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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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.

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## CHRISTIAN MISSIONS.

IN the minds of many professedly Christian people there lurks a practical skepticism regarding missions. They would not seek to controvert the broad general theory that the Gospel of Jesus Christ should be preached to all people, and that every creature should hear the glad tidings of His salvation, but when it is proposed to adopt that theory as a ground work for action, when men in a spirit of self-abnegation, out of personal devotion to Christ, offer themselves for His work in distant lands, or for the waste places of our own country, and members of the Church at home are earnestly appealed to for gifts, and prayers, and sympathy, to support those who have gone forth, the response but too frequently denotes the indifference which many feel toward such enterprises, or doubt as to their value. "What good will it all do?" is frequently on the lips or in the minds of those thus solicited. "Why need we fret ourselves over the condition of distant heathen, while so many are without the knowledge of God at our very door?" The first grand foundation upon which Christian missions rest is the imperative command of Christ. "Go ye into all the world and preach the Gospel to every creature."

So long as the Church shall remain loving and loyal to her Master, that word is sufficient warrant for her advance, even though the fruit of her labors should be hidden from her eyes. If we believe Him all-wise and omniscient, we may tread in faith the path to which He points, though ignorant of its course and its termination.

But what man of experience, or of earnest desire to know the truth, can imagine that the Divine commandment is our only witness to the excellence of this work, and that there are not numberless proofs of the blessings which it confers both upon those who labor to advance its interests, and those who partake of the good things which it truly gives. We are persuaded that this skepticism, of which we speak, regarding the necessity of missions, and doubt as to the benefits which they confer, is founded mainly upon ignorance of that happiness which flows from Christ-like labor for others, and the spiritual and material advantages which it affords to those who in no other way could obtain them.

Who are they who are most earnest and devoted in this cause? Who give prayers and time and money abundantly to its support? Those who take the deepest interest in the welfare of men and women about them at home, and concern themselves most assiduously with the Church's work at their own doors. They have found that the command of Christ bears its blessings with it, that in doing good to the least of these His brethren, they have done it unto Him. They have come to believe that if Christ, their Lord and Master, stooped to wash the feet of His disciples, they should deem it no shame to wash the feet of one another, since by such acts of humility they enter into the mind and work of Him who died for them.

It is here, we think, that the first glory and reward of missions is found. They are the native air of a living Church. As missions fall into disrepute the Church's life becomes faint and low. Like the fountain which, out of very fullness bursts forth on its course of refreshment from hillside to valley, the Church pours out her blessings because she has received so much, and by giving

shall receive more again. It is by this act of giving that the individual soul, or the Church, that great body of living members, united into one Communion, increases and strengthens our spiritual life. But the grandest gift of Christian missions is for those to whom they bear the knowledge of Christ, the poor, the despised, the sinful, lying on the border of civilization, or beyond its pale, who, ignorant of its customs, fall an easy prey to the lust or cupidity of unscrupulous men, when no friendly arm is present to interpose its shield. How many a hard heart would melt with sympathy and the sealed purse pour forth its contents, could the work which missions are to-day doing in many a dark and distant field, be brought in its reality to the knowledge of men. Could they but see with their eyes and hear with their ears, the works wrought and words spoken in the name of Him with whom all things are possible.

Leaving untouched the question of advantages conferred by a knowledge of spiritual truth, even what man of the world can afford to scorn the work of mission schools and Church, or deem them unimportant factors of civilization, who has ever had the opportunity to note their triumphs; to behold the children whom they have clothed and fed and taught; the men and women once savage and degraded, whom they have rescued from superstition, vice, and idleness, and have transformed into peaceable members of the community and sober seekers of their own living?

Surely, a deeper interest should inspire us all to renewed effort toward the maintenance and development of this noble branch of the Church's work; an effort not of momentary, but steady enthusiasm, built in the love and faith of Jesus Christ, and guided by the Holy Spirit to the completion of a perfect work.

HERBERT WELSH.

## THE CHURCH NEWSPAPER.

WE doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without their Church paper. It is doubtful if our clergy, even, have any adequate notion of the real importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some, in time past, have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted to discourage the circulation of the "Church paper" altogether. But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have that interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the faith, explains our customs, observances, ways; justifies our principles, incites to zeal and good works. In a thousand ways it educates our people in Church traditions, life, feeling and sympathy

A good family Church paper is especially needful in our smaller and weaker parishes and missionary stations. Almost invariably, in such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit. The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the number of papers taken, and of new subscriptions received. To every village post office throughout the land goes every week a goodly bundle of Methodist *Advocates*; and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our clergy do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter. They can speak about it in the Church. In many places they can get subscribers when no one else could. If every family among us throughout the land took a Church paper of some sort, it is safe to say, that it would be the beginning of an awakening in all Churchly life and interest among us. Let our clergy at least awake to an adequate sense of the good that a Church paper of the right sort will do for their people.—*Living Church*.

