Act would sooner or later accomplish this end, for it appeared probable that schools kept at a lavish rate of expenditure from the purses of rate-payers must be able eventually to crush those supported by voluntary contributions. The returns, however, just issued, show that this is very far from being the case, for the Church Schools compare more than favorably with the rate-supported schools, and are still making their way. The safest criterion of the efficiency and numerical increase of a school is furnished by the proportion of public money earned by it as compared with other schools. From the returns, it will be seen that the total amount earned by the Church schools doubles that of their rate-supported competitors. Churchmen have every reason to be proud of their schools, and their successful efforts to hold their own against a crushing and unfair competition will, no doubt, inspire them to greater exertion to uphold a system of education in which religious teaching will form an important element.

A certain class of Churchmen and Dissenters are falling upon one another's necks in effusive rejoicings because the first Sunday School was opened just one hundred years ago. The idea of instructing children in religious truths did not originate with Robert Raikes, but with the Church which, for centuries before, ordered that in every parish the children should be assembled in church for the purpose of being taught the Church Catechism, and all other things which a christian ought to know and believe for his soul's health. Robert Raikes lived in a cold age, and the church's neglect gave him an opportunity which he had the grace to use. When people go into ecstasies over this approaching centenary, and leading Churchmen and Dissenters are planning how they may unite to make the most of the occasion, we cannot help asking whether they are not a little overdoing it?

It must not be forgotten that the Liberation Society points to the Sunday School as one of the most effective organizations which Dissenters possess for sowing the seeds of public prejudice against the Church.

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

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

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

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RETROSPECTIVE AND PROSPECTIVE.

We think no one will be inclined to deny us the pleasure of a little harmless boasting now that we stand upon the threshold of a new year in the history of our paper, and survey what has proved the most successful of any effort heretofore attempted in the way of furnishing the Church of the Maritime Provinces with a Church paper, at a price far below what had hitherto been known.

Twelve months ago we started the CHURCH GUARDIAN, surrounded with more than common obstacles, and under peculiar difficulties, and with the prediction even of our best friends, that the venture would prove a disastrous failure.

Having previously had considerable experience in newspaper work, and having met with a very large measure of success with our little monthly, CHURCH WORK, when the predictions had been equally discouraging, we were not unwilling to assume the risk; especially as we felt that the Church needed such a publication, and that if only we knew how to edit it, a sound, fair, lively weekly would ultimately command the confidence, and win the favor of our brethren of both the Clergy and Laity.

In all this we have not been disappointed. Our circulation has risen from nothing until it now exceeds in bona fide subscribers that of any Church paper in Canada, and of any religious paper in the Maritime Provinces; and it is steadily increasing at the rate of between sixty and one hundred a week.

While we must admit that there is room for improvement in some particulars, yet we believe that we have fully established our claim to be both independent and outspoken, as well as fair and aggressive, and have become, to some extent, a necessity to the Church in the Lower Provinces.

For all our success, and for all the kind words and hearty efforts of others, we feel truly thankful to God and our fellow Churchmen.

For the future we trust that we shall be able still further to improve the paper; and as the managing editor intends to devote all his time and energies to the work, it is hoped that increased satisfaction will be given our readers, and that our list of subscribers may yet more largely expand.

We are informed by authority that the Bishop of Algoma has signed the petition against the proposed change in the Marriage Laws. The Lord Bishop of Huron has sent a petition of his own, he having failed on account of absence from home, to receive the Metropolitan's letter in time to sign the petition with the others.

THE PRIESTHOOD OF THE CHRISTIAN MINISTRY.

Our correspondent "E," asks us if we have a "Priesthood" in the Church of England. This question is an important one, and of interest to our readers. The limits of our article will preclude anything but a brief reply; but we shall try to show in what sense we can say there is a Priesthood, truer than that of the Law, and with a better offering. And before beginning, in sorrowful indignation we say that of the many errors that Rome has to answer for, none is more painful than her perversion of Scripture on this very point. It has confused people's minds, and led them to misconceive the truth of God, for fear of falling into dangerous errors.

We start with the following statements. 1. There has been only one Priest, strictly speaking, since the foundation of the world—our Lord Jesus Christ. His Priesthood is unchangeable, and untransmitted. 2. There has only been one true Sacrifice, offered once for all on the altar of the Cross.

Take the first point. The sole Priesthood of Christ is not only not inconsistent with the Christian Priesthood, but is the ONLY GROUND OF ITS EXISTENCE. The Jewish priests were only types of Christ, and their ministrations, were only accepted by God in anticipation of Christ's death. The ministers of the Christian Church are only representatives of Christ, appointed by Him according to the commission, "As my Father hath sent me, even so send I you" He in Heaven is the "one High Priest of our profession," on earth His representatives acting in His name share in the functions of the one Eternal Priest. In His name, and acting for Him, they are commissioned to administer the Word and Sacraments; in His name they bless the people; in His name they pronounce the terms on which God pardons; as St. Paul says "We are ambassadors for Christ: as though God did beseech you by us." An ambassador is one who acts for the King, by authority.

Again "ministers of Christ, and stewards of the mysteries of God." St. Paul asserts that his own apostleship is a truer priesthood than that of the Law, and that the Christian sacrifice is a better oblation. And the Christian ministers while sharing in the functions of the one Eternal Priest, and representing Him, are also representatives of the body of the faithful. While our second statement holds true that there has been but one true Sacrifice, is it not true that an Apostle speaks of "spiritual sacrifices, acceptable unto God, through Jesus Christ our Lord?" Do we not read of the "sacrifice of praise and thanksgiving?" Is not every prayer based on the Atonement a sacrifice? Are not bread and wine offered to God as feasts of the earth a true offering to God, and are not our souls and bodies to be offered up to God, as a "reasonable sacrifice?" St. Augustine defines a true sacrifice as "every act which is performed in order that we may hold fast to God."

Now, if every Christian prayer is a true sacrifice, and every Christian a member, as St. Peter puts it, of the "Royal Priesthood," why reject the ministerial priesthood and the spiritual sacrifices of the Christian ministry? Every time our correspondent offers family prayers, he kneels at the "family altar," be it table or not, and exercises his individual priesthood as head of his family. There is an official priesthood of the ministry, and certain powers are wielded by them as the Church's representatives, into which ordinary Christians may not intrude. Take the office for the Holy Communion, the earthly priest in the exercise of his official authority, acting on behalf of the people, "a royal

priesthood," offers to God alms and oblations, "the sacrifice of praise and thanksgiving," the souls and bodies of himself and people, and "shews forth the Lord's death" by the broken bread and poured-out wine, all forming a commemorative spiritual sacrifice, commemorative of the death and sacrifice of Christ. We state, therefore, in answer to our correspondent, that while there is but one true Priest and one true Sacrifice; while the word Priest in the Prayer Book is only a contraction of Presbyter, there is a solemn and real sense in which Christ's commissioned ambassadors, acting in His name, and also on behalf of the people, are in a sense far more real than under the old dispensation—a priesthood offering up to God "spiritual sacrifices," based on the Atonement, administering the Word and Sacraments, and blessing the people in Christ's name. Every Christian is a priest, bound to offer up on the altar of the Atonement the incense of prayer and the sacrifice of praise, alms and his own body. That is the individual priesthood of the laity, and there is equally an official priesthood of the clergy. Because Rome has Judaized, shall we give up the truth? While it is right to avoid the careless use of phrases, misleading only because of the confusion of ideas introduced by Rome, we ought to be prepared to understand the Scriptural idea of the Christian Priesthood, of whom Isaiah said, "Ye shall be named the Priests of the Lord"—while the eternal song of the redeemed is, "He hath made us kings and priests unto God."

THE EXODUS—A TYPE.

It is not without good reason that the Church has placed the 114th Psalm among the jubilate Songs of Praise for Easter Day. "When Israel came out of Egypt" has been chanted in the Jewish Temple Service by a people profoundly affected in all ages by the narration of what God wrought for them at the Red Sea and in the desert wanderings. The history of these events has supplied "materials out of which the imagination of all ages has constructed its idea of the journey of life." But while the Levites chanted this and other Psalms, recounting the deliverance from Egypt, and that other deliverance, the return from Captivity, there was a loftier meaning symbolised. The passage of the Red Sea is the deliverance of the soul from sin and death.

In connection with the Exodus, we find the words "redeemer" and "redemption" in the Hebrew poetry. We have stood beneath the shadow of the Cross, and if we have lifted up our eyes, by Faith, have seen on it the Redeemer of the world, while around was the blackness and darkness of Egypt. We have stood by an empty tomb, and learned that He has broken the worse than Egyptian bondage of sin and death, and have heard the glorious truth, "The Lord loveth who hath brought us up out of the house of bondage." The song of victory that sounded by the Red Sea, is ringing in our ears, "Jehovah hath triumphed gloriously." He, our leader, has passed through the Red Sea before us. His decease is called in one place "His exodus." Leaning on Him for our guide, the "exodus" of the Christian will be peaceful and safe. The waters will roll up on each side, and he will pass over dry shod. God has wrought that greater deliverance of which the Exodus was the shadow, and therefore we sing the song of deliverance from the waters of the Red Sea. There is a new beauty in this Hebrew poem to those who have read Dante. In the second canto of the "Purgatorio," he describes by a beautiful touch of poetic fancy, the spirits just emancipated from earth, and on their way to the mount of purification, as

chanting this Psalm. It is to them a song of deliverance from the bondage of earth. Speaking of the boat guided by the pilot angel, he says:—

"In Exitu Israel de Egypto
All with one voice together sung, with what
In the remainder of that Hymn is writ."

