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# The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 2.—No. 32.

THURSDAY, APRIL 7, 1881.

One Dollar a Year.

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

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

EDITORS.

The first three wranglers at Cambridge last year were all total abstainers from alcoholic liquors and tobacco.

Miss L. D. Wood left to Christ Cathedral, Reading, Pa., a large portion of her property, the bequest amounting to \$50,000.

The following is from the *Globe*:—"It hardly looks as if the Church of England was losing her position as the educator of the poor, when we read in the Government returns that during the past nine years £5,630,000 has been subscribed for Church schools, against £1,323,000 for those of all other religious bodies."

It has been ascertained that 440 houses have been destroyed or made uninhabitable at Casamicciola by the recent earthquake. They were inhabited by 2,200 people. Four hundred and forty families are camping out now, for whom barracks are in course of erection. The total loss of life is twenty-three men, forty women, and fifty-three children.

Mr. Ruskin, speaking on the subject of war, is quoted as saying: "You fancy you are sorry for the pain of others. Now, I tell you just this, that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke the china upon your own drawing-room table, no war in civilized countries would last a week."

Some people have thought that the Rev. Phillips Brooks, of Boston, was inclined to Unitarianism. In a letter he says: "To me the incarnation and the miracles which Jesus Christ is said to have wrought seem to be sublimely reasonable, and contradicted by no knowledge of man or of the world which God has given us. I believe that they are true historically, and most natural philosophically."

During the past month the Bishop has received communications from three ministers of various religious denominations, seeking to enter the Ministry of the Church. Such instances show the strong feeling in favor of the Church throughout the land, and give great encouragement to those who believe the American Church will eventually draw within itself many of the different Christian sects.—*Iowa Churchman*.

A discovery of an ancient Babylonian city, near Bagdad, on the ancient canal Nahr-Malka ("King's River"), is reported to have been made by Mr. Hormuzd Rassam, who is prosecuting the British Museum archaeological researches at Nineveh and Babylon. The *Athenaeum* hears that Mr. Rassam has already unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters. The museum has lately acquired a collection of terracotta inscribed cylinders and tablets from Bagdad. Amongst them are cylinders of Esarhaddon, Assurbanipal (Sardanapalus), and Neriglissar, and tablets of Kinaladanu or Kinneladros, Nabonidus, Cambyeses, and other late Babylonian monarchs.

The ceremony of the betrothal of the Crown Prince of Sweden to the Princess Victoria of Baden, grand-daughter of the German Emperor, took place recently in all privacy, at Carlsruhe. It is said that they will be married towards the end of September, when the parents of the bride celebrate their silver wedding. The *Times*' correspondent notes that:—"The Princess Victoria, being directly descended on the father's side from the last King of the House of Wasa, and her grandmother having been a daughter of Gustavus IV., who abdicated and lived at Leipsic afterwards as Colonel Gustavson, her union with the Crown Prince of Sweden will have the singular and happy effect of reconciling the claims of the two dynasties."

The nucleus of a Parliament is being formed in the North-West Territories. The election for members of Council will shortly take place. The members are elected by the householders of the Territory.

Bishop Cox says: "I have heard of churches decorated with cut flowers at Easter at an expense of nearly \$100; the offertory alms in the same church rarely reaching the sum of \$15, and less than \$50 being the sum total of its contributions to Missions."

An exchange says one of our Baptist High Church papers thus refers to some of the irregular Baptists:—"There is, we understand, a convention of the 'Christians,' 'Disciples,' 'Campbellites,' soon to be held to select a name for the denomination. We will leave it for them. Our interest in any man-made sect is not sufficient to cause us to complain of its name, or its fate, either in this world or in that which is to come."

THE DISAPPEARANCE OF A RIVER.—The labours of a number of miners have been successful in filling up the large chasm caused by the River Bradford breaking through the roof of a disused mine at Alport, in Derbyshire. The stream, however, still flows through the mass of rock and timber thrown into the opening, and finds its way to the Derwent underground. It is impossible to divert the stream by reason of the conformation of the ground. A large number of persons have visited the spot.

The Pope recently ordered the Cardinal Vicar to institute a strict inquiry into the sacrilegious traffic in spurious relics. The Cardinal Vicar has accordingly addressed a circular to Catholic Administrators throughout the world intimating that no bodies have been taken from the catacombs for 30 years, and warning them against impostors. It should be noted that the entire osteological specimens purporting to be remains of early Christian martyrs freshly dug from the catacombs in Rome, have been shipped to America.

The volcanic forces in the Italian peninsula are evidently in an unusual state of activity. On the 11th ult., in the afternoon, there was a slight earthquake at Rome. Professor de Rossi reports that the variety of sounds given by the telephone by means of the seismic microphone was most remarkable. In the course of the same day, and during the previous night, fifteen distinct shocks were felt at Foligno. At Città Ducale there were three shocks between six o'clock in the afternoon and midnight. A scientific commission, including Professors Palmieri and Scacchi, has gone to Casamicciola to endeavour to ascertain whether the earthquake there was due to local causes or not.

A REMARKABLE movement is reported from British Guiana. 678 heathen near the source of the Essequibo river a few months ago signed an appeal for a Christian teacher, and sent it to the Bishop, who at once directed a catechist (Mr. Liberty) to proceed to the spot, and the Rev. W. E. Pierce, Priest of Bartica Grove, to follow shortly. It took Mr. Pierce a fortnight to accomplish his journey. Arrived at his destination he found that the natives had built themselves a church of wood and bark, and were diligently learning the Lord's Prayer, the Creed and the Ten Commandments, under Mr. Liberty's supervision. The work of instruction went on most diligently for six weeks. Then over 1300 heathen were baptized, and 224 couples married, of various tribes; one tribe especially had not been known before to furnish any converts to Christianity. Many of these poor people had come a fortnight's journey, and were living on half and even quarter rations, sooner than go away unbaptized.

CHRISTIANS run for a crown which is incorruptible, and contend for an inheritance which fadeth not away.

BISHOP PADDOCK is to leave Brooklyn in a few days for the Diocese of Washington Territory. No Bishop of the Protestant Episcopal Church, says the *Christian Statesman*, has ever left the East for a Missionary Diocese financially so well equipped for his work as he now is. The Brooklyn churches have responded generously to his appeals for aid, and liberal contributions have been made by churches in New England, New York, and Pennsylvania.

## JEWISH MISSIONS.

At the last meeting of the American Church Society for Promoting Christianity among the Jews, held in New York, the work was reported as in a very satisfactory condition.

The Board appointed new Missionaries for Baltimore, Pittsburgh, Cleveland, New Orleans, and Louisville, and made provision for work in Chicago and in the Diocese of Iowa. Local Secretaries were appointed in nineteen additional Dioceses on the nomination of the Bishops.

The Society's second Anniversary was held during the session of the late General Convention, in Zion Church, New York. Addresses were delivered by the Bishops of Minnesota and Missouri. Bishop Robertson called attention to the fact that 130 Jewish Clergy now ministered at the Altars of the Anglican Church, three having become Bishops. He frequently admitted persons of Jewish race to confirmation in his Diocese. Bishop Whipple testified to a similar experience, and said that his Cathedral at Faribault, and almost every Mission station in his Diocese, was partly supported by offerings from the Jews, who were kindly disposed toward Christianity. Difficulties existed, of course, but he was greatly encouraged at what had been done, and at the outlook of the work. There was no room any longer to question the facts. It was a work having a just and peculiar claim upon the Church, and he knew it would be supported.

## SILENCE ABOUT OURSELVES.

THINK as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following: above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tracks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, whilst men are uttering it, to guard yourself, by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the Cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he, whose only hope is in that Cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce*.

## Foreign Missions.

### INDIA.

#### THE DIOCESE OF COLOMBO.—III.

The work of the Propagation Society in Ceylon was the subject of our last paper. We would now turn to the labours of the Church Missionary Society which began its operations in the island sixty years ago. No less than two million of dollars have been spent during that time, and many good churches and schools have been erected. About fifty thousand dollars are now expended annually on the Church Missionary Society's work, and 7,000 native Christians are connected with the Missions. But before going into details it seems necessary to allude to the difficulties which have occurred of late between the Missionaries of the Church Missionary Society and their Diocesan, Bishop Copleston. It is a painful subject, but in justice to our readers it cannot be avoided.

In this Western hemisphere we have our own difficulties to perplex us; but as the old proverb says, "Circumstances alter cases," and we cannot be very competent judges of the burning questions which may arise among our distant brethren in the East. We do know, however, that throughout the world, in Ecclesiastical as in Civil Government, the adjustment of the delicate relations between authority and liberty is a most difficult task, perhaps only to be accomplished after various experiments and failures, and as the "far-off result of the working of many minds in many ages." This general difficulty was, in the case now before us, heightened by peculiar circumstances. On the one side we see a Bishop, young and enthusiastic, filled with a high appreciation of the holy office to which he has been called, belonging, moreover, to a school of thought which, for many years past, has attained great prominence in our Church. On the other side stand a large band of old, experienced, hardworking Missionaries, whose spiritual life has been nurtured and developed in a religious school of a widely different character, but which also occupies a large place in that Church, where the idea of Unity in Diversity and Diversity in Unity seems to be able to find expression. These Missionaries were, of course, warmly attached to the Missionary organization to which they belonged, from whom they received a generous support, with whose religious views they were in complete harmony, and whose directions were received as laws. Is it surprising that almost immediately after Bishop Copleston's arrival difficulties arose? It is possible that on the one hand Episcopal authority may have been somewhat strictly exercised; and that on the other these perplexed Missionaries, however anxious to act aright, may not have understood the full meaning of Canonical obedience, words which even in the focussed light of England's intellect have been found hard to define. After three years of mutual difficulty an appeal was made to the Metropolitan and Bishops of India, and finally to the Archbishops of Canterbury and York, aided by the Bishops of London, Durham and Winchester, Bishop Copleston himself coming to England to confer with them. After due deliberation these five prelates issued their "Opinion or Advice" in an able paper which gave general satisfaction, and was received as decisive by both parties. Bishop Copleston expressed his views on the subject in the following letter to the *Guardian*.

"It will be a cause of thank-

all your readers to learn that a solution of our difficulties, satisfactory both to the Church Missionary Society and to me, and as I hope, to the clergy and laity of Colombo, has been attained. The details of our arrangements would not interest the Church at large, and are still in part provisional; but their general character may be thus indicated. The rights of the Society as quasi-patrons, and the independence of each missionary within his own area of work, will be duly recognized on the one hand, and, on the other, the areas of work will be more strictly defined than hitherto, and will be subject to principles accepted between us in regard to license, episcopal supervision, and diocesan co-operation.

"I take this opportunity of asking for the prayers of the Church for us all, that the goodwill now restored may not again be interrupted, and for myself in particular, that I may be enabled to resume my work with more wisdom and humility, and deeper spirit of prayer."

*Brighton, April 26, 1880.*

R. S. COLOMBO."

As regards the Church Missionary Society and their Missionaries, when the decision of the five prelates was read at a Committee meeting, Canon Hoare rose and said—"Let us thank God"; whereupon the members knelt down, and Mr. Hoare offered fervent thanksgiving to God for the wisdom with which He had ended the five prelates who had so carefully and patiently considered the whole question, and so impartially delivered their opinion upon it. The following resolution was afterwards adopted:—"That this Committee offer their cordial thanks to His Grace the Archbishop of Canterbury, and to the prelates associated with him, for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and, while gratefully receiving the suggestions therein offered to the Society, they desire to express their conviction that they will be able cheerfully to act upon them."