## UNSCIENTIFIC SKEPTICISM.

A STRANGE wave of doubt is passing over the Religious world. Like all exaggerations of the tides in human affairs, it will subside in time; alas! leaving the wrecks along the shore. Its peculiarity is an *Unscientific Skepticism*. Science is knowledge; but the peculiarity of the thought of the present day is that Speculation is substituted for Knowledge; and possible theories are made the basis of conclusions as if they were undoubted Truths. Such Skepticism having no foundation in eternal verities, like the baseless fabric of a vision will disappear.

But meanwhile, Materialism, which has become the prevailing factor in the movements of the age, banishes the influence of spiritual realities. Consequently our danger arises from the pressure of material interests; and our protection can come only from the source of spiritual strength. We are to call in our recollections of spiritual achievements, revive our experiences of Divine comforts and encouragements, realize again as we have in moments of spiritual refreshment, that spirit answers to spirit, that the spirit of God has communion with our spirit, and that in our life of faith in the Son of God, this world of things seen, is less real than the worlds of things unseen, spiritual and therefore eternal.

This insight is not to be attained or strengthened by any oversight. It does not come to us by converse with signs or symbols, or any material things. It is an inflowing of truth from the Source of all Truth, and a strengthening of our powers of spiritual perception and realization, by the one great Spirit, to Whom all truth is open, and from Whom the knowledge of all truth proceeds.—*Bishop Bedell*.

## News from the Home Field.

## DIOCESE OF NOVA SCOTIA.

THE Clerical Secretary has received the following from Canon Norman:

I beg to inform you that the Hospitality Committee, find themselves unable to offer hospitality at the approaching Provincial Synod to any but Clerical Delegates. Be so good as to inform your Lay Delegates of this. Of course the Committee do not presume to interfere with any private arrangements which Lay Delegates may choose to make with their friends in Montreal.

R. W. NORMAN.  
Hon. Cler. Sec'y.

Montreal, July 22nd.

NOTICE.—Members of the Avon Deanery, are hereby requested to meet at Cornwallis on Wednesday Aug. 15th. Matins and Holy Communion, 11 a. m., preacher, Rev. W. J. Ancient. Afternoon Business Session. Address at Church in the evening. By order of Rural Dean.

H. How, Sec.

Newport, July 27th, 1883.

HUBBARD'S COVE.—The 37th Chapter of the Lunenburg Rural Deanery, was convened at Hubbard's Cove on Thursday the 19th inst, present, the Rev. Messrs. the Sub-Dean W. E. Gelling, H. Stamer, P. H. Brown, G. D. Harris, D. S. Sutherland, and W. H. Grosce. Rev. C. W. McCully, (Clementsport), and Mr. Harley, (King's College), both of whom happened to be at Chester, responded kindly to invitations extended them and favored us with their company. It was a source of deep and sincere regret, that our respected Dean, Dr. Owen, was unable through indisposition, to be with us and preside with his usual affable and kind manner. On the previous evening, full Evensong was said in St. Luke's Church, where a large, earnest congregation united in a heartily devotional service, and listened to a soul-stirring sermon by Rev. Mr. McCully, on 1 St. Peter 11, 21, "For even hereunto were we called, because Christ also suffered for us, leaving us an example that ye should follow his steps." On Thursday full Morning Prayer and Celebration, with sermon by Rev. Mr. Harris, on Gal. vi, 9. "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." At 3 p. m., the Chapter assembled, and Mr. Harris appointed Secretary *pro tem*. Letters, explanatory of absence from Rev. Messrs. Jordan and Smith were read. The following Resolutions were passed with cordial unanimity:—

"The Clergy of this Deanery, many of whom have frequently enjoyed the Chapters held in St. Luke's Parish, Hubbard's Cove, beg leave to assure the esteemed and respected Rector how much they miss from her accustomed place, the genial face of Mrs. Stamer, whom family and private circumstances have for the present withdrawn from her home, and express the hope at some future day to again see her presiding on a similar occasion over the hospitality of the Rectory."

To the Rev. H. L. Owen, D. D.