The type will have its complete fulfilment in that great day when there shall be an exodus of the saved from the Church militant and the Church expectant to the Church triumphant. The redeemed and victorious, the "saved," shall stand by the glassy sea, and chant "The Song of Moses," the servant of God, and the Song of the Lamb." At last, they are no longer "strangers and pilgrims," but at home, and they will sing the praises of that day—

"When Israel came out of Egypt,
And the house of Judah from among a strange
people."

AN ENCOURAGING EXAMPLE.

The action of the Parish of Sackville, N. B., in voluntarily relinquishing \$50, of its grant from the D. C. S. is certainly most praiseworthy. It is an example that ought to act as a stimulus to other parishes, some of them much stronger in resources. For Sackville is only a country mission. It reports 44 communicants, and has 360 church members divided among 3 churches. According to the Board of Home Missions schedule, the salary of the Mission is made up as follows: Glebe and Interest \$260.00; for Missions \$300.00; from D. C. S. \$200. It will be seen that the Parishioners have increased their amount raised one sixth, and relieved the Society permanently of one quarter of the grant allowed them. We have no doubt that other Parishes in the country will do the same. We are proud of some of our country missions. The people like those in Sackville are scattered and in very moderate circumstances, but many have come to the front in times like these. Will the city Parishes follow their lead? The D. C. S. cannot assess them. They are not in the power of the Board as most of the Parishes, but they are compact bodies of Church people, many of them blessed with large means. We ask are they going to allow the poor missions of the Diocese to shoulder all this deficiency? We trust not. Who among them will undertake that they will bear one half the burden. The country Missions will willingly bear the other half. Let the city Parishes with their men of means step to the front at this crisis. But let not the Rectors of these Parishes depend as on the past simply on a few moneyed men. Where do the country Rectors get their contributions? They come from the poor in most cases, they are the mites of the many. The lists of subscribers of the D. C. S. in St. John are absurd. They simply represent a few names year after year. The people who would give their dollar or fifty cents are never asked. We know dozens of people in the city well able and willing we believe to subscribe, who do not give because no one has ever asked them. They are just the people, that the country Rectors depend on for subscriptions. If a thorough canvass were made of the attendants of the city churches, we are satisfied that the contributions would be increased at least four-fold. There is a large deficiency caused by the increase of missions, and increased labours by the Clergy. That deficiency must be met. Let all take their share. We hope the Country Missions will imitate the example of Sackville. But the town Parishes should take their full share of the deficiency. If they do not, and allow their weak and scattered brethren to bear the whole burden, we hope there will be men with backbone enough to denounce their lukewarmness, and shame them into doing their duty in this crisis.

CANON LAW BINDING ON BOTH CLERGY AND LAITY.

ATTENTION has lately been directed towards the Canons of 1603, and the extent of their force as regards the laity has been questioned. The judgment of Lord Hardwicke is supposed to have finally settled this question, and we therefore publish it in his own words: "We are all of opinion that, *proprio rigore*, the Canons of 1603 do not bind the laity; I say *proprio rigore*, because some of them are only declaratory of the ancient Canon Law;" and further on he said, "It has been already proved that the received Canons bind the laity; and this appears by our Statute law, which continues the force of Canons accustomed and used, and here rests the ecclesiastical power."

The 'Act of submission' of Henry VIII. continues in its former force the whole of the Canon Law, which is not repugnant to the laws, statutes and customs of the realm, nor to the damage or hurt of the royal prerogative. Our 99th Canon is clearly one of those which are "declaratory of the ancient Canon Law," and is therefore binding on the laity as well as on the clergy of the Established Church in England; and here it has the additional force imparted through its adoption by the Provincial Synod, in which both Clergy and Laity are represented.

SOME complaints having reached this office of irregularity in the receipt of the GUARDIAN, a new arrangement has been perfected by which it is believed no errors can possibly occur.

OUR AGENT.

MR. SHAW is meeting with continued success in New Brunswick. He obtained 54 subscribers in St. George, 51 in St. Andrew's, 64 in St. Stephen, 48 in Wicklow, 23 in Florenceville, 17 in the village where the Rev. Mr. Hoadley resides, where there are only about 4 Church families. He got the large number of 123 in Woodstock. In Richmond he did remarkably well, getting over 100 names. Maine contributes 12 subscribers from Fort Fairfield, &c. So the good work goes on. After canvassing Fredericton Mr. Shaw will follow the Parishes along the St. John River. Our paper, circulating so extensively as it does among the Missions, is rapidly becoming a power, and devolves upon us a heavy responsibility. Will some one in the different Missions be kind enough to send to the N. B. editor any news of interest that may transpire?

PAROCHIAL PAPERS.—XII.

SERVICES FOR VARIOUS OCCASIONS.*

1. OPENING OFFICE FOR A GUILD.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Let us pray.

(Confession, to be said by all, kneeling.)

O Almighty FATHER, LORD of Heaven and Earth; we have sinned against THEE in thought, word, and deed. Have mercy upon us, O LORD, have mercy upon us after THY great goodness; according to the multitude of THY mercies do away our offences: wash us thoroughly from our wickedness; and cleanse us from our sins: for JESUS CHRIST'S sake. Amen.

(President).

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of THY great mercy loose us, for the honour of JESUS CHRIST, our mediator and advocate. Amen.

THE LORD'S PRAYER.

V. Blessed are all they that fear the LORD.

R. And walk in his ways.

V. O God, make speed to save.

R. O LORD, make haste to help us.

V. Glory be to the FATHER, &c.
R. As it was, &c.
V. Praise ye the LORD.
R. The LORD's name be praised.

HYMN. *Lecton.*
Matt. v. 1, 17; Rom. xii. 5, 16; 1 Cor. xii. 4, 27; Phil. iv. 1, 10; Col. iii. 12, 18; I Thess. v. 5, 24; Heb. xiii. 1, 22, or other).

(After the Lecton, shall be said),
V. Thanks be unto God.
R. For the light of His Holy Word.
V. All the paths of the LORD are mercy and truth.
R. Unto such as keep His covenant and His Testimonies.
V. Them that are meek shall HE guide in judgment.
R. And such as are gentle, them shall HE learn His way.

THE NICENE CREED.
Let us Pray.

O Almighty God, who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son JESUS CHRIST our LORD, look in mercy upon this Guild of which we are members. Assist us with Thy grace that we may ever more continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in. Pour into our hearts Thy most excellent gift of Charity, and take from us all hatred and prejudice, and whatsoever may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one LORD, one Faith, one Baptism, one God and Father of all, so we may henceforth be of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify THEE, through JESUS CHRIST.—*Amen.*

V. Let us pray for our Bishop.
R. Strengthen him, we beseech THEE, O LORD, with the HOLY GHOST the Comforter, and daily increase in him Thy manifold gifts of grace.
V. Let us pray for the Clergy of this Parish.
R. O LORD, give them grace to serve before THEE to the glory of Thy great Name, and the benefit of Thy Holy Church.
V. Let us pray for the people of this Parish.
R. Heal all our divisions, and make us one in Thee, for Thy mercies' sake.
The grace of our Lord, &c.

2. OFFICE FOR THE CLOSE OF A MEETING.
In the Name of the FATHER, and of the Son, and of the HOLY GHOST. Amen.
V. The LORD be with you.
R. And with thy spirit.
Let us pray.
Mercifully regard, O Lord, our prayers, and while we submit ourselves to THEE with our whole heart, do Thou prosper, support, encompass us; that relying on THEE as our Guide, we may be entangled in no evils, and replenished with all good; through JESUS CHRIST our Saviour. *Amen.*
Almighty God, the fountain of all wisdom, &c.