Bishop Copleston returned to his Diocese immediately, and as a proof of restored harmony it is interesting to read in the *Ceylon Diocesan Gazette* of the cordial reception given to the Bishop at Baddegama, an important station of the Church Missionary Society. The Rev. J. Alcock is the Missionary in charge. The *Gazette* says:—

"The native Christians put up an ornamental arch at the entrance of the Mission compound, whilst the road from the Mission-house to the church was ornamented by an artificial fence made of bamboos, and decorated with young coconut leaves, fruits, flowers, variegated leaves, and the flowers of the sugar cane. The walls of the church were decorated with texts in Singhalese and English. At 5 p.m. there was Evening Service in Singhalese, which commenced by the school children singing the anthem, 'How beautiful upon the mountains.' The Bishop preached in Singhalese, expressing gratitude for the prayers which had been offered on his behalf. On Sunday, the 10th, there were three full Services in Baddegama Church. At 8 a.m., Holy Communion in English; at 11 a.m., full Morning Service in Singhalese with Confirmation Service and address; twenty-seven candidates were presented, twenty-five of whom were adult converts from heathenism. At the Evening Service there were four candidates for Baptism—two from the boys' school, and two from the girls' school. One of them was from the goldsmith's caste, who, as a rule, are naturally turbulent, and hard opponents of the Gospel. They are of low caste, because when making images they have to hammer the heads of the gods. During the next few days the Bishop and Mr. Alcock went from village to village throughout the district, travelling 178 miles by boat or on foot, visiting twenty schools; and delivering thirty addresses; and twenty-one more candidates were

Family Department.

ANGELIC MINISTRATIONS.

(Written for the Church Guardian.)

To man upon the earth is kindly given One angel of his dreams, seeming to him Of female form; and yet there may not be On earth a being so perfect and so fair, As that one which his fancy doats upon. It may be that he wedded is, to one As faithful, and as kind, and dutious, As any daughter of our mother Eve E'er was, or will be; she may love him, too, As tenderly as we can ever loved. His home may gladden'd be by cheerful voice Of merry children,—brought to him by her, Whose life, and heart, and very soul, are bent, To service, kind and loving, towards him. He loves his partner; and his children dear Are to him as the pearls of his soul's depths. And yet he loves another; an angel. Who walks beside him in his waking dreams. Perfect, ay, beautiful, graceful, kind is she: He clasps her not,—and yet she has no sigh. He feels her breath, and gladdens in her smile. She is not of the earth,—though of the form And comeliness of her he neither call'd, When in gay childhood's hour he laid him down, And with his knees press'd to gentle sleep.

Can he discard this angel of his dreams? And is he wanting in an honest face To her who shares his lot—his joys and cares? Could he his inmost thoughts reveal in full,— His soul's strong yearnings,—would his partner find Aught in his heart of which she should complain? Ah no! then blame him not if his fond soul, Rising above the purest objects here— The fairest, loveliest of womankind— Seeks yet, in fancy's realm, for one whose form And manner still more perfect are, than all The beautiful and best below'd of earth. He longs for purity,—for form of grace So perfect,—for temper all so heavenly,— That none of mortal lineage can hope To satisfy his soul's unmet desire. He may not seem content in life as those Who can be satisfied with mortals' good. But there is ecstasy within; his soul Far-reaching, grasps—nor grasps in vain— For beauty's perfect and enrapt'ring form.

He sees a face more sweetly beautiful Than sun or stars upon, and hears a voice From Paradise, inviting him to come, And share the joys of an unfading Heaven. He walks along, and none behold save he, The form that waits beside, and goes with him. His feet is lightened, and his face with smiles In beaming, as he travels quickly on, And hastens to his journey's pleasant end. For how can he be sad, who sees a form All beautiful, near him all his waking hours? Who feels he is accompanied by one Whose presence puts uneasy care aside,— Who guides his foot towards his Heavenly home. This is his Angel—guardian—sent to him, Exclusively his own. She wearies not, And over smiles benignly on his path. From her he learns the way of peace, and that He will, ere long, arrive at place of rest.

Some know no angel as they travel on, And weary are their toiling, warring feet. They see not what would cheer them, and they go All sadly through their lone and cloudy days. Happy the man, who over knows and feels, That angel feet attend his every step,— And firmly holds the gladdening belief, That in their hands the Angels bear him up, So that his foot no pain from wound e'er feels.

Blest Angels!—Whatever'er your form, come nigh, And guide me safely through life's weary maze. Show me the light by which I shall be led Far above earth, to realms of heav'nly rest, To Angela's home, where man is wholly blest.

W. M. B.

LENT.

"THE Episcopal branch of the Church is the only Protestant branch, we believe, which provides authoritatively and systematically for an annual revival of religion. That is exactly what Lent is meant to be, a time of special spiritual meditation, of penitence and self-denial, of practical reform, and of the beginning of more effort in the service of Christ—that is, a revival. There are some advantages and some evils in the formal appointment of such a season, but that is a minor matter in comparison with the spirit in which Christians enter upon and use it. We trust that the period of Lent, which has just begun, may prove to be for all specially concerned in its observance, a time of such profound, sincere and uninterrupted communion with Christ, and of such unaffected consecration to Him and His work, that a rich blessing may be won from it for them, and for all of every name who join with them in loving Him.—Congregationalist, Boston, March 9, 1881.

SATURDAY NIGHT TALKS TO THE GIRLS. BY MAY STERLING. IN HIS SERVICE.

We can hardly read our Lord's parable of the talents without feeling deeply the responsibility which rests upon us with the gifts which He has given us to "occupy till He comes." I think the few words at the beginning of the parable, namely, "His own servants" and "His goods," make us to feel this more. It seems strange how His own servants could want to use His goods any other way but "unto Him;" but we know how easy it is to delight in the gifts themselves, without putting them to any high use. But can we all call ourselves His servants? Yes, we are, whether we wish it or no, for the wicked and slothful one was called His servant with the rest. The question is, are we wicked and slothful servants or good and faithful ones, trying, at least, to serve our Master with each talent given us? Let us each answer the question for ourselves. When He says, "Choose ye this day whom ye will serve," how can any one turn away from the Master Who "laid down His life" for us, and choose death rather than life? It is to you and me, as much as to the rest of the world, that He says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." "I will in no wise cast out," and "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah xli. 13.

We are so apt to look upon Him as a strict taskmaster, who expects much from us, but is ever ready to punish us for any offence, and whose service is dull and heavy work, excluding joy and pleasure from our lives. It is so very far from this. We can trust and love earthly friends; we can feel sure of their love and sympathy; yet theirs is so very, very little and shallow in comparison with the ever-living fountain of God's unchanging love! We read so much in the Bible of His love; but it does not seem to really belong to us until we accept it, trust in it, lean on it, and then how inexpressibly comforting and satisfying it is! Sorrow and trouble lose all their bitterness when we know it is from a Father Who loves us so dearly that He would give us nothing but what is the very best for us. Pain and weariness we can bring to Him, remembering how He suffered for us, and asking Him to teach us the lesson He would have us learn by it; knowing also that "He thought for us" when He sent it. Death itself is only "a struggling into life;" giving up the "face to face;" and then the promise, "I will receive you unto Myself," fulfilled. Surely His Service is perfect freedom. And can the pleasures of the world satisfy? Do they satisfy? How very hollow and unsatisfactory they seem, and how discontented they make us,—always looking forward to something which is so far from what we anticipated when it comes; all our hopes wrapt up in a life which so quickly passes away, and nothing to live for or expect but a few more years, so empty and unfruitful at last.

Our Master has prepared for the smallest and weakest of His servants good works for them to walk in, and has special work for each one of us to do,—work surrounding us even in our little corner of His vineyard. Do not let indolence, or cowardice, or fear turn us away from any of it or cause us to do it neglectfully, but let us work with all our might, for time is so short. He will use us, but we must let Him, and we will find it so true that His "yoke is easy" and His "burden light." Bring each talent to Him, and ask that He will give us opportunities and show us how to use them. "He that lacketh wisdom let him ask of God, Who giveth to all men liberally and upbraideth not."

Some have truly more talents than others, for He gave each "according to their several ability;" but then it is only what we have that we must account for. We all have his word, time, influence, example, words to speak, and work to do. Even a taste for cooking or sewing, and what we consider the humbler gifts, may be, in His sight, as truly used for Him as riches, intellectual, musical, or artistic gifts, which have been, and may be, made to do so much for Him. We may use them in helping or comforting the poor, the sick, the sorrowful, and if we do it

for "the least of these" it is "unto Him," and this is such an honour and pleasure. However few or many our talents, girls, let us try our best to improve them and keep them in readiness for our Master's use. Oh, may it be ours when our work is done to receive from His lips, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

OFFICIAL COUNSELS.

In Lent, I think we make a mistake if we overlook the fact that spiritual hunger and thirst must be satisfied out of God's Holy Word. "Command that these stones be made bread," was the devil's suggestion; but angels were coming to feed Christ with the heavenly manna. We must beware of giving a stone when Christ's children ask for bread; for nothing but the words which Christ has taught us can feed the spiritual appetite with spirit and life. Christ's very words are sacraments: they are so treated by the Church which teaches us to "digest them inwardly." So that while some see nothing sacramental in the Bread and Wine of the Eucharist, we are instructed to see sacramental food "in every word that proceedeth out of the mouth of the Lord."

I entreat the reverend clergy, therefore, during Lent, to cultivate in their flocks a love of Holy Scripture. One reason that sermons do not profit is that they are often very meagre in scriptural teaching; and another is that, when they are richly scriptural, the people have had no such discipline in the study of scripture, as is needful to make them relish such sermons. We see the "popular pulpit" always preaching on the last sensation: be it a deceased prostitute or a strolling one—no matter! Anything to tickle the ear and keep up with topics of the day. And so it must be with those who have no sense of a divine commission to preach God's Holy Word, and to do so "not with enticing words," but "in demonstration of the Spirit," and with the Spirit's power. If we preach the sacramental word, it will as certainly bear fruit, as good seed will, in due season, if it falls on good ground.

Now, in the season of Lent, the fallows are broken up, and the harrowing goes on, if ever, so that we may expect to find good ground all ready for good seed. Only let us who preach understand that preaching is little blessed when it comes from lips seldom bedewed with private prayer and earnest intercessions for souls.

Give us then a praying clergy this Lent, and in due time "we shall reap if we faint not." I hear that "revivals" are going on, here and there, among our sectarian brethren. If they are indeed revivals we should rejoice in it: "refrain from these men" and ask God to bless what may be good in their exceptional and irregular ministrations. He often does bless them, perhaps to stir up His own ambassadors to more zeal. Let us out-preach them, out-pray them, and out-work them, if we can; and so they will come, in time, to comprehend the fact that the Church has a "more excellent way."—Bishop Cox.

THE SINNER'S QUESTION ANSWERED.

"What must I do that my sins may be forgiven?" Get these three words into your mind:—

- 1. The Will. 1. The Word of God. 3. The Holy Ghost. 1. You have a Will; you have a power of free choice. 2. You have the Word of God. 3. You have the Holy Ghost. Now, what are you to do? Bring the first two, your Will and the Word of God to the Holy Ghost, and ask Him to use that Word upon your Will. The Holy Ghost's great work is to witness to Christ by the Bible. What the Holy Ghost does is to make the Saviour's Presence as real to the heart as His bodily Presence was on Earth to those that came in contact with Him. Get these points clear in your mind. Say to yourself—"God tells me that I have sinned; God tells me that I may at any time, and that if I die unprepared, I die—lost. Let that thought enter into your mind. I have known a man saved by that one word "Lost" getting possession of him. Say to yourself, therefore, "God has told me all this. And God has told me, that in His boundless love, He has provided a sacrifice, that whatever

my sin, it need be no barrier to my coming back to Him. Take the "Comfortable Words" spoken by Christ, which you will find in the Communion Office. Take for instance, "Christ Jesus came into the world to save sinners," and say—"He came to save ME! Lord, I believe! Help thou mine unbelief!" Say to yourself—God cannot be a LIAR." And with this Will of mine, which my God has given me, I make up my mind that I will take my Saviour at His Word. Bring the whole force of your will to bear upon this Word of God, and then ask the Holy Ghost to help you, as though you could do nothing! Use your Will, and then cast yourself on the Holy Ghost. As thus you reach up towards Him, Christ with His strong hand, will come and lift you up out of your captivity. Take the text—"The Blood of Jesus Christ cleanseth from ALL SIN." And say, GOD SAYS "FROM ALL SIN." Therefore, that must be enough to cleanse ME from MY SIN.—Selected.

DIFFERENT KIND OF CHURCH GOERS.