DEAR SIR,—Your brethren and co-laborers in this Deanery, now assembled in Chapter, cannot forbear expressing how deeply and sincerely, both for their sakes and your own, they regret that the infirmities of years and consequent need of rest from duty not only present great difficulties in the way of you now being with us, but betoken also that soon, how soon is alone known to our heavenly Father, the days of your useful and honorable career in the Master's work may be drawing to a close. We pray of God to lovingly and kindly sustain you to the end of your 'race,' and have at its goal 'the crown of righteousness that faded not away.'

That the thanks of the Rural Chapter are tendered to the Rural Dean, Dr. Owen, for the valuable gift of books for the use of members of the Chapter.

It was resolved that the next Chapter be convened in Christ's Church Parish, New Ross, on Thursday Oct. 11th. The Chapter then adjourned.

At the Missionary Service held Thursday evening and very well attended, the devotional spirit and hearty congregational music of which was thoroughly enjoyed, addresses were delivered 1st by Mr. Gelling, on "the Catholic title of the Church," 2nd by Mr. Sutherland on "the Evangelical and Catholic Revivals," 3rd by Mr. Harris on "the duties of the Laity to the Church," 4th

by Mr. Brown on "the obstacles to Missionary work," and 5th by Mr. Grosce on "the necessity of dogmatic teaching in the Church." We might remark in passing the decided progress the music at St. Luke's has made both in tone and execution, due to Miss Stamer's judicious and persevering efforts, and also how gratefully we all appreciated the care and pains taken by the three young ladies to make us comfortable and at home.

THE nine young gentlemen of King's College, who have been giving entertainments in some of the towns of the Western Counties, in aid of the Endowment Fund of King's College, have succeeded in realizing the handsome sum of two hundred dollars, which amount has been handed over to the Treasurer of the Endowment Fund. They were greeted with large and appreciate audiences wherever they gave their entertainment. In Liverpool they realized \$72.00, the hall being filled to its utmost capacity. Everyone speaks highly of the entertainments, and so deservedly popular were they, that the inhabitants of the places where they have been, hope that they will come again another year. Towards the end of the journey, the party got—as young men are apt to do—a little hilarious, and waged war with pea-shooters against the cattle on the road, but this was amply compensated for by the rousing choruses they gave when passing through the towns and villages. The return from Chester to Windsor was wet, and damped everything like exhilaration.

JEDDORE.—His Lordship the Bishop is now on his tour along the Eastern Coast. Confirmation Services was held in Jeddore on Wednesday, July 18th, when Rev. J. Lowry presented fifty six candidates for the reception of the Holy and Apostolic Rite. The Bishop dwelt with remarkable clearness on the Scriptural authority for, and nature of the holy ordinance. And in connection with words of spiritual counsel gave valuable suggestions as to local matters particularly with reference to the proposed erection of a Rectory at Jeddore. On Thursday his Lordship Confirmed seventeen candidates in the Parish Church, St. Stephens, Ship Harbor, making seventy-three in all in the Parish. The Service to the Third Collect was taken by Rev. B. MacKay, M. A., of Bermuda, and the Curate. The preface was read and candidates presented by the Rector, the Rev. Rural Dean Jamison. The Bishop, feelingly urged on the Candidates, the necessity of personal religion, and need of seeking strength to counteract evil influences. He also strongly reminded the parishioners both of their duty to the B. H. M., and also of that regarding themselves so long as their Parish Church remains without a Chancel.

## PRINCE EDWARD ISLAND.

OUR readers will regret to learn of the death of Daniel Hodgson, Esq., the father of the Rev. Geo. W. Hodgson. Mr. Hodgson was one of the oldest and most respected citizens of Charlottetown, and a devoted and humble member of the Church. Truly a good man has fallen. His liberality was well known, and his gifts to the Church and her Institutions of learning and charity large and frequent. We join the people of the Island in extending our sincerest sympathy to the sons and other immediate relatives of the deceased.

## DIOCESE OF FREDERICTON.

KINGSTON.—A Regular Meeting of the Chapter will be held (D. V.) at Kingston, on Wednesday and Thursday, August 8th and 9th, commencing at 2.30 on Wednesday. Scripture Reading, Acts x, and Psalm iii. Services—Evensong on Wednesday at 7.30; Celebration on Thursday at 7 a. m.; Annual meeting of T. T. Union to be held. Affiliated members please take notice. J. H. Talbot, Sec.