HYMN.
Benediction.
The Almighty LORD, in whom is the fulness of our salvation, ever have you in His Holy Keeping. *Amen.*

PRIVATE PRAYERS FOR THE USE OF MEMBERS OF THE GUILD.
O merciful God, let Thy Fatherly hand, I beseech Thee, ever be over the brethren of the Guild of—, to succour us in peril, to heal us in sickness, to relieve us in distress. Let Thy HOLY SPIRIT ever be with us, to guide us in perplexity, to assist us in temptation, to comfort us in sorrow. And so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life, through JESUS CHRIST our Lord. *Amen.*

F. P.
*No originality is claimed for these services. They are all compiled from various sources.

DOGMA.
BY THE BISHOP OF ALBANY.
(Continued.)
THERE is a certain taking appearance of liberality (so called), of being generous, that is, with some one else's property; of giving up and giving away what is not one's to give. But it is a cheap counterfeit of base metal. I can-

not believe one says; if I say I do, I am a liar and a hypocrite. But I say no. You make yourself these things by continuing an ambassador of a message which you will not deliver. I cannot believe, one says, and therefore I cannot be under obligation to believe. But try it another way. "I cannot love any longer the woman to whom I pledged my life and love in the sacred mystery of marriage. Therefore, I am free to leave her, and to love whom I will." Morally there is no difference between this modern gospel of *free faith*, and the devil-spell, the Satanic message of *free love*. For the one, because it is within the cognizance of civil penalties, there is a punishment here. For the other unreached, because it is too high and holy to be reached by human laws, there is the punishment here. For the other unreached, because it is too high and holy to be reached by human laws, there is the punishment of violated vows, an outraged conscience, and God disobeyed.

THE MARRIAGE LAW.

A meeting of the congregation of St. George's Church, Carleton, St. John, was held last Thursday evening, April 1st, in the Sunday School Room, for the purpose of receiving signatures to a petition to the Senate of the Dominion of Canada against the passage, by them, of the Bill now before the House of Commons of the Dominion to legalize the marriage of a man with the sister of his deceased wife, and also to legalize the marriage of a woman with her deceased husband's brother.

The meeting was opened by the singing of hymn A. & M. 215, the reciting of the Apostle's Creed and Collects by the Rector. The Rector after, in a few words, explaining and reading the petition, introduced Rev. Canon Brigstocke.

Canon Brigstocke, after expressing his pleasure at being present at the meeting, stated that he intended taking up the subject this evening from a scriptural point of view alone. The law of marriage being a divine institution, ruin, misery and disorder must therefore ensue if this divine law be not regarded. What constitutes marriage is the religious part of the institution, and not merely the civil. He dwelt largely on the subject as laid down in the 18th chapter of Leviticus; considered the ceremonial and moral code there laid down equally as binding on us as on the Jews, it being part of the whole Bible by whose laws we are bound. This chapter of Leviticus is not an exhaustive code on the subject.

The Eastern Church, and the Church of Scotland both Established. Free and Episcopal are with us in condemning such marriages as will be legalized by the passage of the Bill now under consideration. A most grave issue is now before the country, and the Senate is responsible for the result. If the subject had been properly brought before the House of Commons, and not so hurriedly, it would not have passed it so easily. If the code laid down in the Table of Relationship be violated, there is no telling where we may stop. In opposing this Bill, we shall have put the axe to the root of this tree of poison, so that it may not bear injurious fruit.

Hymn A. & M. 274, having been sung, Rev. Canon DeVeber then spoke to the following effect. We are to be congratulated in this Country in having our Spiritual Guides in this matter, they having unanimously opposed the Bill. The Bill should be opposed as it is innovation and unnecessary, there is no necessity shown for the measure; another reason against it is, that Class Legislation is evil,—this Bill being for the gratification of the few to the injury of the many. Another reason against it is, that the Bill is rash, not being well considered, and being hurried through the Legislature. It is also reckless, the consequences not being well considered; also presumptions, being against the law of God. It is injurious to the interests of Society, as a host of evils will spring out of these marriages. Another reason against it is, it is suggestive of evils against which we should protest. We should protect our children, it would be a blight and a curse to them. We should petition the Great Legislature to give the Legislature wisdom to safely guide the ship of state.

Hymn A. and M. 224 was then sung, and the Rev. R. Mathers spoke.—This is a subject on which he felt very strongly. The Laws under which we live are pure laws, and he wished to hand them down ununsullied. We do not sufficiently con-

sider the value of the State Prayers. This Bill was introduced suddenly, there being no petitions in favor of it. Roman Catholics readily acquiesce in the Bill, as it makes their dispensations more valuable. In Gen. ii. 24, the word in the English Translation rendered "flesh" in the original signifies "blood." Some persons say that the Church has nothing to do with the matter. St. Paul shows the contrary to this. The American Church would willingly enforce the observance in the United States, of the Table of Relationship. We go to the English Church for our pattern. If we allow the Legislature to pass this Bill, how can we stop the evil? If the law pass here, our children would yet be illegitimate in England. The Table of Relationship is binding on us, having in 1877 been adopted by the Provincial Synod. If the S. P. G. found us sanctioning this Bill it would no doubt refuse to give its grants.

The Rector in closing stated, we do not know what the outcome of all this may be; but he wished to remind those present that we have this evening done what we could to oppose the Bill. Not one-half had been said that could have been said in opposition to the Bill owing to want of time.

The Doxology was then sung, after which those present signed the petition, which was the same evening forwarded to Senator Odell at Ottawa.

ST. ANDREW'S WATERSIDE CHURCH MISSION.

In order that our readers may know as much as possible of the needs and operations of this Mission, we lay before them an abstract of the Treasurer's statement for the whole period of its existence, i. e., from June, 1878, until the present.

The total receipts during the period amounted to \$203.75 in cash; and books, magazines, etc., valued at \$111.76. This would seem to be a fairly respectable amount, considering that the Mission is new and has not yet assumed the importance which it deserves in the minds of the Church people of the Maritime Provinces, and of Halifax in particular.

But unfortunately, for the self-complacency of such a view, we find that a very small proportion of this sum comes from those whom one would expect to be the most interested—the employers of the seamen, who benefit by the Mission. Of the \$203.75 in cash, \$135 has been received from the friends of the Mission in the Royal Navy and the Army, leaving only \$68.75 to the credit of the Church people of Halifax. In the matter of literature, the local proportion is scarcely better, as of the \$111, less than one-half has been given by the people of Halifax, the greater portion having come from Yarmouth, Lunenburg, and our friends of the Royal Navy. The expenses of the Mission have been very small, for which the generosity of Messrs. Pickford & Black is largely accountable, and, in reality, they have been altogether the greatest benefactors of the Mission; but they stand out as one of the very few exceptions among those interested in shipping who show a practical interest in the work. Had it not been for their generosity, it seems likely that the Mission would have come to an end long ago for lack of means to carry it out.

No doubt we shall be told that the "hard times" account for the lack of interest in the Mission. But we cannot admit this, as we learn from the official returns that the value of the fisheries of Nova Scotia is increasing year by year, and that an enormous quantity of fish is exported to the West Indies, where it is not given away, we suppose. And it is, moreover, notorious that a large amount of money has been made by Halifax merchants during the present winter in the return cargoes of sugar. It must be evident, then, that the employers of the men who benefit by the Mission are not suffering from the "hard times"; and they are bound to see that their employes' souls are provided for by the law of God, as they are compelled to provide for their bodily welfare by the laws of the land.

There is another consideration that ought to weigh with people who think of their obligations to those under them; the number of lives lost in Canadian waters (exclusive of inland waters) in 1879, was 2,812, and of these there is little doubt that some at least attended public worship for the last time in the Mission Loft; in other words this Mission was instrumental in preparing them for their sudden death.

The Mission does not ask for large sums. What it wants is that people should spare a little for it, and this need not be in money only, but books, magazines, papers, etc. which are thrown into waste baskets, may be of great service when distributed on board ship for the entertainment and instruction of our Sailors.

May we not hope that the next time we allude to the finances of this Mission, we shall be able to report a much more encouraging state of affairs; and that the work is no longer hampered by want of means to extend its usefulness.

RECEIPTS.

Subscriptions and donations.....	\$ 52 49
Collections.....	32 26
"Bellerophon" entertainment.....	119 00
	\$203 75

DISBURSEMENTS.

General.....	\$32 00
Reading Room.....	53 21
	\$85 21

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.

PREACHING THE CHURCH AND THE SACRAMENTS.

(To the Editors of the Church Guardian.)

Sirs,—There has been some correspondence in your columns from some clergyman who objects to hearing so much concerning the Church and the Sacraments, and who says, "let the Clergy preach Christ." Although he has, in the estimation of most, been ably answered and instructed by another, to the effect, that in preaching about the Church, we are preaching about Christ, for it is His Body, and it is not for us even in thought to separate the Head from the Body, yet I would add to the argument an extract from that eminent non-conformist and expositor, Matthew Henry, who, commenting on the interview of the rich young man with Christ, as recorded in Matth. xix, lays down a rule that is of easy application to our subject. He says, "Christ pressed that most which was the least insisted on by the Scribes. As one truth, so can duty must not jostle out another; but each must know its place and be kept in it; but equity requires that be helped up, which is in most danger of being thrust out. That is the present truth which we are called upon to bear our testimony to, not only which is opposed, but which is neglected."

Now, are not the facts and doctrines of the Church and the Sacraments just the very doctrines that are opposed by thousands who profess to be believers in the Bible, as well as by many who belong to the Church, not to say anything of the multitude who entirely neglect both,—neglecting Sacraments by non-use, and the Church by non support, if not entire absence? The doctrine of Justification by Faith, of the Atonement and other doctrines that some regard as the peculiar glory of Protestants, are surely preached often enough by the so-called orthodox sects, therefore, where there is opportunity and ground to go upon, the clergy of the Church may preach up what others oppose and neglect. There was a time when they were neglected in the Church itself—when the clergy would seldom, if ever, think of preaching about the Divine authority of the Ministry, or the Apostolical constitution of the Church—when Sacraments were not preached up, nor often administered, and the result was, decrease in membership, coldness of worship, and general apathy, not to speak of increase of sects and heresies.