- 1. Regular members, "stand-byes," who always may be depended upon. 2. Shaky members, who act according to feelings, rather than principle. 3. Families whose women attend, but whose men rarely attend and care only for the social and respectable aspect of the church. 4. Families moral, but not religious; regular attendants, but not members. 5. New families, occasional attendants, whom it is desirable to interest and fasten. 6. Poor families, whose willingness is greater than their ability. 7. Floaters. To which of these classes do you belong?

The uniform testimony of the Saviour He tells us that He "came into the world to seek and to save that which was lost." that He came, "not to call the righteous but sinners to repentance." He teaches us that we must weep at His feet with Mary, and smite upon our breast with penitential sorrow with the publican, not seeking to justify ourselves, but confessing our iniquities and lamenting our sins.

THE EDITORS' BOX.

[Questions to be addressed to CHURCH GUARDIAN, Box 120, Moncton, N.B.]

8. Will you kindly inform "An Anxious Inquirer"—(1) How many sets of frontals should be used in our Church? (2) What colours, and the proper Seasons to be used? (3) What form of decoration is best suited for them? (4) Would silk like the enclosed pattern be suitable for white frontals?

AN ANXIOUS INQUIRER.

1.—Answer—The colours for the different seasons as generally used, are—(1) White; (2) Red; (3) Green; (4) Violet. You would, therefore, require four sets of frontals.

2.—The sequence of colours is as follows:— White—From Christmas Day to the Octave of Epiphany inclusive, except on St. Stephen and the Holy Innocents; from Easter Even to the Evening before Whitsun Day (except on Feasts of Martyrs and Rogation Days), Trinity Sunday, Conversion of St. Paul, Purification, Annunciation, St. John Baptist, St. Michael and All Angels, St. Luke, All Saints. Also, at the Consecration of a Church, Confirmation and Holy Matrimony. Red—From Whitsun Day to the next Saturday, Feasts of all Martyrs. Violet—Septuagesima to Easter Even; Advent to Christmas Eve; Ember and Rogation Days; Holy Innocents, if not Sunday—if Sunday, then white. Green—All other days.

A canvas cloth should be made, fitting tightly to the Holy Table, to which the frontal is buttoned. The superfrontal may be always red, and should hang down ten inches, including the fringe. The frontal need not be re-turned at the ends of the Altar.

3.—To our mind, the most effective style of decoration for a frontal, is to have an embroidered centre piece, with two "orphreys" or woven strips, about four inches wide, which can be bought by the yard, dividing the frontal into panels, and running the whole depth. A very good violet one is made by taking purple twilled silk, or cloth, putting a

plain cross of white silk in the centre, with a plain strip of the same material on each side.

4.—The silk enclosed is watered silk, which is not suitable. It should be plain or corded. Plain cloth, such as bandsmen wear, is much used. Ecclesiastical firms in England and the United States supply fabrics made expressly for frontals and altar cloths, in corded and plain silk, cloth, wool rep, twill cloth, Utrecht velvet, and serge, of correct colours, and in widths varying from twenty-four inches to two yards.

SUBSCRIPTIONS RECEIVED.

Mrs Chas McNutt, Pugwash, Cum Co, N.S.; Mrs Thos Skinner, Halifax, do; Rev Wm Bell, Burlington, Ontario; Wm M Brown, Halifax, N.S.; L B Cochran, Newport, Hants Co., do; Hon A McN Cochran, do; Rev R Simonds, Dorchester, N.B.; Mrs Jno Keiller, do; W B Dixon, Sackville, do; Chas Powell, Halifax, N.S.; Robt K Timpany, Rossway, Digby Co, do; Mrs Hibbard, St George, N.B.; Isaac Williams, J P, Lakeville, Carleton Co, do; Mrs Jas Lynch, Annapolis, N.S.; Thos Tuzo, Horton Landing, Kings Co, do; Mrs Inglis Moffatt, Amherst, do; Jas R Elliott, Halifax, do; Robie Uniacke, do; John Peacock, Vintland, New Jersey, U.S.A.; John Peacock, Retham, N.B.; Mrs J J Woodwa d, do; James S Keirstead, do; Mrs Mrs Giltat, 5 Dowry Place, Hotwell's, Bristol, England; N S Linds, St John, N.B.; Miss M A Howard, Retham, do; A Willis, do; do; Edward Taylor, do; do; Miss Emily Adams, do; do; Mrs Benj Land, do; do; Capt Laugstroth, Beatty's W D, do; Edward McJahon, do; do; Mrs Crowley, Nauwigewank, do; Mrs C Campbell, do; do; Mrs Sullivan, do; do; Miss E Darlings, do; do; Miss M A Henry, Antigonish, N.S.; Rev G D Harris, Parrsboro, Cum Co, do; Chas O'Neil, do; do; Wm A Plesham, Port Greenville, do; do; Rev H J Winterbourne, Halifax, N.S.; Rev J J P Mountain, D C L, Zarbridge, Breeding, Isle of Wight, England; Mrs C L Moody, Yarmouth, N.S.; Geo Peacock, Portland, St John, N.B.; Mrs Daniel Trites, Peticodiac, do; C W Sumner, do; do; R E Coupe, Portland, St John, N.B.; S B Corbett, do; do; Thos E Ruggles, Kildare Capes, P.E.I.; Jacob Bishop, Petty Harbour, Newfoundland; Mrs L Duncan, Mahona Bay, Lunenburg Co, N.S.; Matthew Ellender, Maccan Station, Cum Co, do; F M Pasnow, Dartmouth, Hx Co, do; Miss Effe, Halifax, do; Mrs Robert Chisholm, Canard, Kings Co, do; Rev T Wetherwell, Portage-du-Fort, Quebec; John C Cairns, Halifax, N.S.; Arthur S Bunting, Kirkland, Carleton Co, N.B.; Henry S Just, Lunenburg, N.S.

OUR CHILDREN.

Why compel them to take those vile and nauseating medicines, when PUTNER'S EMULSION is so palatable and nice, and produces better results than any other. Most astonishing reports are daily recorded in favor of its cures, where other preparations of the kind have failed, and then been cast aside in disgust.

FOR DELICATE WOMEN, who are suffering from Anemia and Weakness caused from Over-Nursing, PUTNER'S EMULSION is just what is required to give tone to the system, and will immediately build them up in health and strength.

MOTHERS! MOTHERS! MOTHERS!

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

Rest and Comfort to the Suffering.

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

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

If you have to work early and late, and get little or no exercise, take Hamilton's Quinine Wine and Iron to give you strength.

PARKER HOUSE, Halifax, 17th March, 1881.

To the HOLMAN PAD CO., Halifax, N.S.: Gentlemen,—I suffered for several years, as is well known to all my friends, from dizziness and neuralgia in the head and a complication of diseases. I have tried everything that money could purchase without benefit, but I gradually became worse, until I gave up all hope of recovery, and was confined for months to my room. Your Pads and remedies have restored me to perfect health and strength, and I feel that it is only an act of justice that I write you this, and I shall always recommend them to all my friends. Yours very gratefully, JOHN CUREMAN, Landlord Parker House.

Pianos and Organs

By the leading American and Canadian manufacturers. Any celebrated maker's Instruments furnished at unprecedentedly low prices. Be sure and send for our Price List. We sell a

Full-Sized 5-Octave ORGAN, by the Best Maker, for \$75.

Our \$100 and \$110 are very popular, by the best makers in America. Grand Organs from \$125 to \$150. Orchestral Grand and Chapel Organs, from \$160 to \$200. Send for particulars.

Sole Agency for the Celebrated BELL Organ Company, Also, Dominion Organ and Piano Company, and others.

Our Organs, containing SCRIBNER'S PATENT QUALIFYING TUBES, are powerful and Pipe-like in tone, and are the Instruments long looked for.

PIANOS.

A full Iron-frame 7-Octave PIANO for \$250 and upwards. Sole Agency for WEBER & CO'S famous Pianos. Cash or easy terms.

Please state whether you wish to purchase for CASH or on time. Extraordinary inducements to first purchasers where our Instruments have not been introduced. Apply at once. Every Instrument warranted to give satisfaction, or exchanged at any time.

W. H. JOHNSON,

123 Hollis Street, Halifax, N. S.

AUSTEN BROTHERS, RAILWAY, COLLIERY, STEAMSHIP AND MILL SUPPLIES,

124 Hollis Street,

Have constantly on hand, at Lowest Market Rates, Rubber and Leather BELTING and Hose, PACKINGS of every description, Saws, Emery Wheels, Files, Babbitt Metal "STAL" Metal, (which effects a saving of over 30 per cent. over Brass and other metals for Bearings, Journals, etc.)

WROUGHT and CAST Iron PIPES and FITTINGS of all kinds. "VALVOLINE" Oil, the best ever offered, for CYLINDERS, ENGINES and MACHINERY. WASTES, White, Colored and Stocking.

Miners' Patent Safety Lamps and Fittings, Lantorns, Wicks, Fire Screens, Jack Screws, etc. Prices given on application for BRATTICE CLOTH, BOILER PLATES, PIT ROPE, &c. Halifax, N. S., 27th January, 1881. 3m-42

CLOTHING! CLOTHING! CLOTHING!

We would invite your attention to CLOTHING For Sale by us, and state that we are Manufacturers of most of Goods sold. Our Business being conducted upon the Economical CASH system, we are enabled to supply substantial Value for Money.

CLOTHING made to order systematically, carefully, and promptly. TERMS-CASH ONLY.

CLAYTON & SONS, Jacob facing Argyle.

MACDONALD & CO.

HALIFAX, N. S.

Steam and Hot Water Engineers,

Importers of Cast & Wrought Iron Pipe, with Fittings, Engineers' Supplies & Machinery,

Manufacturers of all kinds of Engineers', Plumbers' and Steam Fitters' BRASS GOODS, And the Heavier Classes of Brass and Copper Work. Also, VESSELS' Fastenings and Fittings. Public Buildings, Residences and Factories supplied with WARMING APPARATUS and PLUMBING FIXTURES, with all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

Sole Agent for the Sale and Application of Warren's Felt Roofing And Roofing Materials in and for the Province of Nova Scotia Nos. 160 to 172; Also, 306 BARRINGTON STREET, HALIFAX.



The PAIN-KILLER

Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals,—in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaint, Painter's Colic, Liver Complaint, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

USED EXTERNALLY, it cures Boils, Felons, Cuts, Bruises, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Chapped Hands, Frost-bitten Feet, &c.

The PAIN-KILLER is put up in 2 oz. and 5 oz. bottles, retailing at 25 and 50 cents respectively,—large bottles are therefore cheapest.

PERRY DAVIS & SON & LAWRENCE, PROPRIETORS, MONTREAL AND PROVIDENCE, R. I.

The Champion Nerve Tonic, or Egyptian Cordial,

Is a Specific for Nervous Debility, Prostration, Despondency, Languor, Weakness of Memory, Loss of Nervous Power, Involuntary Vital Losses, &c., &c.

A. A. WOODILL, Chemist, Halifax, N. S., Sole Agent.

Manual sent free to any address on receipt of 3 cent Stamp.

W. W. McLELLAN,

Barrister and Attorney-at-Law, Conveyancer, &c., &c. 149 HOLLIS ST. HALIFAX, N. S.

Legal business in all its branches promptly attended to.

PRIVATE TUITION.

A CLEVERMAN who is teaching his own children is willing to receive two boys, between the ages of 9 and 14, into his family, to be taught with them. The Rectory is situated in one of the pleasantest and wholesomest parts of the Province. Home Comforts and Careful Supervision at a moderate charge. For Terms, &c., apply to REV. I. M. WILKINS, Rectory, Bridgetown.

1881. SEEDS. 1881.

Messrs. Brown Bros. & Co.

Again, as for the past 23 years, invite the attention of the Public to their large and complete Stock of SEEDS for the Spring of 1881, and beg to thank their friends for past favors, and to assure them that they have taken every care possible to maintain the high reputation their House has secured for

Good and Reliable Seeds.

Their Stock of VEGETABLE SEEDS Will be found very complete, embracing all the best varieties adapted to our climate, and suitable for the Kitchen and Market Garden.

Their list of FLOWER SEEDS Will be found to contain the newest and choicest kinds, and Messrs. Brown Brothers & Co. feel confident that they will give the best of satisfaction. They have taken great care to select

GLADIOLI BULBS, Which have the finest and richest blooms, and also an extensive assortment of colours.