WOODSTOCK.—The Deanery met at Richmond on the Festival of St. James the Apostle. Evensong was said by Mr. E. B. Hooper, at St. John's

Church and a sermon preached by the Secretary of the Deanery on the Eve of the Festival. Next morning the Holy Communion was celebrated at 7.30 by the Rector of the Parish, and at 10.30 a. m., the Chapter met at the Rectory for business. The newly appointed Rural Dean, Rev. Leo A. Hoyt presided, the other clergy present being the Rev. Canon Neales, and Rev. Messrs. Flewelling, Fowler and Vroom. With regard to the missionary work of this Deanery in the three vacant missions within its limits, the Rural Dean reported that he had visited the Mission of Aberdeen on May 27th held service at North Glassville, baptized two children and paid about twenty visits. Also that in the place of Rev. Henry Jones, he had visited Madawaska, June 17th, held two services at Edmundston and paid five visits. The Rev. J. E. Flewelling reported a visit to Canterbury July 1st, that he held three services first at St. Thomas' Church, where there was a congregation of 150 but only 6 communicants, the second at Carrol Ridge, where he baptized 2 children, and the third at Trinity Church. The Secretary of the Deanery reported that he visited Aberdeen on July 22nd, and held three services, viz., at Esdraelon, Glassville, and Bristol. At Glassville he baptized two children.

It was, on motion, resolved, "That a Committee of three be appointed to take proper steps towards securing a greater interest in Sunday School work in this Deanery." The Committee are Rev. J. E. Flewelling, Rev. Canon Neales, and Rev. F. W. Vroom. A very suggestive paper on "The Dissemination of Church Truths" was read by Rev. F. W. Vroom. The tenth chapter of the 2nd Epistle to the Corinthians was read and commented on, after which an interesting discussion took place on the Post-Communion Service, especially with reference to the history and meaning of the concluding rubrics. The meeting then adjourned, to meet at Andover on S. Luke's Day.

SUSSEX.—On Sunday last the officers and members of Zion Lodge, No. 21, F. and A. M., attended Church in a body, when, after the beautiful service of the Church had been enjoyed, the Rector, Rev. Canon Medley, Past Grand Chaplain, preached a particularly able and impressive sermon, which was listened to with evident interest and benefit by the brotherhood. Masonry is not only a charitable but also a religious society, and such evidences of the craft's recognition of God go far to establish its claim to such a position.

HAMPTON.—It is with much deeper than ordinary regret that the congregation of the Parish of Hampton have learned of the resignation of their Rector, Canon Walker, after an Incumbency extending over 53 years. Canon Walker has been 57 years in Orders, and is one of those faithful ones whose determination and cheerfulness keep them youthful all the days of their life on earth. The changes in the Church in the Diocese since Canon Walker entered upon his work in this Parish have been not only numerous but eventful in no ordinary degree. He was 15 years in Hampton before Fredericton became a Diocese, and before our great and grand old Bishop came among us. He has seen old, small and quaintly-shaped churches give place to large and beautiful, and in some cases noble structures of stone, notably the Cathedral at Fredericton and Trinity, St. John. He has seen the Church grow from a few thousands and the clergy from a score in number till over 50,000 of the one class and nearly seventy of the other may be found in the Diocese. He has himself assisted in organizing almost a dozen parishes and missions out of the one which he had first to minister to in King's County. Canon Walker's faithful labours have contributed largely to the improved condition of the Church in this Diocese, and his genial and energetic person will long be held in remembrance. The Rev. H. Montgomery, who has been the Curate for some little time past, will have charge of the Parish until the appointment of a successor to Canon Walker.

THE visits of the Co-adjutor Bishop to many of

the Parishes of the Diocese have quite aroused among the people an interest in Church matters, and particularly in increased contributions to the Diocesan Church Society. Efforts are being made to employ a Travelling Missionary Agent in the interest of Diocesan Funds, but elsewhere they have been tried and have not proved satisfactory.

#### DIOCESE OF MONTREAL.

THE following are the appointments of the Bishop for the month of August:—Hull, Aug. 4th and 5th; Aylwin, 5th; Eardley, two churches, 7th; Onslow, three churches, 8th and 9th; Bristol, two churches, 10th; Shawville, 11th and 12th; Portage du Fort, two churches, 13th and 14th; Thorne, 4 stations, 16th and 17th; Aylwin, 18th, 19th and 20th; North Wakefield, two churches, 21st and 22nd; Chelsea, 22nd.