But when I say above that the doctrines of the Atonement and others are preached on often enough by others, no one will surely suppose I mean that we are to pass them over. The fact is, that the clergy who are alive to the inner spirit—perhaps I ought to say—to the sacramental character of the Church itself, and all its sacred rites and ceremonies, who feel the sacred truth that the Church is Christ Himself mystically, by the operation of the Holy Ghost, working in the world, "reconciling that world unto Himself" by the various agencies of His Church, its ministry, its sacraments, its worship, must needs preach the Incarnation, the Atonement, Justification by the Blood of Christ and Faith in His Blood; because these are the very groundwork of the Church's existence. When we preach Regeneration by Baptism, is it not the

Holy Ghost's presence and power therein that we teach, as making it effectual; is it not too, to magnify the grace of Christ, and not the power of man, that we lay stress upon it? And is it not with something of the same object, the gift of God, life in Christ, power of the Holy Ghost personally applied to each baptized individual that we preach up the Church; and because it shows God's condescension in giving man the benefit of a Body wherein he will receive benefits that flow only from its head, and are necessary to spiritual welfare here in this world, if not to his ultimate salvation?

There are two ways of preaching these truths, the one a naked, cold, dry statement of the facts; the other an application of them to the daily life of the individual. Of these, I will have something to say again, this letter being already long enough.

WM. ROSS BROWN.

FEMALE VOTERS AT EASTER MEETINGS.

(To the Editors of the Church Guardian.)
Sirs,—This will reach you rather late, so far as it will have any bearing on our meetings at Easter this year. Yet for future years, and perhaps for adjourned meetings of this Easter, I would like to see some correspondence in your columns on the lawfulness of the female portion of our congregations voting at our business meetings, whether held at Easter or other times. Can they do so? Should they not; and if not, why not? Can any one say?

Allow me to correct an error in my communication on the "Clerical Guide." Instead of the clause "does not constitute a crime," read, "do not constitute a crime."

WM. ROSS BROWN.

HAVE WE A PRIESTHOOD?

(To the Editors of the Church Guardian.)
Sirs.—Referring to the communication of "Philecclesia," in the GUARDIAN of the 4th inst, will you inform me if we have a "priesthood" in the Church of England.
Your obedient servant,
F.

This communication has been held over for two or three issues, not having had the space before to refer to it.—[Eus.]

THEREIN OR THEREWITH.

(To the Editors of the Church Guardian.)
Sirs,—There is in our form of the "Ministration of Baptism of such as are of riper years," and also in that of the "Publick Baptism of Infants," a particular word used which I do not think is adapted to the choice of modes recognized as valid by the Church. In both offices, the words used in the consecration of the matter are the same, so that the word to which I refer is used in each case. We always say:—"Sanctify this water to the mystical washing away of sin; and grant that the person or child now to be baptized THEREIN may," &c. As I understand, the word "THEREIN," it must naturally refer to the mode by immersion to which the Church apparently gives preference, by placing it first. This word appears by inference to exclude the right of choice which the Church allows. Now, I contend that, unless we do immerse, it is foolish to use the phrase "therein," when we are about to baptize the candidate "therewith," i. e., by pouring on the head. I think that where we purpose to use either, the modes effusion or sprinkling, we should substitute the equally scriptural term "therewith." To my mind, it seems unreasonable to use the exclusive word therein when we have neither a sufficiently large font, nor the intention to immerse.

In baptizing two candidates on Sunday last, an adult and an infant, I deliberately substituted the term therewith, and I do not think I did violence to the office.
Your brother in Christ,
HENRY HOW.
Newport, March 31st, 1880.

BISHOP ALFORD IN CANADA.

Sirs,—I see by your last number that the Right Rev. C. R. Alford, formerly Bishop of Victoria, China, has been appointed by the Lord Bishop of Huron Canon of his Cathedral in London, Ontario.
As it is something now for the Canadian Church to have a Bishop occupying an inferior office only, I should like to know whether Bishop Alford will have a seat in the House of Bishops of the Provincial Synod of Canada?
Yours, &c.,
ENQUIRER.

Literary Department.

"PEACE."

(Written for the Church Guardian.)

PEACE—throbbing heart! And let not anxious cares, Or thoughts, or sighings after earthly bliss, Cause thee to murmur midst thy bitter tears. Oh! why is this? Peace—longing soul! Thy pathway is through fire; And thou must struggle thro' the depths of woe, That thou may'st spread thy wings, and soar the higher; Thy Father wills it so. Peace—troubled spirit! Wherefore dost thou grieve? And doubt the greatness of thy Saviour's love? He sees thine anguish; fear not, but believe; Thy strength is from above. Peace—gentle peace! Which floweth like a river; And though He finds it best To make the heart-strings quiver, He'll give thee rest. Peace—perfect peace! He folds in sleep the flowers, And calms the troubled sea, And has bright, happy hours In store for thee! Peace—(God-sent peace)! Through Lenten shades of sorrow, "Cling to the Crucified," Thy light shall rise to-morrow, At glorious Easter-tide. Peace—lovely peace! The Saviour whispers sweetly, "Away with tears and sadness, "I'll fill thy heart completely, "And give thee gladness." Peace—Divine peace! On all thy plumes winging His flight,—God's holy Dove Descends to each heart, bringing Both peace and love. Peace—heavenly peace! Beyond the golden portals, Where griefs and sorrows cease, Is joy for us immortals, And God's own peace.

K. S. B.

DIARY OF A POOR YOUNG LADY.

(From the German of MARIE NATHUSIUS.)

A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.]

(Continued.)

Thursday, March 21.

To-day has been so beautiful. We worked till we were tired, and then we went for a walk, we, and Aunt Julchen, the Herr Pastor, and Herr von Schaffau, a long distance up the hills, as far as the little pine wood. Here we sat down in the moss, and looked down upon the plain. The Herr Pastor began the hymn, "To God alone be praise and glory for His grace." We all sang with him. Afterwards, we strolled for a long time in the moonlight up and down by the garden beds, only Aunt Julchen went in. The gentlemen spoke of grave and beautiful things, and we listened to them. To-morrow, Herr von Schaffau goes to Pluggen; he will be back again before his sister's arrival. I am very glad of that. I am afraid of her, and do not wish to be with her alone. O, no—that is wrong. I will not be afraid of her, I will outlast her not to mistrust me, for I am indeed sincere. She will not be here on my birth-day, I cannot help being glad of that, I should like to spend that one day in peace, alone with my dear friends and the spring.

Saturday, March 23.

The bells are ringing in the eve of Palm-Sunday, the sounds are carried across to me by the soft airs. The sky is rosy-red, and golden with the setting sun. The resy light is glistening on my white hyacinth at the open window. O, so white and delicate, and pure, my heart should be enlightened with the Light from Heaven—what deep peace, what springing life, what harmony would be in it. I read the 13th of Corinthians, and let it sink into my soul—"Charity suffereth long, and is kind—vaunteth not itself, is not puffed up—seeketh not her own—heareth all things, believeth all things, hopeth all things, endureth all things." I am no longer afraid of Frau von Schlichten, no, she may treat me as she will—I will hold fast this love in my heart, and with this love I shall conquer all things. I have good courage,

because Thou, dear Lord, art my faithful Lord.

Sunday, March 24.

Lucie sent me up to the paragona. She is talking over something with Sophia—she knows about my birth-day, and Aunt Julchen has some secret too. I am looking forward so much to the day. Herr von Schaffau will be here to-morrow evening, or at furthest on Tuesday morning. I must not look forward to it too much—it is not well to do so. Dear Lord, I am content, however Thou mayest order things for me.

Monday, March 25.

I was spending the day as the eve of my birth-day. Lucie wanted to be alone, which I was glad of. I wandered up and down by the hedge, listened to the birds singing, and looked at the tiny wild flowers, so modest, and yet so fresh and sweet. A flight of wild geese passed high over-head in the bright, blue sky—that was no sad, autumn sound—no, it was full of the gladness of spring—they were passing northwards; and I longed for wings to fly too.