For the convenience of their numerous country customers, Messrs. Brown Brothers & Co. forward all Seeds—excepting Beans, Peas, Corn and Grass Seeds—free of postage to all parts of the Dominion, on receipt of price.

BROWN BROTHERS & CO. Druggists and Seedsmen, March, 1881. HALIFAX, N. S.

SIGN OF THE GOLDEN KETTLE.

RENT'S Stove and Kitchen FURNITURE DEPOT,

No. 31 BARRINGTON STREET,

Spring Stock complete in every department by recent arrivals from Europe and the United States of a carefully selected Stock of

KITCHEN FURNISHING GOODS, And American Novelties, making the Largest, Cheapest and best assortment in the Lower Provinces.

—ALSO—

A large assortment of

Portable Ranges & Cook Stoves, Tin and Woodenware, Refrigerators, Ice Cream Freezers, Meat Safes, Churns, Cloth's Wringers and Cloth's Mangles, Water Filters, Toilet Ware, Carpet Scrapers, Door Mats, Bird Cages, Jelly Moulds, Brooms and Brushes of all kinds, Wire Flower Stands, Garden Tools, &c. &c.

Country Dealers will do well to examine the Stock of home-made Tinware, which is the best value in the city.

Goods carefully packed and shipped without extra charge.

GEORGE RENT, Proprietor.

CUT NAILS, CLINCH NAILS,

Mine Rail Spikes, &c., &c.

Of superior quality and pattern, at lowest Market Rates. Orders solicited.

Also, Fish Plate and other Iron rolled to order.

E. G. SCOVIL, 36 Cold Brook, N. B.

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Manufacturers' Agent, HALIFAX, N. S.

DEALER IN PRINTERS' REQUISITES, NEW AND SECOND-HAND PRESSES, PRINTING AND WRAPPING PAPER &C.

NITRO-GLYCERINE DYNAMITE, AND GUN POWDER.

The Acadia Powder Co.

ARE now prepared to furnish DYNAMITE manufactured at their works at Waverly, of a quality which they will guarantee equal to the best imported, and superior to many of the high explosive in the market.

Their No. 1 RED DYNAMITE is made with especial view to obtain a uniform and powerful explosive.

Particular attention is also requested by miners to the BLACK DYNAMITE, also manufactured by this company, as developing great explosive force and in a majority of cases proving as fully efficient as the No. 1. This is not a DUALIN, VULCANITE or GIANT POWDER, but

A VERITABLE DYNAMITE,

and is much more powerful than either of those named. Both kinds are put up in strong but VERY THIN paper, insuring to the consumer 10 ounces of explosive for every pound.

The Company are now prepared to furnish the above article with DETONATORS and all the appliances for using this explosive.

Instructions accompany every case. They will also supply Best Saltpetre Blasting Powder.

"Soda" Sporting Powder of every grade. ALSO—REFINED SATPETRE

C. J. WYLDE, Sec'y. 70 BEDFORD ROW.

DEPOSITORY S. P. C. K.

Just received at this Depository, a large assortment of

Sunday School Library Books.

Quite new and original, and especially adapted to the Sunday Schools of the Church, 18c. and upwards.

Also, a further supply of

Little Dale's Plain Reasons against joining the Church of Rome, 25c.

Some of the New Books S. P. C. K. well adapted for

Christmas Presents.

The usual Stock of

Bibles and Testaments, Church Services, and

Books of Common Prayer.

Church Almanacs, 1881, sheet and book.

DEPOSITORY AT THE

United Service Book and

Stationery Warehouse,

No. 103 Granville Street.

WM. GOSSIP, Depository.

Dec 1880.

HALIFAX EMPORIUM OF CLOTHING.

54 Barrington St., corner of Jacob.

A CHOICE STOCK OF

Men's and Boy's Clothing,

Well assorted, and fully 20 per cent below current prices.

Gentlemen's Suits

Made to order at shortest notice and latest Fashions.

The whole Stock of

DRY GOODS

Is now selling off at

GREATLY REDUCED PRICES.

Everything marked down.

The Advertiser is removing from the

Premises, 147 Argyle St., to 152 & 154

Barrington Street, corner Jacob Street.

1,000 Yds Dress Tweeds

At 5 1/2c. per yard.

W. JONES.

ROYAL

Insurance Company, of Liverpool, England.

Representing the largest Net Surplus of any Fire Insurance Company in the World.

Insurances effected on every description of property at Current Rates.

CHURCHES and PUBLIC BUILDINGS INSURED ON SPECIALLY FAVORABLE TERMS, FOR ONE YEAR.

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without Reference to the Head Office.

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General Agent for Nova Scotia.

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HALIFAX, N. S.

Valuable Property FOR SALE.

THE Subscriber offers for Sale his Property in Gibson, opposite Fredericton,

Consisting of a Farm containing Two Hundred and Fifty Acres, a portion of which is under a high state of Cultivation. There is a Good Dwelling-House, Barns & Outbuildings,

and TWO DOUBLE TENEMENT HOUSES, which will be sold with or separate from the farm. 2m-49 WILLIAM McKEEN.

WILLIAM BISHOP, HALIFAX MARBLE WORKS,

Nos. 73 & 75 Barrington St., Halifax, N. S.

Manufacturer of Monuments,

IN POLISHED GRANITE, MARBLE & FREESTONE.

Head Stones, Mural Tablets, Baptismal Fonts, &c.

ON HAND & MADE TO ORDER. Also, Red Granite Monuments Furnished from Designs.

TORONTO GENERAL HOSPITAL.

INCORPORATED.

ESTABLISHED IN 1819.

This is one of the largest establishments in the Dominion, numbering its Patients by Hundreds, and with a numerous Staff of Physicians.

In order to be thoroughly satisfied that

EAGAR'S COD LIVER OREAM

was superior to all other preparations in the cure of Consumption, Scrofula and all other wasting diseases, Dr. O'Reilly, General Superintendent of the above celebrated Institution, and requested that its action be compared with that of other remedies for wasting diseases, and a fair report returned to the maker.

After a trial of 5 months, Mr. Eagar received the following reply:

TORONTO GENERAL HOSPITAL, Established 1819, Toronto.

M. F. EAGAR, Esq., Halifax, N. S. DEAR SIR,—I am very highly pleased with the action of your Cod Liver Oil Cream. It has been used in the Hospital in pulmonary and other wasting diseases with success. Will you kindly let me know the wholesale price for a quantity for Hospital use.

Yours truly, C. O'REILLY, M.D., C.M., General Superintendent.

75 Cents per Bottle. 6 Bottles for \$4 00.

GATES' Celebrated Nerve Ointment!

A Sure Relief Remedy for the Sufferer.

THIS efficacious and beautiful compound is particularly adapted for weakness of the Nerves and Muscles, restoring them to a healthy and vigorous action, thereby restoring the blood to perform its functions assigned to it. It is to those afflicted with nervous complaints, the old war to a healthy and reviving their spirits and renewing their strength.

IT CURES Wounds, Cuts, Piles, Fores, Plurples, Burns, Sprains, Boils, Bruises, Felons, Etc., Etc., Etc.

And cutaneous eruptions of the skin generally. And for Colds, Hoarseness and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary (on going to bed preferable). It thoroughly cleanses and removes all obstructions and impurities as well as assists in the healing process.

It is perfectly pure and powerful. Try a box. Sold every where at 25 cents.

Manufactured by G. GATES, SON & CO., Middleton, Annapolis Co., N.S.

TO ADVERTISERS.

GEO. P. ROWELL & CO'S SELECT LIST OF LOCAL NEWSPAPERS.

An advertiser who spends upwards of \$2,000 a year, and who invested less than \$300 of it in this List, writes: "Your Select Local List paid me better last year THAN ALL THE OTHER ADVERTISERS OF THE CITY."

IT IS NOT A CO-OPERATIVE LIST, IT IS NOT A CHEER LIST, IT IS AN HONEST LIST.

The catalogue states exactly what the papers are. When the name of a paper is printed in FULL FACE TYPE it is in every instance the BEST. When printed in CAPITALS it is the ONLY paper in the place. The list gives the population of every town and the circulation of every paper.

The rates charged for advertising are barely one-fifth the publishers' schedule. The price for single States ranges from \$2 to \$80. The price for one inch one month in the entire list is \$425. The regular rates of the papers for the same space and time are \$2,000 to \$10,000.

The list includes 952 newspapers of which 187 are issued DAILY and 765 WEEKLY. They are located in 788 different cities and towns, of which 26 are State Capitals, 303 of over 5,000 population, and 408 Country Seats. For copy of list and other information address GEO. P. ROWELL & CO., 30-32m.

10 Spruce St., New York.

BOOTS & SHOES.

The subscriber would respectfully call the attention of the public generally to his Stock of

Boots and Shoes,

RUBBERS & FELT GOODS,

Which, on inspection, will be found to compare favourably with any other, as regards QUALITY or PRICE.

N. B.—No connection

whenever with any other Establishment in the City. At the Old Stand.

George Yates,

23 George Street,

3m-46 HALIFAX, N. S.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY.

Established 1828. Bells for all purposes. War-

ranted satisfactory and durable.

MENEELY & CO., W. ST. TROY, N. Y.

PROVERBS.

"For sinking spoils, fit, dizelnow, palpitation and Jew spirits rely on Hop Bitters."

"Real of procure and use Hop Bitters and you will be strong, healthy and happy."

"Ladies do you want to be strong, healthy and beautiful? Then use Hop Bitters."

"The greatest appetizer, stomachic, blood and liver regulator—Hop Bitters."

"Clergymen, Lawyers, Editors, Bankers and Ladies need Hop Bitters daily."

"Hop Bitters have restored to sobriety and health, perfect wretches from intemperance."

For sale by all druggists.

PROVERBS.

"\$500 will be paid for a case that Hop Bitters will not cure or help."

"Hop Bitters builds up, strengthens and cures continually from the first dose."

"Fair skin, rosy cheeks and the sweetest breath in 'Hop Bitters.'"

"Kidney and Urinary complaints of all kinds permanently cured by Hop Bitters."

"Four stomach, sick headaches and diarrhoea, Hop Bitters cures with a few doses."

"Take Hop Bitters three times a day and you will have no doctor bills to pay."

**The Church Guardian,**  
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN.  
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America

Address THE CHURCH GUARDIAN,  
Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m. at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

**THE PERMANENT DIACONATE.**

At St. John's Church, Detroit, Bishop Harris ordained to the limited diaconate Mr. G. Mott Williams. The candidate was presented by his Rector, the Rev. Dr. Worthington. The sermon was preached by the Bishop of Vermont, on the text "We are ambassadors for Christ." Mr. Williams is a young lawyer of considerable private fortune; and, while not entirely relinquishing secular pursuits, he proposes to devote a considerable part of each day to assisting his over-worked rector, as a deacon in St. John's parish. He preached his first sermon on the evening of the same day, at St. John's Chapel. The zeal, practical wisdom and diligence which have characterized his work as a layman, promise much for his work in the ordained ministry.

So we read in an exchange. Now, we ask in all seriousness, cannot such men be found in our Canadian towns willing and able to devote a part of their time to Church work for the love of the Master?

The last Provincial Synod not only stamped with its approval as a wise and most necessary procedure such a course, but the speakers who discussed the question declared it to be absolutely important to the future success of the Church in Canada. The following is the report bearing upon the subject, which received the unanimous concurrence of the Synod:

"With regard to a Permanent Diaconate, it seems to your Committee that a Secular Diaconate, in which a Deacon is not required to surrender his worldly calling, or business of such calling, is desirable, provided that very careful safeguards are adopted, such as the following: That any candidate for such a Diaconate should first act for at least one year in the capacity of Lay Reader, and not be appointed thereto under the age of twenty-one, being recommended by the Incumbent of the Parish, the Lay Delegates of the same, the Rural Dean of the Parsonage, and the Archdeacon of the Archdeaconry, where there is one. That no such candidate be admitted to the Diaconate under the age of twenty-four, and that his qualifications in English Divinity be satisfactory to the ordaining Bishop, consisting of a good knowledge of Holy Scripture, the Book of Common Prayer with the XXXIX Articles, Church History and Dogmatic Divinity."