MONTREAL.—We regret to announce the death of Mrs. Mills, wife of the Rev. W. L. Mills, rector of the Trinity Church, which occurred at the Rectory, 432 St. Denis Street, Tuesday evening, 24th inst. At the funeral which took place Wednesday afternoon, the large attendance testified to the esteem in which the deceased lady was held, and the sympathy so generally felt for her husband in his great sorrow. The service was held in Trinity Church, which was draped in mourning. His Lordship the Bishop, the Very Rev. the Dean, the Rev. Canon Carmichael, the Rev. Canon Empson and the Rev. J. F. Renaud, officiated. The casket containing the remain was covered with beautiful flowers and floral tributes from the members of the congregation and other friends. The choir assisted in the service, singing the hymns "Asleep in Jesus" and "My Faith Looks up to Thee," and the organist Mr. F. W. Mills, played a funeral march. After the services, the remains were taken to St. Johns, P. Q., of which place the Rev. Mr. Mills was formerly Rector. On arrival at the station they were met by a large number of the residents. Here also a number of floral tributes were laid on the coffin. The concluding portion of the burial service was then held in the Parish Church, which, as in the case of Trinity, was heavily draped in the black, the officiating clergymen being the Rev. J. F. Renaud, the Rector, the Rev. Dr. Reid and the Rev. B. P. Lewis. The body was then placed in the family vault in the churchyard.

MANSONVILLE—EAST POTTON.—The Bishop of New Hampshire, a Canadian by birth, usually spends his summer holidays at Mempremagog, with his family, and on Sunday the 22nd inst, his Lordship held service in the Jones' School House here, which was attended by a large congregation. The sermon was an admirable one, as those who know the Bishop, need not to be assured.

MR. CHARLES COOKE, who was formerly well known as an Adventist Elder, at Sutton, in this diocese, has lately been received into the Church, by Bishop Clarkson, at Elk Point, Dakota, by whom he was confirmed and licensed as a clergyman in his diocese. For twenty-three years Mr. Cooke has been an upholder of Adventist doctrines, but his views became changed through the instrumentality of the rector of Glen Church, Sutton, the Rev. F. Smith, and also a sermon preached by the Bishop of Montreal in that place, and now with heart and soul he is preaching the Gospel as a clergyman of the Church.

LACOLLE.—The ladies of the Church here propose holding a bazaar sometime during the month of September, and an efficient committee have the matter in hands.

MONTREAL.—The Committee appointed for the purpose are busily making arrangements for the Provincial Synod which meets on the 12th of September. The meeting promises to be a particularly interesting and important one.

#### DIOCESE OF QUEBEC.

SHERBROOKE.—Rev. Dr. Reid, has placed in the hands of the Incumbent and Wardens of St. Peter's Church in trust the \$560, recently presented to him to be the nucleus of a fund to found a scholarship in Bishop's College, candidates for competition to be taken firstly from among sons of presented clergymen, in duty within the Diocese of Montreal and Quebec, and secondly from amongst students of the Sherbrooke Academy. This is another among many well known instances of the Doctor's unselfishness and warm interest in all that concerns the welfare of the Diocese.

#### DIOCESE OF ALGOMA.

THE Treasurer has received from the Incumbent of Prince Arthur's Landing the following letter:—I acknowledge with very many thanks the receipt of \$17.15, in aid of the rebuilding of the Church here lately destroyed by fire. The contributors are wholly unknown to me, and the collector, a former parishioner, and now, I believe, a member of Trinity Church, Toronto, desires his name to be concealed. May such secret alms be abundantly and openly rewarded.

Yours, &c.,

J. KER MCMORINE.

P. A. Landing, July 16th, 1883.

#### DIOCESE OF TORONTO.

(From our own Correspondent.)

THORNHILL.—On Wednesday last the congregation of Trinity Church held a concert in the Town-Hall, the object being the repair of the organ. Disagreeable weather kept many away; but these who were present enjoyed a rare treat. In connection with this same Church a meeting in the interests of Temperance is to be held by some members of the Church of England Temperance Association on the 6th.

BOWMANVILLE.—St. John's.—At the residence of Mrs. Burk, there was held a very large and successful garden party recently, for the benefit of St. John's Church. The spacious and beautiful grounds at "The Evergreens" were brilliantly illuminated by means of Chinese lanterns. Refreshments were provided by the genial host and hostess, whose great popularity had drawn together a large and influential assemblage. Songs were sung by Messrs. Milne and Bonsale, and by Mr. McCullough, while the band of the Dominion organ factory discoursed sweet music at intervals. The company dispersed at 10 o'clock thoroughly pleased with the proceedings. Dr. McNab, the Incumbent, is to be congratulated on having such active and popular parishioners as Mr. and Mrs. Burk.