And now! I am sitting in my quiet room, the moonlight is shining on the white hyacinth, and I am afraid. Towards evening, we went to meet Herr von Schaffau; he did not come; the carriage which was to have brought him from the station, brought Frau von Schlichten. She saw our joyous greeting, and then our disappointment; she spoke very sharply. As there was only room for one more in the carriage, Lucie had to get in. She did not wish to, and Frau von Schlichten insisted. Rosalie got out to walk with me, although her mother appeared not to wish it. Rosalie is very affectionate; she said with a sigh that we should not be together much longer. Am I to go? O, Frau von Schlichten certainly intends it. Why does she hate me? She was down-stairs in the blue room. I tried once more to welcome her kindly, but her heart is shut against me. Before sitting down to table, as we were going to ask a blessing, she sat down quickly, and muttered something about insufferable hypocrisy. I was startled, and hesitated, but felt that I must not give way. Aunt Julchen and Lucie followed my example. Aunt Julchen opposes her sister-in-law, but not in a nice way. Frau von Schlichten was depressed all the evening; the flowers which we have at the windows even give her cause for annoyance. She said she had never been able to get anything of the kind from the gardener. I went up early. How is it all to end? It would be hard for me to part from this place. I drew the verse—"Man's heart chooseth his way, but the Lord alone maketh him to walk therein."

Before Thy wise decrees With simple faith I bend— Thus Peace will fill my heart— Though I see not the end!

As Thou wilt Lord! Here, take my heart.

Trinchen to Lulu.

Plattenhause, March 13.

You were right, dear Lulu, I disquieted myself in vain. Our Lord has ordered all things for us, though differently from what we thought. Your dear dear Aunt is past all hope of recovery, yet full of hope, for now with her whole heart she says:—"Jesus my Confidence and my Saviour lives—this I know—shall I not then be of good comfort, though the shadows of death surround me?" * * * Be of good comfort also, dear child, the Lord has released her from much suffering. Yes, she has fallen asleep, I cannot keep it from you. She was glad to go, cares about your future no longer troubled her. Your letters were to her a source of joy and refreshment. Come, my child. You shall place a wreath of violets on her white forehead, and a bunch in her delicate hands. Come with the coach as far as Wonderberg. Jacob will be there, and you can walk the rest of the distance. Our Lord be with you. These are rough ways—these are trials, but He can help us.

Plattenhause, March 20, (Good Friday).

O dear Lord, I am thine! the more thou dost abase me, the higher wilt Thou exalt me, the more sorrow Thou sendest, the greater is Thy comfort. I feel myself in Thine arms.

The bells had ceased, the sound of singing had died away, I stood alone by the new made grave. Damp mists fell upon it, the sky is covered with clouds, every-

thing mourns, it is a true funeral-day! I wept a great deal. O, Thou, dear Master, Thou has wept yet more bitter tears. How couldst pass through greater conflict, come and comfort me! O, I know, Lord, that Thou wilt come, I feel it, only I am now very weary and weak.

March 30.

Trinchen goes about like one in a dream. I must be the strong one. And since it must be so, God will give me strength. She thinks of the future, it is very hard for her to leave our dear home, chiefly on my account. Yes, it will be sad, indeed, when I must go forth alone, and leave strangers in the dear familiar rooms, in the garden, up yonder by the beach-tree, when the doors will be shut upon me. I do weep bitterly, but Trinchen must not see it—that will strengthen me. But I am very weary, I must rest now. Where was I one week ago? We were sitting on the grassy bank under the pine-trees; spring was in us and around us, and we sang, "To God alone be praise and glory." Can I not sing that now? I did sing it, at first with tears, but then more and more firmly. Trinchen and Jacob soon stood behind me, and I grew more cheerful, yet I wanted to comfort them. "Yes, happy in our Gracious King, Trinchen," I said "we will be of good comfort. To-morrow we will celebrate our Lord's Resurrection. One whom we have loved has fallen asleep, we three will hold together and love each other a great deal, and never part from one another. Even if we do not live in the dear house, we shall take its place with us, and the Lord who made us rich here, will be with us everywhere." Trinchen held out her hand to me, and smiled. "That is well," she said, but Jacob turned away. I think he was weeping.

(To be continued.)

Children's Department.

HOW A LITTLE BLOSSOM TOLD THE STORY.

It was very discouraging. Everybody said that the spring had come. Yet ladies still wrapped themselves in their warm furs, and little children still wore their mittens, running to school with noses and cheeks nipped by the sharp air.

Every day, a blue-bird came, looked around, chirped hopefully, and then hid away among the overgreens. Sometimes two or three came together, and sat looking at each other, with their funny bright little eyes, holding their heads on one side, and seeming very wise. They appeared to be talking about it. Pretty talk it was, too. It sounded like this:

"Spring time! Spring time! Sure about it? Cold! cold! Never mind! Spring time! Spring time coming; coming!"

It was funny to hear them. They were brave little creatures. The children wondered why they did not "give it up," and go and make themselves comfortable in the thick warm hedge.

"No use in their thinking about building nests, yet!" said George, looking as if he knew.

"Why, no! the poor little things will surely freeze!" added Emilie, with her curls blowing in the March winds, as she went about, in a disappointed way, from the garden to the woods, searching for some sign of the Spring-time, which everybody said had come.

Yes, it certainly was very discouraging! All things looked quite brown and wintry yet. Here and there, a blade of grass, new and green, peeped up, along the roadside; but shivered in the sharp wind. And, dear me! the old gardener shrugged his shoulders in his rough warm coat, and passed by the bushes on the lawn, without turning to look at them. "Catch him looking for buds in such weather! talk about Spring!"

Well, well! I can tell you, children, there is, a snug, warm place under all that brown earth and that dead grass. No March wind gets in there!

And there was a Spring party down there, in those doubtful days. Such a bustle of soft and pleasant voices! Such low, sweet music, and such a patter of tiny feet. Such whisperings, and rustling of pretty dresses, and far off tinkling of bells.

Let me tell you, I shouldn't wonder if you could catch a sound of some of this, if you put your ear down close to the ground, on one of these quiet Spring mornings, when the sun is shining brightly, and the little brooks are begin-

ning to molt. Perhaps you will catch a sound of soft moving, and bursting, and growing, as if all the pretty things hidden under the ground, were coming out to talk to you. Did you ever think what beautiful things there are there, in the dark?

If George and Emilie, this time that I am telling you of, had heard, how surprised they would have been!

"Almost time!" whispered one; moving a little, dark head along, under the dead grass. "How cold it will be, up there, at first!"

"Not long, though," sang another; "God will give us his beautiful warm sun; how I love the light!"

"And I," said another soft voice, "love to do His work. But I seem such a little thing! I wonder if the Master thinks I can really do any good in His beautiful world, up there?"

"Yes, indeed! Suppose you go up, the first of all, now, and tell the story?"

"Oh, I?"

"Yes, you, little 'white-face!' and there was a sound like soft clapping of hands, and many sweet, ringing voices, down there. Nobody could have seen a "white-face" down in the dark; but she knew her name, and hung her head; a modest little think.

"Go up and tell the story," said all the soft voices. "The children say it is cold; they are sad; go up and tell them!"

"Yes, go make the children glad! Tell them God's story."

"I will go"; answered little "white-face" softly.

"It is cold," said one, a little sadly, pressing close to the little messenger, as if sorry to lose her.

"Oh, I don't mind the cold. Do you think I can tell the beautiful story?"

"Yes; tell the boys and girls." Then there was a soft good-bye down in the dark, and the little thing began to push her way up—up through the brown earth; up through the dead grass; slowly, softly, nobody up there knew she was coming. At last, she saw the light, one still, bright morning. And where do you think she stood, with her modest, pale face turned up, so glad, in the sunlight, to tell its story? Right in front of the church tower and when the sun shone on the cross at the top, the children came flocking up the path-way, and stopped, in joyful surprise. And little "white-face" told them her story.

What do you think the children said? and what do you think was the beautiful story the little herald-blossom told? The children cried "Oh, a crocus! a dear little white crocus! That seems really like Easter!" And the beautiful story, so beautiful and so true, that it never grows old—is this, which the children sang in their Carols, that Easter Day:

"Spring has come from GOD on high, We wake to life, no more to die; CHRIST who died is risen again This Easter Day!"

—Young Churchman.

BOARD OF FOREIGN MISSIONS.

Received Easter Monday, through Rev. Richmond Shreve, Yarmouth, \$12.20, Lenten and Easter offering, from the upper Sunday School Parish of Holy Trinity. Also, through the same, from two little girls, \$4.07, for the Shingwauk Home, to wit, Jane Moody, \$2.02; Jessie Forbes, \$1.15.

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

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The "New Coffee Room," No. 245 Upper Water Street, at foot of Cornwallis Street, begins operations to-day, (Thursday). It has been placed in charge of Mr. and Mrs. Blakeborough, both of whom have a thorough knowledge of cooking. Refreshments, cheap and good, will be provided at all hours. We sincerely wish the Society every success in this new enterprise.

Marriages.

BALL-ANDERSON.—At Big Baddeck, on Easter Tuesday, by Rev. S. Gibbons, Mr. Albert Ball, of North Sydney, C. B., to Miss Ann Anderson, eldest daughter of Alexander Anderson, Esq.

LILLICRAP—MONTSERRAT.—In Beaugard, Mississippi, at the residence of the bride's parents, March 24th, by the Rev. Wm. K. Douglas, D. D., Capt. J. Frederick Lillicrap, of Lakefield, Ontario, Canada, and Miss Elizabeth Montserrat, of Beaugard, Mississippi.

Deaths.