We assert that, in city and country, we have, if not in all in many places, men of piety and ability who ought to be used in this way, after proper instruction, and who would be willing to give themselves to this particular work, if the clergy sought them out. In city parishes such persons would be most useful, and still more so in the country. Almost every one admits the great advantages of such a class of men, but no clergyman, as far as we know, appears yet to have moved in the matter. We do not intend to let this matter rest, but to keep it before the Church. The Synod, this year, should

pass Canons regulating the mode of entrance, examinations, and matters of detail, and then let us make a fair trial of this agency. Among various denominations this Lay work is the strength of their organizations. Their Laymen are licensed to preach, and they hold their meetings at all the little centres which could not possibly support a minister. We approve of wise regulations and proper safeguards, but we must have this class of workers if we are to increase rapidly. We wish that our Bishops and clergy would awake to the necessity of putting these men into training, and break through that rigid conservatism which is so cautious about new methods.

**THE OFFICE OF THE CONSECRATION OF A BISHOP.**

During the Summer, for the first time in the history of the Church of England in the Maritime Provinces, a Bishop who has been elected by the votes of Clergy and Lay Delegates in a representative body, will be solemnly set apart for the sacred office of an Overseer in the Church of God. This event is common now in the Upper Provinces, but it will be a memorable occasion for Churchmen in this part of the country, making, as it does the first occasion on which the choice of the people, in a free and independent Synod, is elevated to the Episcopate. And while some may regret that one was not chosen, who by birth or residence was identified with our country and familiar with our habits and people, yet we have every reason to believe, as far as evidence goes, that the one chosen, though personally unknown to Bishop and Synod, is one who will worthily bear the burden which his predecessors in the Episcopate in Canada have nobly borne.

As we have many readers to whom this office is unfamiliar, we give a few notes which will explain the different features, and make plain the reasons for the different parts.

**I.**

**THE ELECTION.**

Our readers are all familiar with the mode of procedure in this. Any clergyman 30 years of age, in good standing in the Church of England, or some Church in free communion therewith, is eligible for nomination. A two-thirds vote of Clergy and Lay Delegates in Synod is required for election.

Within seven days after the election, the Secretary of the Synod transmits a certificate of the election to the Metropolitan. On the receipt of this the Metropolitan sends formal notice of such election, within seven days, to all the Bishops within the Ecclesiastical Province. The Bishops then confirm the election, or if a majority sustain any Canonical objections, the Synod has to proceed to the election of another person. Should no such objection be made, the Metropolitan proceeds, "with all convenient speed," to the consecration, summoning two or more of the Bishops to assist him.

**II.**

**THE CONSECRATION.**

Turn to the office and you will see that it is the "form of Ordaining or Consecrating of an Archbishop or Bishop." Ordination is the setting apart a distinct order of men to a public office. Consecration is "the solemn act of dedicating anything or person to a Divine service and use." In this case it is the separation of a person for the holy office of a Bishop by the imposition of hands and prayer. The words appear to be used interchangeably here, but in common use, Ordination is applied to Presbyters and Deacons; Consecration to Bishops,—always to be performed on some Sunday or Holy Day. The ordination of Priests and Deacons may be proceeded with on any day, "after Morning Prayer is ended." This fixes the time. "The Archbishop

(or some other Bishop appointed) shall begin the Communion Service." An Archbishop is only another name for a Metropolitan, denoting the Bishop who presides over the other Bishops of his Province. The titles were formerly used by Latin writers promiscuously. The English and Irish Archbishops are Metropolitans, and the Colonial Metropolitans are in reality Archbishops. We have adopted the title of "Metropolitan," and the English adhere to the ancient word "Archbishop." According to a Canon of the Council of Nice, A. D. 325, there must be four, or at least three, Bishops present at the consecration of a Bishop. This rule has always been carefully observed.

(To be Continued.)

**THE BISHOP OF NOVA SCOTIA'S LONG EPISCOPATE.**

In any history of the Church in Nova Scotia which makes reference to the present Bishop, (and his Lordship's Episcopate will ever occupy a most important place) mention may well be made of the introduction into the Diocese of the Free and Open system—of unappropriated sittings in God's House. As far back as 1855 his Lordship opened the first free Church in the Province, by taking a lease of Salem Chapel, Halifax, and services were kept up without intermission until "Trinity" was ready for occupation. His Lordship has adopted the same system in his present Chapel, so that for 26 years such services have been maintained by him. This good example of their Bishop has not been lost upon the Country Clergy, and in very many of the country churches the seats are altogether free. His Lordship has publicly declared in his sermons and speeches, and, as we have seen, has put into practical shape his settled convictions, that the true and Scriptural method is the free system, and that every man and every woman has equal claims with their neighbours and fellow-Churchmen to any and all parts of the consecrated building set apart for the congregation.

The position his Lordship has occupied in this important matter, as in every other more modern measure for drawing the people away from old prejudices and practices injurious to them, has been in the van: he has thus been a LEADER indeed, as well as by reason of his exalted position, in the Church of God.

The Church of England Temperance Society has also enjoyed his Lordship's patronage and strong advocacy, and to this may be largely attributed that wonderful change that has taken place in the attitude of the Clergy and leading Laity of the Church as regards this great reform.

We omitted to mention in our article of last week that in 1866 almost the whole of the Clergy joined in presenting his Lordship with a Pastoral Staff, fitting emblem and primitive symbol of the office and work of a Bishop of the Church of Christ.

**WIDOWS' AND ORPHANS' FUND.**

We trust the Clergy will bear in mind the suggestion made in our columns by several of their brethren, that the collections on Good Friday be appropriated to this most worthy object. The Resolution of the W. and O. Committee reducing the present pensions from \$200 to \$150 a year, will come into operation in July next, unless before that time such enlarged contributions are received from the Parishes and Missions as will warrant the payment of the larger sum. There is no Fund which ought to appeal so strongly to both the Clergy and Laity as the Widows' and Orphans' Fund. And it will be a lamentable lack of the ordinary feelings of our common humanity, not to speak of the higher disposition which should animate us on that day, if

in every Parish and Mission throughout the Diocese the GOOD FRIDAY Service, in which occurs that touching incident of our Lord commending His mother to the care of the beloved disciple, does not inspire us with a sense of our duty to contribute somewhat to the support and comfort of the dear ones of our departed brethren. There will probably be one hundred and fifty Services held on that day in the Diocese, and if a general response were made to this suggestion, the threatened decrease, which will seriously embarrass many of the recipients of the Fund, would be averted; otherwise the reduction will certainly have to be made.

Let there be no refusal or neglect on the part of any—minister or people—to respond to the present most urgent appeal.

**OUR DIVINITY STUDENTS.**

"The spirit of missionary enterprise seems to be steadily gaining ground among our Divinity students. This is as it should be. Divinity students require all the experience they can obtain in mission work during their college career, so that when they may be called upon to perform parochial duties, they may not feel in a new or strange position. A good practical knowledge is just as much required as anything else, and this can only be obtained by practical experience. Services are held twice a week at the Forks, and every Sunday at Lower Falmouth and the Three Mile Plains. Each of these places can boast of a flourishing Sunday School. Still there are two or three other places where services might be held, Wentworth, for instance. We hope soon to see a mission started there."

The above, from the last number of the *King's College Record*, speaks well for the future of the Church in this Diocese. If our students for Holy Orders show such zeal while yet they have their Collegiate studies to attend to, what may we not expect from them when they have entered the active ministry? We believe the Lay readers referred to are Messrs. King and Cowie, at the Forks; Lowry and Taylor, at the Plains; and Simonds and Wade, at Falmouth.

**NOTES FOR CONFIRMATION CLASSES.**

By George W. Hodgson, M. A.

These notes are the outline of a course of instruction which has been given to Confirmation Classes for several years. They are now published in the columns of the CHURCH GUARDIAN, in the hope that they may draw suggestions from others, and perhaps be found useful to some who have not yet had much experience in this important part of the pastoral office. They do not profess to be more than a brief sketch of the chief subjects touched upon. Every teacher must teach in his own way, and to suit the case of his own pupils. While primarily intended as hints to those who give instruction, yet they may be found useful to put into the hands of Catechumens, to whom the clergyman cannot devote as much time as he might desire. The form of direct address has been used, as the easiest in which to write, and the most pointed.

**I.**

We will begin our classes with the Confirmation Service itself. Turn to it in your Prayer Books. Its position there tells you something. It follows the Catechism, which follows the Baptismal Services. You can easily see the meaning of that.

In going through this Service I will direct your attention to a few important words and expressions. Connecting what is said with these words may make it more easily remembered.

First, then, notice particularly in the first rubric "all that are to be then Confirmed." Observe, "Be CONFIRMED;" something to be done for you. Ever let that be the first thought about Confirmation. Don't put first the thought that you come there to do something; that

truth has its place; we shall come to it directly; but it must not be first. *Be Confirmed, be made firm, be made strong, that is first.*

In the title you observe two names, "Confirmation or the Laying On of Hands." The latter of these gives us the outward, visible sign; the former the inward, spiritual grace. Confirmation is of a Sacramental nature. In some important particulars it differs from the two great Sacraments; but it is like them in having two parts. I will refer you to two passages of Holy Scripture in which the laying on of hands is spoken of: Heb. vi. 1, 2. Notice what the Apostle gives as the six principles of the doctrine of Christ, viz., Repentance, Faith, the doctrine of Baptisms (observe the plural; the Jews, to whom this Epistle was addressed, had many Baptisms; they must distinguish these from the One Baptism), of Laying on of Hands, of the Resurrection, of the Judgment. You can judge from this the importance of the ordinance. Now we will turn to another passage in which the inward grace is explicitly connected with the outward sign—Acts viii. Here we have an account of certain events resulting from the martyrdom of St. Stephen. Philip (verse 5) went down to Samaria. Chapter vi. tells us that Philip was one of the deacons. Remember what his office was. He preached Christ to them;—a deacon can preach. They believed and were Baptized (verse 12);—a deacon can baptize. But he stopped there. Word comes to the Apostles at Jerusalem of these matters. They send two Apostles down to Samaria (verse 14). After prayer (verse 15) they, (i. e., the Apostles), laid their hands on them (the outward sign), and they received the Holy Ghost (the inward, spiritual grace) [verse 17.] Just as you must wait for the Bishop, the chief ruler in the Church, to come and Confirm you, so they had to wait until the Apostles, the chief rulers, came to Confirm them.

Now I direct your attention to another matter, and we will connect it with the word "DISCRETION"—"come to years of discretion." What does this mean? A power of distinguishing and of making a choice. When a boy or girl passes from childhood and is entering upon youth, there arises a feeling of independence, a wish to act for themselves. The Devil will try and turn this to your destruction—will try and make you shake off control—will try and make you choose to please yourself, and to use your discretion to do your own will. But now see how God's voice comes to you in this way and shows you how to turn this feeling to a good purpose. Yes, use your discretion, but use it wisely to choose God's service and to seek Him. Make this independent step. Hitherto your religion has been almost altogether a matter of direction,—as a child you did just what you were bidden about these things, but you feel yourself now more than a child. Let, then, God's grace turn into a safe channel these new powers of which you are growing conscious; and here on the threshold of life, make your first independent step on the strait and narrow way that leads to life. Your power to discern; your ability to choose are recognized, prove that in the truest sense you have come to years of discretion.

The next word to which I point you is "EDIFYING"—Confirmation is to be ministered to the more edifying of them that receive it. It means building up—building a temple. What has that to do with Confirmation? Turn first to Ephesians ii. 19 to end; you see what sort of a temple of living stones is there spoken of. Turn also to 1 Kings vi. 7. That temple in the earthly Jerusalem was a type of the one which God will build in the Heavenly Jerusalem. But the material must be made ready beforehand; the work of edifying implies preparation of the material. You have your place in that spiritual temple. The smallest stone in it is needed for the perfection and completeness of the largest building. Shall I venture to say that God needs your soul? If not, why did He create it—differing from all other souls? Why did He redeem it? Why has He called you among his elect? What a grand thought that such a destiny is yours. Will you not willingly be the subject of any edifying work in God's Church? Confirmation is for edifying.