PERSONAL.—The Rev. Dyson Hague of St. James', Toronto, is gone on a visit to England. The Rev. R. W. E. Greene is enjoying his holidays by camping out. The Rev. Mr. Clark, formerly of Algoma Diocese, is taking temporary duty at the St. James' Cathedral, Toronto. The Rev. R. H. Starr preached the Ordination sermon at Cobourg on the 15th of July. He is proceeding steadily with his canvass for Trinity College Endowment Fund, and for this purpose visited Peterborough on the 22nd ult. The Rev. T. C. DesBarres is to take part in a meeting of believers for Bible study, to be held at Niagara next week. The subjects proposed for consideration have special reference to the work of the Holy Spirit.

CAVAN.—St. John's.—A number of the members of this congregation met at the residence of Miss Mary Eastwood on the 17th ult., for the purpose of presenting her with a watch as a small token of their appreciation of her faithful services as organist during the last nine years. The address was brief but explicit and was signed by Mrs. Wilkinson and Mrs. Robert Vance on behalf of the Church members. The Rev. J. W.

Foster replied for Miss Eastwood. A very large party was present and the evening was spent very pleasantly.

TORONTO.—Grace Church.—The Rev. Dr. M. Carroll preached an able discourse on Sunday last on the observance of the Sabbath—a subject which is prominently brought before the public at present. His text was Psalm cxviii, 25, and after attending to the origin of the Day of Rest, he strongly condemned the running of steamboats and railway trains on that Day. He hoped public opinion would rouse the authorities to take action against such profaners of Sunday—of which there were many in Toronto.

LAKESIDE HOMES.—J. Ross Robertson, Esq., of Toronto, some time since gave \$200 for the erection of a Home for convalescent Christians on the Island, opposite Toronto. It was opened recently and on Friday last Thanksgiving Services were held, at which a great many from the city were present. Among these were Messrs. W. H. Howland and Clark Gamble who addressed the audience, besides many city prominent ministers and Christian workers. Children of Masonic brethren have special privileges in entering the Home. It is undenominational and will open only in the summer months.

TORONTO.—St. Anne's.—The Temperance Society and Sunday School of this parish held their annual picnic at High Park Lawn recently. It was very successful, the attendance being about three hundred and fifty.

TORONTO.—St. Stephen's.—Dr. Hicks closed the interesting Services he has conducted here on Sunday last. In the morning he preached to young men on the "Relations between Science and Religion." In the afternoon he again delivered a sermon on "The Devotional Life," and at night he closed his series of sermons on the Incarnation by a masterly discourse on "The Example of Christ." The attendance has been very large throughout and the interest steadily increased.

MILLBROOK.—St. Thomas' Church.—A very successful garden party and strawberry festival took place on the Rectory grounds on the 17th ult. Table were laid out on the lawn, and afterwards from the open windows of the parlor and from the house and verandah, the large audience listened to an interesting literary and musical programme. The following persons assisted: Misses Allen, Kells, Gardiner, Staples, McBean, Needler and Mr. H. Needler. The sum realized, \$30, is to be applied to the Church Building Fund. A social was held on the following evening to dispose of the surplus refreshments.

Ordination.—An Ordination took place at St. Peter's Church, Cobourg, on the eighth Sunday after Trinity. The morning was very wet which affected the attendance somewhat, still the large Church was well filled. Four men were ordained deacons, two being from Trinity and two from Wycliffe, and five were advanced to the priesthood. Of these last two are masters in Trinity College School, Port Hope. The gentleman who stood first in the examination for Deacon's Orders was Mr. G. M. Wrong, and the Rev. Dyson Hague, took the first place among those ordained priests. The sermon was preached by the Rev. R. H. Starr, D. D., and was a stirring discourse on the need of better preaching power in these days. It contained also much practical advice to those lately admitted to Holy Orders.

#### DIOCESE OF ONTARIO.

(From our own correspondent.)

Sunday Mail Trains.—On Sunday evening the 15th July, the first railway Sunday mail was made up and despatched from the Post Office, Ottawa. In future mails for both east and west, will be sent on Sunday evenings for Brockville, there to connect with the through mails. Many Church people

express much alarm that the authorities of the Grand Trunk Railway should have started these Sunday trains, and that the Post Office authorities have given orders that mails shall be made up at the different Post offices on the road and conveyed on these trains. As your correspondent, I feel constrained in duty to God and my fellow Churchmen of this diocese, to protest against these sinful encroachments on the sanctity of the Lord's Day.