PENTREATH.—Entered into rest, at the Rectory Moncton, N. B., on the morning of the first Sunday after Easter, Edwin Trevelyan Sayre, infant son of the Rev. Edwyn S. W. and Clara Woodforde Pentreath, aged 24 days.

SUBSCRIPTIONS RECEIVED.

Rev. J. L. Downing, River John, Pictou Co., N. S.; Rev. Edmund L. Watson, Dunham, Quebec; Rev. H. H. Hamilton, Manchester, N. S.; Rev. H. S. Wainwright, Kingston, N. B.; Rev. Jas. J. Ritchie, Annapolis, N. S.; Jno. McCleary, Hastings, Ont.; Mrs. J. W. Boyer, Victoria Corners, N. B.; Mrs. Jno. Ballech, Woodstock, N. B.; Geo. Colten, do.; C. E. Smith, Upper Woodstock, N. B.; Jas. Harper, Jacksonville, do.; G. Allan Bull, Grafton, do.; Mrs. Wm. Shea, do.; Jno. W. Bedell, Andover, Victoria Co., do.; Wm. Hetherington, do.; Geo. F. Everett, Little River Mill, do.; Miss Alice Sunden, Canterbury Station, do.; Jno. L. Saunders, Florenceville, do.; Hugh L. Parlee, do.; Miss Howard, do.; Adam Stewart, do.; Mrs. Chas. Wiggins, do.; Theo. Withers, do.; J. R. Tompkins, East Florenceville, do.; Mrs. S. W. Banks, do.; Mrs. E. D. Boyer, do.; Rev. A. Hoadley, do.; Miss Straton, Kincardine, do.; G. H. Tompkins, Upper Part, Carleton Co., do.; Mrs. N. Tompkins, do.; Mrs. J. M. Heaps, do.; W. Tompkins, do.; Wayman Smythe, do.; Mrs. Dudley Tompkins, do.; Miss Agnes L. White, Centerville, do.; Mrs. R. W. Ballech, do.; A. J. Lee, do.; Mrs. Henry Lewis, do.; Mr. Chas. Merrick, St. John, N. B.; N. W. Keddy, Chester Basin, N. S.; Philip Rupiston, Mille Roche, Ont.; Mrs. Susannah Stanleton, Port Hawkesbury, C. B.; Chas. A. Ritchie, Greenfield, N. B.; Chas. Ritchie, Senr., do.; Theo. Wakem, do.; Geo. Stewart, do.; S. S. Wiggins, Lakeville, do.; Jno. Reed, Knoxville, do.; Mrs. Elizabeth Kerr, Wicklow, do.; Jno. D. Trofion, Fort Fairfield, Maine, U. S. A.; Mrs. W. H. Burnes, do.; E. N. Osborn, do.; R. Wallace, Davidsville, N. B.; Jno. Miller, Upper Kent, do.; Mrs. Moyle, Lunenburg, N. S.; LaBaron Mills, —; Fitzgerald Ward, Halifax, do.; Joseph Dibbin, do.; Mrs. J. J. Rafuse, Bridgewater, do.; Mrs. L. P. Miller, do.; Mrs. Geo. Snyder, do.; Mrs. P. Young, do.; Mrs. Henry Oakes, do.; Mrs. Lee, Naugler, do.; Mrs. Wm. Oakes, Senr., do.; Solomon Rafuse, do.; Mrs. Smith, Sambro, do.; Philip L. Gallant, Liverpool, do.; Rev. Theo. Massiah, Rose Blanche, Nfld.; Rev. A. C. F. Wood, do.; Mrs. A. H. Malcom, Londonderry Mines, N. S.; D. H. Whiston, Halifax, do.; Miss C. Ross, Truro, do.; Dr. Jas. H. Denison, Newport, do.; Rev. A. F. Hiltz, Derby, N. B.; Mrs. Olam, Senr., Dartmouth, N. S.; Rev. Dr. Nichols, Liverpool, do.; C. Collins, do.; Mrs. Agnew, do.; Wm. Henry, Upper Maguadavic, N. B.; Miss West, Halifax, N. S.; Joseph Wentzell, Cole Harbor, Halifax Co., do.; Miss Flora M. Redden, Chester, do.

PRICKLY COMFREY!!

THE NEW FODDER PLANT.

THIS PLANT, the true ("Symphytum asper-rium.") or CAUCASIAN PRICKLY COMFREY Yields 100 Tons and upwards of Green Fodder to the acre, and can be cut from 5 to 7 times in a single season. It has been thoroughly tested by some of our Best Farmers, increasing the yield of Milk largely, and is JUST THE THING FOR MILKMEEN and others owning one or more cows. Rooted Plants, \$2.50 per 100. Roots per lb. \$1.00, giving 100 strong cuttings. Local Testimonials, Circulars, with full instructions, &c., sent on application to

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CANADIAN PACIFIC RAILWAY.

Tenders for Tanks and Pumping Machinery. TENDERS will be received by the undersigned up to noon on FRIDAY, the 15th MAY next, for furnishing and erecting in place at the several watering stations along the line of the Canadian Pacific Railway under construction, Frost-proof Tanks with Pumps and Pumping Power of either wind or steam, as may be found most suitable to the locality. Drawings can be seen and specifications and other particulars obtained at the office of the Engineer in Chief, Ottawa, on and after the 15th April.

By order, F. BRAUN, Secretary.

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

WORCESTER'S THE STANDARD.

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The Week.

HOME NEWS.

It is stated that a manufactory of wall paper will be started in Ottawa shortly. Quebec, April 4.—A slight shock of earthquake was felt here at 1 p. m. to-day.

Hon. T. N. Gibbs has been called to the Senate, vice Senator Seymour, deceased.

An American Company contemplate the erection of a Woollen Factory at Woodstock.

Four of the first twenty of the Canadian team have refused to go to Wimbledon. Their places will be filled by the men in waiting.

The National Rifle Association shipped a number of Henri-Martini rifles for the use of the Canadian team. The date of sailing has not yet been fixed.

The St. Martin's, N. B., Manganese Company has been incorporated, with the object of raising and mining manganese. The capital is \$125,000, in shares of \$5 each.

We have been shown some samples of crest and monogram printing performed by Mr. Thos. P. Connolly, stationer, of this city, and can say that it is as finely executed as the same kind of work done in England.

Montreal, April 3.—The Witness tonight published a list of the Cotton Mills of the country, nine in number, and estimates that about 29,000,000 yards of cloth, valued at \$3,000,000 are turned out by them annually.

Ottawa, April 4.—The Gazette to-day announces that His Royal Highness the Field Marshal Commanding-in-Chief, has been pleased to approve of the appointment of Capt. A. Collins, 57th Regt., as Esquerry to Her Royal Highness the Princess Louise.

The Norwegian barque Errigon, 476 tons register, will load a full cargo of potatoes, in barrels, at the depot, for London. The potatoes are supplied by the grangers, in connection with the Grange of the Patrons of Husbandry, at Port Williams, Kings County.—Herald.

The sheep trade from P. E. Island has this season been very lively. No less than 27,000 have been shipped via Point du Chene, and many have gone from Charlottetown to England, so it is said. Mr. W. Avard, of Westmoreland County, has sold 2,000 sheep, this season, in St. John, Halifax, and Boston markets.

In the late accident at DeBert River Bridge, much credit is due to the conductor, (the well known veteran "Bob"), and also to his young brakeman, Eys, for their prompt and efficient action, whereby much confusion and trouble were avoided. Such men are a great source of comfort and security to the travelling public.

Mr. Harrington, M. P. P. for Halifax Co., deserves the thanks of Churchmen for his plain outspokenness against the wicked attempt in the House of Assembly to deprive the Church in Cornwallis of its school lands. We know our subscribers (500 of whom are Mr. H's. constituents) will not forget his manliness and honesty.

A diabolical attempt (several of them in fact) was made to burn down St. Alban's Church, Ottawa, on Saturday night last. The attempt was the work of an incendiary. Fortunately, it was not altogether successful, although considerable damage was done to the inside of the building. On the same night, St. Joseph's (Roman Catholic), and Bank Street (Presbyterian), were also fired, and in the case of the latter, nothing but the walls were left.

The steamship "Brooklyn," of the Dominion line, which sailed Monday afternoon from Halifax for Liverpool, G. B., took a large number of cattle for the English market. Messrs. Henry send sixty head of splendid cattle, which was purchased by them in Cornwallis and Sackville. Thompson and Flannigan send one hundred and fifty-eight, and E. B. Mergan, two hundred and forty-one head of Canadian cattle. A large number of sheep go in the same steamer.—Herald.

FOREIGN NEWS.

Paris, Jan. 3.—The flood in the Seine is becoming very serious. Great blocks of floating ice made a clear breach of 200 feet in a temporary wooden bridge opposite the Tonnalides. The river is still rising fast.

St. Petersburg, April 5.—Russia has issued a requisition for 5,000 camels belonging to the Persian Turcomans.

Paris, April 4.—Professor Nonleusk-Jold was magnificently entertained at a Grand Banquet to day, at which Prince Oscar presided.