We will now go to the question asked. We shall have to spend a great deal of time over it afterwards; but in this preliminary view of the service we shall merely note one thing. You are asked in it nothing more than what you have

been asked every time you were heard your Catechism; you acknowledge nothing more than you acknowledged every time you said the Catechism. Confirmation does not lay upon us any new obligation, except that which comes from the public and solemn acknowledgment of our old obligations. This is, to be sure, a very serious and important thing, and it brings us to our next point. Notice the rubric after the question. It is: "Every one shall audibly answer." "Audibly" is our next word. It means so as to be heard; literally it refers only to a distinct answer; but we must think of more than that—"to be heard." Then some are listening. Who? The Bishop? your parents and friends who have come to see you confirmed? your pastors? the congregation? Yes, but we must go further—will not your guardian angel hear it? God's Word speaks of angels present in the congregation; will not they all hear it, and if it comes from your heart, will not they rejoice? God Himself will hear—your Father in Heaven will hear it from the lips of His child. He who died for you will hear it. The Holy Spirit who is to confirm you will hear it. And there you will stand a poor, weak, frail mortal, and in the hearing of God, of angels, of men, you say these words: How can you? How dare you. Shall you not be afraid? You could not say them, you dare not, were it not for the thought to which utterance is given by the very next words you hear. Look at your Prayer Books; see what, immediately after you have spoken, the Bishop says on your behalf, in your name, expressing the faith and confidence of the Church—"Our help is in the name of the Lord, Who hath made Heaven and earth." Ah, then, you need not be afraid. Weak in yourself, yet in the strength of the Mighty God you may be strong. I don't know anything more beautiful in all our services than the way these words come in just at this place. But go on—

"Blessed be the name of the Lord, Henceforth world without end"

That is an act of thanksgiving, an act of faith, too. It is thanking God for all the help that He has promised,—for all that He will give. But still further—

"Lord, hear our prayer, And let our cry come unto Thee."

Thought of as said in your name, what do these words mean? It is as though the Church, like an anxious mother, looks forward to, it may be, the many years of life yet before you, and knows that if you will be true you will be much in prayer. In times of hope and fear, of joy and sorrow, of temptation and of penitence, you must pray. In all these times she puts into the lips of her ministers, for your sakes, the words, "Lord, hear our prayer," and the congregation answers, "And let our cry come unto Thee."

The following Collect, beginning "Almighty and everlasting God, Who hast vouchsafed to regenerate," &c., gives clearly the seven gifts of the Holy Ghost. We will begin with this at our next class.

And now one word of practical advice. I cannot prepare you for Confirmation. The most I can do is to try and help you. God's Holy Spirit alone can prepare you, and for that Spirit you yourselves must pray. Take this prayer from the Service, and use it daily at your morning and evening prayers until your confirmation. And do not merely say it, but pray it.

To recapitulate—The words, Be Confirmed, Discretion, Edifying, Audibly, will help you to remember what has been said. Use this prayer from the Service daily.

The Rev. Edward Abbott, of St. James' Church, North Cambridge, Mass., spoke on "The Missionary Outlook." He said that in 1800 there were but seven great missionary societies where there are now seventy; but 170 Protestant missionaries where we now see 24,000. Then there were about 50,000 converts, and now more than 1,500,000. In 1800 the contributions for missionary work were but \$200,000, and in 1880, \$625,000; eighty years ago there were but seventy schools connected with the missionary societies, and to-day there are 12,000, with 400,000 scholars; and instead of fifty translations of the Scriptures we have 226.—N. Y. Churchman.

THE RELIGIOUS PAPER.

The pastor who receives a number of converts into the Church, and neglects to urge upon them the duty of taking the Church paper, may live to know at some future time the sad injustice that he has done them and the Church of which he is a minister. An intelligent Christian service cannot be looked for from him who is ignorant of the grand aggressive movements of the body of which he is a member. The pastor who may have to deal with him, and look to him for aid, will be likely to find in him one of those narrow-minded men whose notions, unworthy of true Christian breadth of purpose, will repel him with disgust. We say "him," but our remarks are true of "her" as well as of "him." Less is said of "Women's Rights" to-day than was said a few years ago, but the march of women towards a greater share in the control of the destinies of her country is all the more certain, and is being won at no loss of that quiet, gentle, home influence which has often been exerted with such grand results. Will our pastors give good attention to this part of their duty? Under the heading of "How it is done," the *Central Methodist* furnishes a suggestive fact concerning a case of neglect: "A Methodist preacher held protracted services in a small town for three weeks, took forty persons into the Church, but never once mentioned to them the propriety or importance of taking a Church paper. Some time afterwards a Presbyterian preacher held a protracted service in the same town, using the Methodist Church for that purpose. He received but three members into the Church, but secured fifteen subscribers for his Church paper, a majority of these subscribers being converts at the Methodist meeting. Five years later more than half of these Methodist converts, nurtured by Presbyterian food, were Presbyterians. Draw your own conclusion.— *Wesleyan.*"

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.

AN ADVOCATE FOR RITUALISM.

(To the Editors of the Church Guardian.)  
Sirs,—The rather short account of the lecture on Ritualism, delivered by the Rev. A. J. Townsend, which one of the city newspapers furnished its readers, leads me to think that it would be an excellent thing if the Rev. gentleman could be induced to repeat his lecture at an early date, so that those who were not fortunate enough to hear him might have a chance of listening to a lecture on a subject which is of vital importance to the whole Christian world, but more particularly to Churchmen. Those without the pale of the Church, unfortunately, know too little about the movement which has done more towards Christianizing the poor of our crowded cities than any religious organization since the days of the Reformation; and a public lecture on such an important subject, by a popular lecturer, would, I am certain, set men's minds thinking that, after all, there must be something in Ritualism. In England, in the United States, and in the Colonies the Church is making great headway, mainly through this great movement, in a way that would put to shame our sleepy grandfathers of a century ago. And yet how little is known of Ritualism. The secular papers perhaps occasionally have a short reference to the Rev. Mr. So-and-So being suspended for Ritualistic practices, or that the Rev. Mr. Nobody, a well-known Ritualist, is thinking of going over to Rome; but never a word of the great good that is done every year by Ritualism; never a line about the unselfish devotion of priests who reclaim thousands of souls from sin and vice. But let some leader of a movement that numbers only a few thousand make his appearance, and straightway the secular papers, daily and weekly, are filled with long accounts of "assaults on the citadels of sin," etc., etc. Contrasted with the earnest work of Ritualists, how unsuccessful their efforts appear to be! Yet to-day thoughtful minds are earnestly enquiring after Ritualism,—as witness the petition of the dissenting ministers of

Roston to the Rev. W. J. Knox-Little to lecture before them on Ritualism. Let any stray wanderer advertise a lecture on an obscure sect in Switzerland, numbering about two thousand, and behold! the daily papers vie with one another to see which can give the longest report; but a lecture on Ritualism, that numbers among its professed followers more priests than the other has members, must be satisfied with one short paragraph, and that sometimes from an unfavorable point of view. Truly this must be a sin of commission rather than omission.

Now, may I ask, Mr. Editor, what are the Church people of Halifax doing for the poor? What has become of the "Church for the poor and stranger"?—closed. Yes, alas! too true; closed because people are afraid of Ritualism; closed because some barnacles of a by-gone age would rather see dissent step in and take off the thousands that rightly belong to our fold! Oh, that some people's eyes would be opened to the fact that the poor as well as the rich have souls to be saved! that they could see the devotion of those reclaimed from London slums, kneeling in holy penitence before God's Altar; that they would shake off the petty differences and arouse from their slumber, and set a man to work among the poor of Halifax who would reclaim those on the verge of destruction, and make them devout disciples of Christ, even if that man was a Ritualist, for it seems only that class of Churchmen think the poor worthy of notice.

Perhaps it may be the same in St. John; perhaps they of the Church in St. John are also afraid of Ritualism. I claim that Ritualism should be judged on its merits. If it has proved itself worthy, then let it have a trial; let the poor of St. John and Halifax have their Ritualistic priests, subject, of course, to the Bishop of the respective Dioceses. If the system is unsuccessful, apply the remedy; but if successful (and God grant that it may be as successful as among the poor of London), then let Churchmen open their eyes and see that Ritualism has accomplished a mission which has been vainly tried by Churchmen, Romanists and Dissenters for the last hundred years. Sincerely yours,

OMEGA.

Diocese of Nova Scotia.

THE VIRGIN MARY.

(To the Editors of the Church Guardian.)

Sirs,—One signing himself "Churchman" takes me to task for using the term "His blessed Mother" when speaking of the mother of our Lord. I don't know why I should not. "The angel came into her, and said, hail, highly favoured, the Lord is with thee: BLESSED art thou, among women."—St. Luke i, 28.

"Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said 'BLESSED art thou among women.'"—St. Luke i, 41, 42.

Such Scriptures are enough for CLERICUS.

THE BOARD OF DOMESTIC MISSIONS.

(To the Editors of the Church Guardian.)

Sirs,—In the spring of 1874, when the Bishop of Algoma had gone to England just after his consecration, I, at the Bishop's request, made a tour of the Canadian Dioceses and succeeded in establishing the Algoma Missionary Association, which from that time to the present has been the main source towards which our Bishop has looked for the support of the Missions in his Diocese. The yield of the Algoma Missionary Association, as now established in eight Dioceses, has in the past three years been nearly \$4,000 per annum.

We see in the Church papers that a Board of Domestic Missions was at the last Provincial Synod established in Montreal, its object being, as we understand, to collect, receive and send funds to the Missionary Dioceses of Algoma, Rupert's Land, Saskatchewan, &c. I feel sure that all the friends of Algoma will allow that we are justified in enquiring to what extent and in what manner the Diocese of Algoma is to be benefited by this action of the Provincial Synod.

Our Secretary-Treasurer writes to us that instead of paying money direct to our Bishop, as the Treasurer of our Diocesan Fund, or to myself, as Treasurer of Our Indian Homes Fund, as they used formerly to do, they now send all money, as it arrives, to the Treasurer of the Board of Domestic Missions. So far no remittance has been made to me

by the Board of Domestic Missions for my Indian Homes, and up to the time of my last hearing from the Bishop of Algoma, I believe no remittance had been made on the Diocese account. I cannot, for my part, see the advantage of this round-about way of proceeding and the great delay incurred before the remittance can reach us. In many cases Sunday School children pay their little contributions to the Superintendent or Secretary of the Sunday School, the Sunday School Secretary pays it to the Secretary-Treasurer of the Algoma Missionary Association, the Secretary-Treasurer again pays it to the Treasurer of the Board of Foreign Missions, and then once more it has to be remitted to us, and thus months perhaps have elapsed before the Sunday School children see the acknowledgment in the *Algoma Missionary News*. In the winter time it takes from 7 to 10 days for a letter to reach us from Toronto; and snowed up as we are for nearly six months, it is of the greatest importance to us to receive the contributions to our work with as little delay as possible. But independent of the delay caused by our Secretary-Treasurer's sending the contributions for Algoma to Montreal instead of direct to us, the question also arises, and this is a more serious question still,—Is this new arrangement to benefit Algoma or not? Will the \$4,000 per annum, or nearly so, contributed hitherto through the agency of the Algoma Missionary Association be augmented or decreased? If it is the purpose and intention of the Board of Domestic Missions to make a great stir throughout the Dominion, to hold meetings and bring the Mission cause more prominently before the people, and to make it their set aim and purpose to raise an income of \$25,000, of which \$5,000 shall go to Algoma and \$20,000 to the Northern Dioceses, then well and good. We in Algoma as thoroughly and heartily wish prosperity and blessing to the more Northern Dioceses as can any of their warmest advocates, and \$25,000 per annum is a mere nothing to raise for such a purpose in this Dominion—even such an amount as that should rather cause shame than pride. But if, on the other hand, this new arrangement for the collection and distribution of Missionary funds is to injure Algoma to the advantage of the Northern Dioceses, then, I think, it will be allowed that we are justified in asking an explanation; indeed I feel sure that those Northern Dioceses would refuse to take the bread which by right belongs to us. I believe I am right in stating that those four Northern Dioceses were each of them established mainly through the instrumentality of the Church Missionary Society, and are, at the present time, largely supported by that Society; whereas the Diocese of Algoma is, as is well known, the creation of the Provincial Synod of Canada, and hence would seem to have a larger claim upon Canada for its support.