**Preferment.**—It is reported that the Bishop has been pleased, unsolicited, to offer the Rectorship of Adolphustown, to the Rev. R. S. Forneri, B. A., Incumbent of Saint John's Church, Belleville.

**A Generous Gift.**—The Rev. A. Elliott, B. A., of Camden East, has presented an elegant Communion Service to the Churchwardens and congregation of the Church at Yarker.

**Reception.**—The Rev. F. W. Dobbs, Incumbent of Portsmouth, was tendered a reception at the Orange Hall, Portsmouth, on the evening of Thursday the 12th July. There was a large attendance.

**ARCHVILLE.**—The Rev. Samuel McMorine, the newly appointed Incumbent of Archville, having a strong desire to live amongst his own people, has taken up his residence in the dilapidated house formerly occupied as a parsonage by the Rev. T. D. Phillipps, first Incumbent of the Mission. Mr. McMorine is trying with his own hands, to make it habitable—no slight undertaking—as it is very much out of repair indeed.

**FRANKTOWN.**—The Rev. Stearne Tighe, B. A., Rector of Franktown, has decided in consequence of his sons leaving him for other occupations in other spheres, to sell off his farm stock and implements, and abandon farming operations, in which he has been actively and successfully engaged for some years on the Church lands at Franktown. His sons have been to a considerable extent his mainstay hitherto on the farm, but they have chosen other lots elsewhere. It is the intention of Mr. Tighe to devote his entire energies to his Church work in future.

**MABERLY AND NORTH FRONTENAC.**—The Brockville Times says:—"The Rev. R. L. Stephenson, of Perth, has been giving the bounds of several parishes (!) in the rear. The Mission of Maberly, until such time as the missionary at North Frontenac can see fit to add a portion of Oso, will comprise the township of S. Sherbrooke, and all that part of Bathurst west of the village of Harper's Corners, Fallbrooke and Playfair."

**KINGSTON.**—The art of swimming is attracting considerable attention at Kingston this season. The Dean of Ontario purposes conducting the formal opening of new swimming baths this week, and will, it is said, take the first "header." The Dean thinks it advisable to charge a small admission fee, sufficient to pay for the services of a caretaker. The opening should be gratifying to those who are desirous of learning how to swim. The ladies of Kingston are talking of providing swimming baths for their own special use.

**KINGSTON.**—Very little, which could be called news, has occurred here since the meeting of Synod. The decided feature of that week was the Bishop's lecture on Agnosticism which was voted by those who could understand it, as well as by those who could not, a grand effort. His Lordship kindly consented to its being printed and thus all may have the benefit of its perusal. Last Sunday was full of specialities at St. Paul's. In the morning the 14th Battalion P. W. O. Rifles attended service in a body and listened attentively to an excellent sermon (Psalm lxxiii, 1), by their Chaplain, the Rev. W. B. Carey on the choice of a

right path in life. Cultivation of the power of "saying no," especially in the matter of *drinking*, recommending most earnestly the practice of *total abstinence* as safest both morally and physically. He showed the great dependence which the country places on our young men and the part they must act in her history either for good or for evil. That strength only is to be obtained from the source of all strength—the man's daily life to be built up through incessive *conquests of self* or to be a shattered life through yielding the fortress to the enemy of souls. In the afternoon was held a "flower service," and this truly beautiful idea was well carried out, although it rained at the appointed hour. The plan was to have all, and especially the children, bring offerings of flowers, to be placed on God's altar, and thence carried to the hospital for the enjoyment of the sufferers there who would otherwise never see the lovely flowers which the city is just now brilliant. Many dear little children brought flowers, and some of them repeated suitable texts as they handed their offerings to the Rector, and others also contributed handsomely, so that the altar was literally loaded with exquisite flowers which will cheer the weary hours of pain by many a sick bed in the hospital, and by their silent ministry perhaps draw the hearts of the poor sufferers up to the Giver of all. In the evening, the Rev. Mr. Nimmo, Missionary at Pittsburg, made a most touching appeal in behalf of a poor little settlement at South Lake, where fifteen Church families are attempting to build a church, and need to have their hands strengthened by contributions from abroad. Mr. Nimmo is a live Missionary, and as the little town of Gananoque has contributed over \$120 towards this most necessary work, no doubt Kingston will also do something creditable to its reputation for liberality. Surely, when the clergy have to bear the burden of begging from house to house, the very least that Churchmen can do is to *give*.