In Edinburghshire, Midlothian, Hon. W. E. Gladstone is elected, receiving 1,579 votes, defeating the Earl of Dalkeith (Conservative) who received 1,368 votes.

London, April 5.—The Anglo American cable laid between Ireland and the United States in 1873, broke yesterday 35 miles west of Valentia Bay on the Irish coast.

Cabul, April 4.—Mahomed Jan attacked 250 Hazars near Ghuznee. Mahomed Jan was killed, as were two other chiefs. Hard fighting followed, ending in a total defeat of the Afghans.

The English elections are causing extreme excitement throughout India, and it is feared with dismay, that the Liberals may reverse the present Afghan policy thus causing disaster.

The committee on army reorganization, of which Lord Airey is President, has concluded its labors, and was only awaiting the arrival in London of Lord Napier and Sir Patrick Macdougall, before submitting the final recommendations to the War Office.

Constantinople, Jan. 4.—A terrible famine prevails in the districts of Baskalah and Bayazid in Armenia. The authorities are helpless to aid the people, and it is feared that the famine will become general on the Eastern frontier of Turkey.

The Pall Mall Gazette says: "It is estimated that the new House of Commons will consist of 317 Liberals, 271 Conservatives, and 63 Home Rulers. The Liberals will thus have a majority of 46 over Conservatives; or of 109 with Home Rulers."

The death is announced of the oldest commissioned officer in the English navy, Admiral Philip Westphal, at the age of ninety-eight. He entered the navy in 1794. Admiral Westphal was a Nova Scotian, and was born at Hammond's Plains, Halifax Co.

SPRING!

OPENING AT THE POPULAR Dry Goods and Millinery Stores,

273 & 275 BARRINGTON ST., CORNER JACOB STREET.

DRESS GOODS.

JUST OPENED, a large Stock, comprising Pompadour Figures and Checks, Fleur de Lis, Brocades, Striped and Figured Satin Cloths, Japanese and Persian Figures, Mohair, Metanges, DeBeiges, Grey and Brown Mixtures, Cordes, Lustrés, &c., &c.

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New Spring Prints, Pompadour Prints, Oriental Cambrics, all colors.

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2-Button Colored Kid at 45 cents per pair, the best Gloves in the City at the price. Super quality French Kid, Black, Colored, Drabs and Light Shades, 2 and 4 Buttons, from 70c. to \$1.00.

STRAW GOODS.

LONDON & NEW YORK STYLES. Ladies' Misses' and Children's STRAW AND CHIP HATS AND BONNETS.

Monday, April 5th. FIRST SHOW DAY OF THE SEASON FOR

LONDON AND PARIS NOVELTIES, TRIMMED MILLINERY.

A Choice Selection of Rich and Elegant Hats and Bonnets, at very moderate prices.

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Agents for the New York Bazar Patterns. Catalogues and Fashion Papers sent Free by Mail. SPRING CATALOGUES now ready.

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.

Table listing fish prices: Large Cod, hard, pr qt. 4.00 to 4.50; Small, Shore, 3.25 to 3.75; Arichat, 3.50 to 4.00; Bank, 3.10 to 3.50; Labrador, 3.25 to 3.40; Hake, 2.10 to 2.75; Haddock, Arichat, 2.50 to 3.00; Western Shore, 2.10 to 2.75; Pollock, 1.50 to 2.25.

Table listing Herring (Vessel) prices: Labrador, per bbl. none; Shore Split, No. 1, 3.25 to 3.50; No 1 Fat Shore, 4.25 to 4.50; Shore Round, 3.00 to 3.50; B. of Islands Split, none; Boone Bay Round, none; George's Bay, 2.00; Alewives, No. 1, 3.00 to 3.50; No. 2, 1.25 to 2.00.

Table listing Mackerel prices: No. 1, per bbl. 12.00 to 15.00; No. 2, large, 8.00 to 9.50; No. 2, small, 6.00 to 6.50; No. 3, large, 5.00 to 5.50; No. 3, med, 3.75 to 4.00; Small, 2.50 to 3.00.

Table listing Salmon—Store prices: No. 1, per bbl. 16.00 to 17.00; No. 2, 14.00 to 15.00; No. 3, 11.00 to 12.00.

Table listing Canada Sup. Extra 7.00; Extra, 6.75 to 7.00; Strong Bakers, 6.30 to 6.40; Spring Extra, 6.25 to 6.30; Extra State, 6.50; Rye Flour, Am., 6.50.

Table listing Cornmeal prices: Kiln Dried choice, 8.30 to 8.40; Fresh Ground, 8.20.

Table listing Oatmeal prices: Nova Scotian, per bbl. 5.00; Canada, 5.50; Barley, per bush.

Table listing Onions prices: P. E. I. Black, 48 to 50; Canadian Mixed, 40 to 48; N. S. and N. B., 40 to 45; Bran, 40 to 45.

Table listing Beans, per bush, 1.50 to 1.90; Peas, round, per bbl. 4.00 to 4.40; Peas, split, 6.00 to 6.50.

Table listing Provisions prices: Beef, Am. Mess, bond 12.00; Fx Mess, 13.00; Beef, N. Scotia Mess 5.00 to 8.00; Am Plate, 14.00; Extra Prime, 14.00.

Table listing Pork, N. Y. C. Mess 12.00 to 13.00; In bond, P. E. I. Extra 16.00 to 16.50; Mess 16.00 to 18.00; Pr. Mess 18.00 to 14.00; N Scotia Mess 14.00 to 15.00; Prime 12.00 to 13.00.

Table listing Lard, 12 to 13; Bacon, roll, 13 to 14; Hams, 9 to 11; Shoulders, 9 to 12; Eggs, per doz, 10 to 12.

Table listing SALT from store prices: Liverpool, per hhd. 1.30 to 1.50; Turk's Island, 1.50 to 1.60; Cadiz, 1.50 to 1.60; Inagua, 1.50 to 1.75; Liverpool, bags store, 75 to 80.

Table listing Tea prices: Congou, com & dusty 25 to 30; fair, 28 to 31; choice, 35 to 37; superior, 35 to 40; Oolong, 40 to 42.

Table listing Soap, Candles, &c prices: Domestic Brown, 4; Pale, 4 1/2; Family, 5; Extra, 5 1/2; B. Mottled 6; Crown, 6 1/2; Laundry, 7.

Table listing Canada Laundry prices: Candles, 6's and 8's, 18.

Table listing Molasses prices: Demerara, per gal. 32 to 35; Clenfuogos, 31 to 33; Trinidad, 30 to 33.

Table listing Sugars prices: Porto Rico, ch. grey, 8 1/2; Vac. Pan, puty paid, 10; Yellow C, 9 1/2; Extra C, 10; Scotch refined, No. 20; Crushed, 12 1/2; Granulated, 10 1/2; Porto Rico, 8; fair, 8 1/2; choice, 8 1/2; Cuba, dark, 7 1/2.

Table listing Country Produce prices: Butter, in firkins, 18 to 22; Butter, in rolls, 20 to 25; Cheese, per lb, (dairy) 8; Cheese (factory) 18 to 15; Beef, 6 to 12; Mutton, 5 to 6; Lamb, 5 to 7; Veal, 6 to 7; Pork, 6 to 7; Turkeys, 18 to 15; Geese, each, 50 to 70; Ducks, per pair, 75 to 1.00; Chickens, 40 to 65; Cartridges, none; Potatoes, per bush, 20 to 25; Turnips, per bush, 30 to 40; Carrots, 60 to 70; Hay, per ton, 12 to 14; Tallow, (rendered), 10; Tallow, (rough), 10; Buckwheat, (gray), 2.00 to 2.50; Buckwheat, (yellow), 2.00 to 2.50; Apples, 2.00 to 2.50.

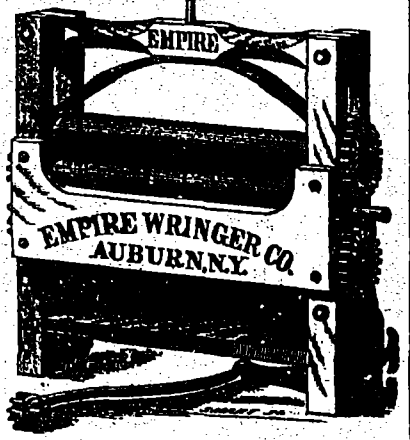
1870 Army and Navy HAT STORE. 1870 THOMAS & CO.

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.

Our SILK AND FUR HATS are from the Best Makers in England, viz: Christy, Woodrow, Bennett, Carrington, and Luok. * * * To Clergymen, on all purchases we allow 10 per cent. Please give us a call.

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RENT'S Stove & Kitchen Furnishing Depot, 31 Barrington St., Halifax, N. S.

The only complete Kitchen Furnishing Store in the Lower Provinces, with the largest and cheapest stock in STOVES, TINWARE, Closets, Washers, Washing Machines, Woodens, &c. Wholesale and Retail. Goods too numerous to mention. Send for Catalogue. * * * Extra Discount allowed to Clergymen purchasing at this Establishment. GEORGE HENT, Proprietor.