I trust I have not said a word that could be interpreted as opposing the extension of the Church's work in Canada and the regions beyond; for my part I long to see it go forward, and the hard-working clergy of those distant districts have my warmest sympathies; but as a clergyman of Algoma, and one of the longest at work in this new Diocese, I think I may be permitted to say what I have said, and to repeat that if the advocates of extended Missionary work are really in earnest their aim will be to see that every mouth is filled, and not that bread be taken from one mouth to fill another.

I remain, sirs,  
Yours truly,  
EDWARD F. WILSON.

CHRISTIAN NAMES?

(To the Editors of the Church Guardian.)

Sirs,—Is it not strange, at such a very solemn time as Baptism, such odd, and sometimes ridiculous names should be given to children? Might not a cynical person well wonder how some children survive the infliction of their given name. But the clergyman is often powerless in more ways than one to prevent improper names being given, for he seldom knows the intended name until he asks at the font, "Name this child." Then it is too late. There is no time, nor is it a fit place for argument with parents and sponsors who have unearthed the strange word, after severe search, and have no idea of changing it; not they, they are too proud of their choice. For instance, a female child is called *Diadamey*, not

by any means euphonious, but the intention may have been good, perhaps. *Diadema*, a mother's crown of joy; but the priest does not see this at the moment, or he would, by a slight alteration, correct it in time, but reluctantly says—"*Diadamey*, I baptize thee, &c.;" and *Diadamey*, it is, at the font, and in the register, and upon the child for life, and on its tombstone afterward, a lesser evil.

Again, *Sulpharina*. Now, the termination, *ina* or *rina*, is euphonious enough; but how about *Sulphar*? Might not a man seem to be anticipating a fearful future by marrying a young lady with such a suggestive name? But it may be, that it is only a corruption of *Solferino*, though sufficiently awful, just as some have been named *Inkerman*, *Alma*, *Balaklava*, &c. Again, how aspiring, royal, even imperial, is *Czarina*, though corrupted, for short, into the humbler, and more pleasing *Reeny*. We once heard of a servant maid who had travelled with her master's family, and had been at Carthage, but got the name "mixed up," and on her return home, had an infant relative christened *Cægenus*. Or, you ask the name of a sweet little maiden, and are told by the proud mother that it is *Sooveeny*; it has a strange sound, and you ask the mother where she got the name, and she will perhaps point you to a coloured print on the cottage wall, under which is printed *Souvenir*. Now, it is next to impossible that the priest could have evolved the original word from the pronunciation of the parents at the time of Baptism; and so this pretty innocent must be *Sooveeny* for life.

In which of Dickens' novels do we read of the old soldier who had two daughters, named, respectively, *Quebec* and *Malta*?

We have heard of the couple who called their first three children, *Welcome*, *Peace*, *Plenty*, and not expecting to have more, called the next *Amen*; but another coming, which they wished to be the last, called it *So-be-it*; but still another coming, it was christened *Begin-again*. Perhaps, only a fiction; but truth is stranger still.

Being a poor clergyman, and often distressed at the odd names given at the font, as well as sorely puzzled how to spell them when I come to register them, in which parents and sponsors cannot help me, I was glad to hear of a brother similarly troubled, who, by his ready wit, was able to check-mate the parents and sponsors, and at the same time, do a good turn for the unconscious innocent, who was to have "greatness thrust upon him" in the name *Pasha*. He asked them whether they meant a *Pasha* of three tails, or five tails. As they had not the slightest idea of the meaning of the word, the Baptism was put off for enquiry, and so, let us hope, the child was saved.

But what are we to think of the besotted parents who would risk to their tender offspring the name of *Beelzebub*? In vain the priest is indignant and expostulates. The only answer he receives is, "It's a Bible name, and the more *high law* of the company are ready to give him chapter and verse. Singular, too, that parents should choose the name of the greatest of all the persecutors of God's people (*Pharaoh*) to give their child. *Hezibah*, better in its contracted form, *Ziby* and *Boulah*, anticipative of the condition which maidens are said to desire, are not uncommon. It is to be regretted that the sweet name *Dorothea* is obsolete among us. *Job's* daughters, too, have their modern namesakes, in *Jemima*, *Euphonious*, indeed, and more popular in a past age, and might well be more frequently adopted; *Keziah*, not so pleasing to the ear; and *Keren-happuch*, less mellifluous, and fortunately less frequent. Who does not remember the prim name, *Prudence*, or the suggestive *Increase* and *Desire*. While speaking of names, we are reminded of *Praise-God-bare-bones*, and the sanguinary, *Hew-Agug-in-pieces-before-the-Lord-in-Gilgal*. But to the practical. Would it not be well for the clergy in Parishes where unsuitable names are apt to be given, to endeavour to learn, beforehand, the intended name, when they might be able, by expostulation or by suggesting another and better name, to prevent those which are unseemly or ridiculous? Or, like the old Priest we once heard of, who, when a strange or unfit name was offered, was accustomed to say peremptorily "nonsense! the child's name is *John*." "John, I baptize," &c. A short and easy method, although not likely to be generally satisfactory.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

B. H. M. DEFICIENCY.

Table with 2 columns: Name and Amount. Includes James Hudson, John Carew, Dr. Johnstone, etc.

ALSO:

Table with 2 columns: Name and Amount. Includes P. M. E., Halifax; C. C., Yarmouth.

Total to date. \$206 25 EDWIN GILPIN, D.D., Treasurer.

HALIFAX.—St. Luke's Parish.—The Bishop of the Diocese visited the Cathedral on Sunday afternoon and confirmed a class of sixty-three persons...

St. Paul's.—The Lord Bishop confirmed 35 persons yesterday afternoon in this Church. We shall speak more at length of the service in our next issue.

North West Arm Mission.—Received into the Church of Christ by Holy Baptism, at the North-West Arm Mission Chapel, on the evening of the Fifth Sunday in Lent...

St. Luke's Falkland Mission.—An Entertainment will be given in St. Luke's Hall, Queen Street, on the evening of Easter Tuesday, 19th of April, 1881...

SACKVILLE AND BEDFORD.—After a long absence in England, not for pleasure, but on important business in connection with his Parish...

BAYFIELD.—Holy Trinity Parish.—Entered into rest, at her son's residence, Little Macadie, on Wednesday, March 23rd...

his eighty-third birthday. She, with her husband and their family, was long and favourably known to travellers between the mainland and Cape Breton...

Our Parish has recently been visited by the dread scourge, diphtheria, one of our Church members having had it in its most malignant form. Thank God Miss Ogden is now, owing to the most careful nursing and judicious treatment...

The multiplied Lenten services, held in the Parish Church, partly consist of Readings from Rip's Double Witness on the Friday evenings.

The readers of the CHURCH GUARDIAN in this Mission, without exception, I believe, are most thankful for the publication of the list of converts from the R. C. One Churchman here is taking no little pride in loaning his GUARDIAN to his Roman neighbours to acquaint them...

BADDECK AND NEW HAVEN.—Besides several small errors in account of Baddeck and New Haven, such as "me, as my colleague," instead of "me or my colleague"; a "square meal and a comfortable was" instead of "vero to me," &c., near the middle of second column...

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Paul's.—Lent.—Special Services are held on Wednesday and Friday mornings, when meditations are given on practical godliness. The Sunday Services during Lent are in keeping with the season...

DIOCESE OF FREDERICTON.

PERSONAL.—The degree of D.D. has been conferred on the Rev. H. T. Kingdon. It is most probable that he will not arrive in the Diocese before June.

THE Rev. Edwyn S. W. Pentreath returns thanks to those who kindly sent copies of the New Brunswick D. C. S. Reports. He now has a complete set from the first year of issue (1836), with the exception of those for 1864, '69, '70,

and '71. He would feel obliged if a copy of each of those issues could be supplied.

SUSSEX.—The Rev. Canon Partridge has lectured during Lent on the "Primitive Church," and the Rev. W. J. Wilkinson lectured on the 30th on "The Independence of the British Church." The Metropolitan preached in Trinity Church on the 28th.

SHEDIAK.—The late Rev. George S. Jarvis, D.D., D.C.L., who died March 26th, was the second oldest clergyman in the Diocese. He was ordained Deacon in 1829 by Bishop John Inglis, and Priest in 1830. In 1826 he was Lay reader for Loch Lomond Marine Hospital and Poor House, in St. John County...

The funeral services took place at 11 a.m. on the 30th. The clergy present were—Revs. Canon Medley, Rural Dean Simonds, C. Wiggins, J. Lockward, C. Willis, O. S. Nownham, and E. S. W. Pentreath. The body was laid out in chasuble, white stole and maniple. In the right hand was placed a chalice. Preceded by the clergy, the body was borne from the Rectory to the Church...

DIOCESE OF NIAGARA.

NIAGARA.—At the last Synod of the Diocese the Bishop with much force of argument urged that the assessments in the various parishes for missions, etc., should be taken up through the offertory, that every one should give as God had prospered him, in His House, and as to Him. This has been carried out with success in the Church of the Ascension and Cathedral, and now Guelph returns \$550, all, save a trifle, taken up through the offertory. Bishop Fuller has reason to be gratified with this beginning.

DIOCESE OF TORONTO.

Grace Church.—The reopening services of this Church were held on Sunday, the 27th ult.—the morning service was very largely attended, and hundreds had to go away from want of space. There were 929 persons inside the building. It was conducted by the Rev. J. P. Lewis, the rector, and the Very Rev. Dean Grasett. The Lord Bishop preached an excellent sermon on Isa. lii. 2, in the course of which he congratulated the pastor of the congregation on the result of his arduous labours...

8. In the evening a much larger number than in the morning could not obtain admission. The Rev. S. J. Body, of St. Peter's Church, Toronto, preached an admirable sermon. The collections at the three services were for the building fund, and amounted to \$309.35. The indefatigable efforts of the estimable pastor and the Churchwardens, all of whom have worked unremittingly in the cause, have thus far been most successful; and they are to be warmly congratulated on the result.—Dominion Churchman.

UNITED STATES.

MUNIFICENT GIFTS.

Miss L. D. Wood left to Christ Cathedral, Reading, Pa., a large portion of her property, the bequest amounting to \$50,000.

Mr. W. W. Corcoran, of Washington, 81 years of age, has given three millions of dollars to public benevolences. He has given very largely to the Church of the Ascension, where he attends.

Col. Thomas A. Scott of Philadelphia has devoted the sum of \$200,000 to educational and charitable institutions; among these \$2,000 are given to the children's ward of the Episcopal Hospital in that city.

Through the munificence of Mrs. John Jacob Astor, another party of 100 children have been furnished homes in the West through the agency of the Children's Aid Society. She has sent 813 homeless children West, at a cost of \$11,000.

Kenyon is to be congratulated upon another large gift, in the sum of \$10,000 from Mrs. Ezra Bliss, of Columbus, for the erection of a building to be known in memory of a brother of the donor, as Hubbard Hall.

Mr. James C. Fargo, of the American Express Company, has given to St. Thomas' Church, of which he is a vestryman, \$4,000, in memory of his aged parents. The gift is to be known as 'The Fargo Memorial Fund of St. Thomas' Church,' and the interest is to be forever applied to the relief and education of the poor.

Mr. and Mrs. Roswell P. Flower have given to the Rector of St. Thomas' Church, New York, \$35,000 to be used in the building of St. Thomas' Home, and \$5,000 as a perpetual fund for charitable purposes within the parish. The fund will be known as the Henry Keep Flower Memorial Fund. Both gifts are in memory of an only son who died recently at the age of 15 years.