Clinton H. Meneely Bell Company, SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y., U.S.A.

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MY KING. KEPT FOR THE MASTER'S USE.

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THE ROYAL INVITATION. LOYAL RESPONSES.

MORNING BELLS. LITTLE PILLOWS.

THE LAST WEEK. THE MINISTRY OF SONG.

Under The Surface. FOR SALE BY

J. & A. McMILLAN, 98 PRINCE WILLIAM STREET, ST. JOHN, N. B.

St. Margaret's Hall, HALIFAX, N. S.

DIOCESAN SEMINARY FOR YOUNG LADIES.

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

PRINCIPAL. The Rev. John Padfield.

This School will Re-Open January 11. Classes will be formed at once for the University Examinations. The title "Associate in Arts," can now be obtained from King's College, Windsor. Pupils not desiring to pursue the higher Studies, as prescribed by the University, can make a specialty of Arts and Belles-Lettres. Unusual facilities are provided for the acquiring of a thorough and correct knowledge of the French Language. There is a Preparatory Department for young Pupils. STAFF: THE REV. J. PADFIELD, MISS WATKINS, MADAME DEZAMARE, MISS COCHRAN, MISS MARIE-PAULE PAROT, VISITING MISTRESS. * * * For Terms, &c., apply to the President.

We have this day admitted into Partner in our Business, Mr. WILLIAM H. SIMSON, Who is a GRADUATE OF THE PHILADELPHIA COLLEGE OF PHARMACY, and has had many years practical experience in the United States, and as Senior and Confidential Clerk with us.

MR. SIMSON Will assume the more immediate management of the business; and from his LONG EXPERIENCE & THOROUGH ACQUAINTANCE With all its details, will be enabled to maintain the repute established by our house. HIS CONSTANT PERSONAL SUPERVISION Will be given to the

PHARMACEUTICAL DISPENSING

Departments, And he will aim to maintain the excellence that has always characterized our Establishment in these Branches.

We trust that the new arrangement, hereby notified, will conduce to the fuller satisfaction of our customers, and that we may still be favoured with a continuance and increase of the liberal patronage bestowed upon us for the last twenty-two years.

BROWN BROTHERS & CO. ORDNANCE SQUARE. Halifax, APRIL 1st, 1880.

GEO. W. JONES, Manufacturers' Agent,

HALIFAX, N. S. DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES,

PRINTING AND WRAPPING PAPER, &C.



LAACHINE CANAL.

Notice to Machinist-Contractors.

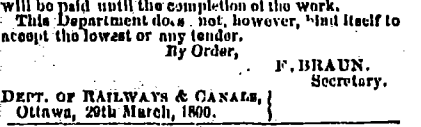
SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Laachine Canal," will be received at this office until the arrival of the Eastern and Western Mail, on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Laachine Canal. Plans, Specifications, and General Conditions can be seen at this office on and after THURSDAY the 20th day of MAY, next, where forms of tender can also be obtained.

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

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfillment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

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

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



WELLAND CANAL.

Notice to Machinist-Contractors.

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Lock Gates, Welland Canal," will be received at this office until the arrival of the Eastern and Western Mail, on THURSDAY the 3rd day of JUNE, next, for the construction of gates, and the necessary machinery connected with them, for the new locks on the Welland Canal. Plans and Specifications and General Conditions can be seen at this office on and after THURSDAY the 20th day of May, next, where forms of tender can also be obtained.

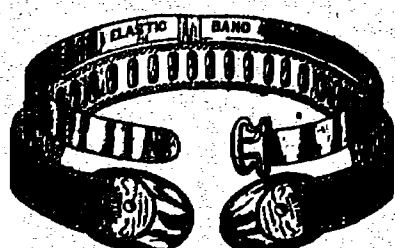
Parties tendering are expected to provide the special tools necessary for, and to have a practical knowledge of, works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except they are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

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

BRYAN'S ELECTRIC BELT.



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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." G. A. PRESTON, Esq., Birmingham, says: "It has stopped the principle trouble." EDW. WILKINS, Esq., Newark, N. J., says: "It acted soothingly, and removed the Debility." WM. E. OTTOMER, Union, N. Y., says: "It has made a new man of me." MISS M. J. PARKER, Oswego, New York, says: "It has done me a great deal of good, and carried me through another year, and I have gained eight pounds of flesh, and my dyspepsia is removed." Any one needing further information is requested to address the office of this paper, or to H. M. MALOY, 147 E. 15th St., New York City.

THE MANHATTAN FEED,

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

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition, and to economize feed.

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

DIRECTIONS FOR FEEDING.

Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats. In a short time your horse will be in perfect condition, when you can deduct one-fourth part of the usual grain feed. Discard all bran when using MANHATTAN FEED.

Cows.—At each time of feeding mix at the rate of six parts for every dozen cows, with their usual feed, and in two weeks you will be surprised at the large increase of milk and butter.

Bulls.—Mix same as for Cows.

Calves and Lambs.—At each time of feeding mix half pint of the Feed with the usual quantity of milk or oatmeal for every four animals.

Hogs.—At each time of feeding mix half pint of the Feed with the usual swill or meal for each hog.

Poultry.—Mix half a pint of the Feed in a peck of their usual food.

A measure holding exact amount of one feed is enclosed in every bag.

PRICES.

Bags containing 100 Feeds (25 lbs.) \$2.00.
Bags containing 200 (50 lbs.) \$4.00. Bags containing 400 Feeds (100 lbs.) \$8.00.

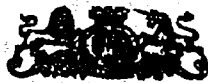
For Poultry, a specially prepared Feed put up in 2 1/2 lb. boxes, 25 cents.

Prepared only by **MARSDEN & CO.** 698 Craig Street, Montreal.

General Agent for Maritime Provinces—

GEO. FRASER,

28 Bedford Row, Halifax, N. S.



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Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following, viz:—

- 20 Locomotive Engines.
- 16 First-class Cars (a proportion being sleepers).
- 30 Second-class Cars.
- 3 Express and Baggage Cars.
- 3 Postal and Smoking Cars.
- 240 Box Freight Cars.
- 100 Flat Cars.
- Wing Ploughs.
- 2 Snow Ploughs.
- 2 Flangers.
- 40 Hand Cars.

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at 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, 1890.

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Manufacturers and Dealers in First-Class Furniture & Woodenware

OF EVERY DESCRIPTION.

SHOWROOMS, 101 & 103 BARRINGTON ST., & 34, 36 & 38 PRINCE ST.

TO THE PUBLIC.

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As in the past, it is our intention to keep always on hand the largest and best assorted stock of FIRST-CLASS FURNITURE, suited to the times, to select from, in the city. We have at present a better and larger stock than ever, and shall have an increased assortment of goods for the Spring Trade.

The reduction in prices of Furniture at present is astonishing. Now is the time to buy, as prices must advance soon. OUR PRICES, STYLES and QUALITY OF WORK will always compare most favorably with others. PARLOR and CHAMBER FURNITURE a specialty with us; 36 different styles and prices Chamber Suites to select from. Woodenware—Pails, Brooms, Zinc Washboards, Clothes-pins, &c., wholesale only. Prices lower than American or Canadian manufacture.

Our reputation as the CHEAPEST FIRST-CLASS FURNITURE ESTABLISHMENT in the Province we are bound to maintain. Please call and see our goods or get our prices and assist yourself as to what we sell, and sell at, before you purchase from us or others.

Particular attention given to packing and shipping goods. **A. STEPHEN & SON,** 1 1/2 HALIFAX, N. S.

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HYMNS, Ancient and Modern; Steps to the Altar, Earnest Communicant, Eucharistical and other Altar MANUALS in various bindings.

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Of all descriptions.

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Latest Books, Newspapers and Periodicals always in stock.

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

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

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

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Bishop Ames, Baltimore.
Bishop James, (dec'd).
Bishop Foster, Boston.
Bishop Harris, N. Y.
Bishop Wiley, Cincinnati.
Bishop Haven, Atlanta, Ga.
Bishop Merrill, Chicago.
Rev. G. H. Whitney, D.D.
Mrs. U. S. Grant, Wash'tn.
Admiral D. D. Porter,
Rev. O. H. Tiffany,
Grand Central Hotel, N. Y.
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Dr. H. B. Ridgway, Cin. O.
W. G. Fischer, Phila.
Chaplain McCabe, Phila.
Rev. A. J. Kynett, D.D.
Rev. Daniel Curry, D.D.
Rev. W. H. De Fuy, D.D.
Dr. Daniel Wise, N. J.
Sands St. Church, Br'lyn.
Rev. J. S. Inskip, Phila.
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The most speedy, safe and effectual Cure for Sore Throat, Whooping Cough, Hoarseness, Loss of Voice, and similar affections.

The most harassing Cough soon yields to a few doses of this delicious Compound; it at once removes all strictures of the lungs, and if taken in season will not fail to arrest tendency to Consumption. TEST IT FOR YOURSELVES.

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

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