The New York Tribune is responsible for the statement that the new prohibitory law in Kansas absolutely forbids the use of wine in the sacrament, punishing the minister who so administers the sacrament with two years imprisonment in the penitentiary, and shutting up the church itself as a public nuisance. Last Sunday, the Rev. Dr. Beatty, rector of the Episcopal Church at Lawrence, administered the sacrament as usual, regardless of the consequences, having previously announced to the congregation his determination so to do. If the Kansas Legislature has been guilty of any such crime against liberty as this, Dr. Beatty will have the sympathy and if need be the support of all lovers of "temperance in all things" in his battle against its despotic authority. Possibly the story is a canard; we hope so; if it is true, the only intelligible explanation is, that enough "temperance wild men" were caught by guile by the liquor sellers to engraft this absurd clause upon the law for the purpose of making it justly obnoxious to all good men, and so securing its repeal.—Christian Union.

WE have the pleasure of stating that G. Herbert Lee, Esq., barrister-at-law, author of "The First Fifty Years of the Church of England in New Brunswick has arranged to furnish us with a series of papers on the first Bishops in North America. The papers will appear monthly, and will be a valuable addition to the scanty historical literature about the Early days of the Church on this continent.

MALARIAL FEVER.

MALARIAL FEVERS, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgic ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.

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For Cramps and Pains in the Stomach, Bowels or Side, Sore Throat, Rheumatism, Lumbago, Sciatica, Neuralgia, Chilblains, Frost Bites, Cholera, Diarrhoea, &c., &c.

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Our London Letter.

(From our own Correspondent.)

It is expected that eight thousand clergy will sign one or other of the memorials to the Bishops about Ritualism. But, as is rightly pointed out, this will leave nearly twice as many clergymen expressing no opinion at all.

Dr. Frederick George Lee, who hates schism so much that he has got up a new sect of his own, with secret Bishops, and private ceremonies, and in communion with both Rome and Canterbury, has published a volume of sermons intended to bring about union with the Pope.

Canon Farrar does not love certain recent developments of journalism. He has a terrible fling at it in his sermon last Sunday, concluding his attack by speaking of certain papers as lying, in more senses than one, upon our tables.

The cheapest New Testament which will be issued in mid-May, when the revised version is first published, will be a small shilling volume from the Cambridge University.

The University of London has decided to refuse to print any publisher who politely applies for it, and seems capable of bringing forth an accurate edition.

On the question of the retention of Candahar in the House of Lords, only two bishops voted in the division, and they voted for its annexation.

When the attack on the British lorcha Arrow produced the war in China, nothing moved Mr. Bright so profoundly as the adoption of the missionary and Bible argument by the Low Church party, led by the then Bishop of London, now Primate of All England, and Lord Shaftesbury.

Mr. Bright replied with his usual calm incisiveness, not at all abashed, "No; I don't think I have said anything unpleasant about you; I only remarked that I thought you a very sanguinary creature."

It has already been announced that the Scotch missionaries who were sent out to Central Africa to preach the Gospel to the natives whom Stanley found longing for Christianity have been recalled.

Alternative terms of peace have, I have reason to believe, been offered to the Boers. They may choose to have the whole Transvaal again, and to govern it according to their own ideas, if they will acknowledge the sovereignty of the Queen, and make their law British law.

The census takers began operations on Monday, all over the Dominion. The Central Board of Agriculture at Halifax lost \$56 on their recent sale of imported thoroughbred stock.

The Week.

HOME NEWS.

Seventeen cars of sugar for Montreal, and the same number for Moncton, were shipped over the I. C. R. from Halifax, on Friday.

One hundred and fifty new coal hoppers, to carry 15 tons each, are being built for the Intercolonial. Six hundred are required to meet the demands of the trade.

The Newfoundland Government have accepted the American Syndicate's offer to build the railway for \$180,000 per year for 35 years, and 1,000,000 acres of land.

Montreal, April 2.—Lewis R. Ord, of the Geological Survey here, left last night for the North West, to take part in the special survey there for the Dominion Government.

It is confidently asserted that the Steel Company of Canada will mine their own coal shortly. It is said that Mr. McInnes, of the Steel Company of Canada, is largely interested in the mine at Macan in this county, formerly owned by Mr. Bennett, and that active operations will be commenced at an early day.—Trades' Journal.

Ottawa, April 1.—Col. Robbins has had about 1500 tons of iron ore taken out at the Hull mines during the past month.

The lumber exports from St. John for the past three months to trans-Atlantic ports, reached 11,121,679 feet, and 499 tons birch timber.

The "G. L. Hatheway," Captain Hogan, which cleared from New York, March 29th, brings a cargo of sugar direct to Moncton for the refinery. The rate is \$2 per hoghead.

The Norwegian barque "Concordia" arrived in Halifax on Sunday morning with 280 hogheads, 38 tierces and 70 barrels of sugar for the St. Lawrence Sugar Refinery, Montreal.

Messrs T. A. S. DeWolf and Son have received information that the steamer Rossmore is now on the passage to Halifax, and will load a full cargo of cattle for Liverpool, G. B., sailing about the 12th inst., from Halifax.

In the Nova Scotia House of Assembly, Attorney-General Thompson has introduced a bill authorizing the Government to borrow \$392,000, to be loaned by the Government to various counties for road bridge services.

Ship "Marlborough," of Windsor, N. S., 1380 tons, was recently loaded at New York with oil. The cargo was stowed by Messrs. Smith & Clark, who put in 12,484 payable barrels, being the largest cargo per ton ever stowed there.

A scheme is being inaugurated by the proprietors of the Grand Pre dyke for building an aboiteau across the Island Creek, some half-a-mile nearer its mouth than the present one. A committee are to report on the advisability of uniting the Grand Pre and Dead Dykes.—Nova Scotia Paper.

Ottawa, April 2.—Amongst the pensioners paid to-day were the following:—A Waterloo veteran, named Short, who is a 101 years of age. He resides at Jamesville. Jarvis Mullen, another Waterloo man, has reached 93 years of age; and S. Hannah, who entered the services when 20 years old, is 89 years of age.

Ottawa, April 2.—The revenue continues to increase, as shown by the following figures for the month just ended: Customs.....\$1,619,340.15 Excise..... 385,922.55 Other sources..... 408,854.04

Total.....\$2,406,186.74 Total for March, 1880... 2,086,029-11

Increase for March, 1881... \$320,157.63

It is said that Dickey & Buckley, Amherst, have contracted to furnish 600 tons of meat monthly to an English company, promoters of which came out in the Parisian a fortnight ago. Mr. Buckley was in town last week looking for slaughter-house facilities; and as a chill-house is required in connection with the building (the meat going through the process of chilling at once), it is probable that a new place will have to be built. The vicinity of Rockhead has been suggested as suitable.—Halifax Recorder.

THE WIMLETON TEAM FOR 1881 has been chosen as follows:—Sergt. T. Mitchell, 10th Batt.; Major MacPherson, Governor's Foot Guards; Private C. N. Mitchell, 10th Batt.; Capt. Thomas, 54th Batt.; Capt. Balfour, 8th Royal Rifles; Lieut. Ewan, 35th Batt.; Sergt. D. Mitchell, 13th Battalion; Lieutenant W. Mitchell, 32nd Batt.; Private A. Watson, 53rd Batt.; Staff-Sergt. Walker, Queen's Own Rifles; Private Anderson, Governor's Foot Guards; Sergt. Wayman, 8th Cavalry; Capt. Weston, 66th Batt.; Color Sergt Hancock, 13th Batt.; Sergt. Sutherland, Governor's Foot Guards; Private Walters, Wakefield Infantry; Staff-Sergt. Lancier, 18th Batt.; Sergt. Payne, 13th Batt.; Quarter-master Corbin, 63rd Batt.; Private Bradley, 25th Batt. Capt. Curran of the 66th Princess Louise Fusiliers, Halifax, has been appointed second in command of the Team.

NEWS FROM ABROAD.

Bradford, Pa., March 30.—Oil on the surface of Tuna Creek from leaking tank was fired this morning by coal from a locomotive. Before the fire was subdued the railway bridge and McKee's wheel factory were destroyed.

Pittsburg, Pa., March 30.—In Hancock County, West Virginia, 50 miles from Pittsburg, paupers are sold every March to the man who will keep them for the lowest amount. Horrible cruelties by their purchasers are reported. An effort is making to abate this inhumanity.

Vienna, April 1.—It is proposed to hold an International Conference of Jurists to ventilate the question of right of asylum of political refugees.

Omaha, Neb., March 30.—Over 50 per cent. of the bridges have been washed away by froshets in Nebraska and numerous grist mills destroyed. Cattle have been drowned in large numbers.

New York, March 30.—A storm of great magnitude is in progress to-day. Snow and rain is falling, the wind is 50 miles an hour. There is great damage to shipping in the Bay, and telegraph communication is interrupted.

Iowa City, March 30.—Miss Deul has entered the 36th day of her fast, and is growing weaker.

[Miss Deul is an unmarried lady afflicted with nervous diseases, who a short time ago refused to take any food or drink except cold water, saying she would rather die of starvation.]

Durban, April 1.—Persons from the Transvaal report that the Boers are looting the property of loyalists. The Boer leaders in Middleburg ignore Joubert and conditions of peace, and warn refugees against returning. Many Transvaalers are returning hurriedly to Natal. There is great friction between the Boer leaders, and it is believed that peace is only temporary.

Births.

COVE.—At Spring Hill N. S., on the 2nd ult., the wife of J. W. Cove, M. D., of a son.

JODRY.—At Amherst, N.S., on the 17th ult., the wife of J. Jodry, of a daughter.

Marriages.

BURGESS—MACRAY.—At Trinity Church on the 11th March, by the Rev. P. H. J. Briscoe, William Burgess, of Truro, N. S., to Miss Annie Isabella, only daughter of Mr. Robert Kackay, of St. John, N. B.

COWAN—NEEHAM.—On March 30th, at the Church of St. James the Apostle, Montreal, by the Rev. Canon Ellegood, William Cowan, of Montreal, to Florence Naud, youngest daughter of the late W. H. Neeham, Esq., Q. C., Fredericton, N. B.

Deaths.

HILL.—30th ult., at Amherst, of heart disease, Grace L., daughter of Albert J. Hill, C.E., aged 12 years.

TILLEY.—At Washington, D. C., 31st ult., John Arthur St. John, infant son of L. A. Tilley, Esq.

BLANCHARD.—At his residence, in Truro, on Tuesday morning, 29th March, in the seventy-second year of his age, Charles Blanchard, High Sheriff of the County of Colchester.

OWEN.—At Lunenburg, March 30th, Elizabeth H., beloved wife of Daniel Owen, Barrister at Law, and youngest daughter of the late Garrett Miller, of LaHave, Lunenburg.

SHREVE.—On Sunday evening, April 3rd, at Lincoln, Maine, Charles James Shreve, M. D., second son of the late Rev. Charles J. Shreve, Rector of Chester, and brother of Rev. R. Shreve, Curate of Yarmouth.

HIRTLE.—At Lunenburg, March 31st, much beloved and respected, Mr. Edward Hirtle, aged 57 years.

STENTIFORD.—At Harlem, N. Y., March 7th, of Diphtheria, Sophie J. Stentiford, aged 24 years and 4 months. She was baptized and confirmed last May, in St. George's Church, Moncton, N. B.

INDIGESTION.

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STAMMERING CERTIFICATE.

We, the undersigned residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes pained to witness her struggling with the impediment (stammering), have now much pleasure in testifying, through this medium, that she has been relieved of the above referred to difficulty. She can now give utterance to her ideas with a freedom of speech at once free, deliberate, and apparently, without effort. We learn from her that she attended, last December, the Stammering Institute of Halifax, in charge of Mr. H. B. Mackintosh, he having been empowered to use the method first known to, and practiced by, Professor Sutherland, of London, Ontario.

We heartily recommend those similarly affected as Miss Lawlor to avail themselves of the privilege of attending an institution established to render such valuable aid to both old and young.

MATTHEW WILSON, Presbyterian Minister. D. McMillan, do. do. JOHN VOUGHT, of Vaught Bros., Merchants. W. H. MOORE, of W. H. Moore & Co., do. J. A. H. TINKERS, Teacher N. Sydney Academy. J. N. ARMSTRONG, do. do. S. MACLARY, M.D. T. J. LAWLER

North Sydney, March 1st, 1881. The above Certificate speaks for itself, establishing the fact that I can cure this disagreeable impediment, LISPING and LOSS OF VOICE also cured. Apply to H. B. MACKINTOSH, 83 Upper Water Street.

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