**STAFFORD.**—*Picnic.*—A picnic was held on Thursday, the 28th June, at Mr. Kenny's grove. Rain fell frequently throughout the day and had a deleterious effect on the attendance. Morning Prayer was said at St. Patrick's Church, the Rev. R. J. Harvey officiating. Dinner and a bazaar, with games and amusements, filled up a pleasant day notwithstanding the unfavourable weather. A large number from Pembroke, Beachburg and vicinity attended. Evening Prayer was also said, at which the Rev. R. J. Harvey, the Rev. K. L. Jones, B. D., and the Rev. S. Daw, officiated. The sum of about \$300 was realized, which, taking into consideration the circumstances that operated against the picnic, was more than anticipated. It is proposed to erect a parsonage for the Mission shortly.

**MISSION OF GLOUCESTER.**—A Confirmation Class has been formed at Trinity Church, Billings Bridge, meeting every Sunday morning. On Sunday, the 15th July, the Sunday school children were supplied with "Mite Boxes." These boxes are for the purpose of holding contributions about to be solicited by the children in aid of the Sunday school library, and are to be returned at Advent. There are seventy children in attendance. The Incumbent, the Rev. Lawrence C. Lee, and the Rev. W. A. Read, Incumbent of Oxford Mills, will exchange Missions for a few weeks in September.

**MAITLAND.**—Pursuant to the action of Synod taken with reference to a See House, the Vestry of St. James' Church, Maitland, has acted with a promptness worthy of being widely imitated. On the Monday following the session of Synod, viz., June 18th, a meeting was held, and in less than an hour the sum of \$125 was secured by notes towards the principal sum required for the purchase or erection of a See House. If the other parishes of the Diocese exhibit the same spirit of alacrity, it will not be long before the Bishop will be relieved of the unpleasantness, not only of paying rent, but of being compelled to face every year or two all the horrors of moving.

## Province of Rupert's Land.

INCLUDING THE DIOCESE OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE & ATHABASCA.

### DIOCESE OF RUPERT'S LAND.

**Arrival of Rev. R. O. Greep from Liverpool.**—The Rev. R. O. Greep, of St. Nicholas Church, Liverpool, has arrived with a party of Immigrants. Mr. Greep is connected with the Church of England Emigration Society, and came out with a party of 400, some of whom had capital. Most of these were settled in Ontario, but 40 came out to Winnipeg, and places were found for them in the country. Mr. Greep only remained two or three days in the city.

**REGINA.**—The Bishop of Rupert's Land visited Regina on Friday, June 29th, and stayed until Sunday evening, 1st inst., when he left for Winnipeg. The Bishop preached at the three Services on Sunday, and baptized the infant son of Lt.-Col. Selby, the first baptism in the Church. The Evening Service was full choral, which the choir rendered in a very efficient manner. His Lordship, while here, was the guest of Mr. Braithwaite, of the Bank of Montreal.

**PERSONAL.**—The Hon. and Rev. Canon Anson, Vicar of Woolwich, and a brother of the Earl of Litchfield, has resigned his living, and is coming out to this Diocese to see the country, and probably to engage in Missionary work. He is 43 years of age, unmarried, and is spoken of very highly as a devoted Parish Priest. Such an example is most encouraging, and shows the interest Manitoba and the North-West is exciting in England. Mr. Anson possesses a private income, and comes solely for the love of Missionary work. The Vicarage of Woolwich is worth £740 sterling, and six Curates are at work in the Parish.

### DIOCESE OF SASKATCHEWAN.

**Formation of the first Archdeaconry in the Diocese.**—The Bishop of Saskatchewan signaled his return to his diocese from his recent visit to England by instituting Rev. Canon J. A. Mackay, archdeacon of Saskatchewan—the first Archdeacon in the diocese. The appointment was virtually made last autumn, but at Mr. Mackay's request was kept in abeyance till this summer. Archdeacon Mackay was born at Rupert's River, in what is now the diocese of Moosonee, in 1838. In 1855, he connected himself with the Church missionary society's work, by becoming lay assistant to the Rev. E. A. Watkins, who was at that time missionary among the Crees at Esquimaux at Fort George, and he has been one of the society's agents ever since. He was ordained deacon in 1862, and priest in 1863, by Bishop Anderson. After his ordination he spent a year at St. Andrews under Archdeacon Hunter. From 1864 to 1875 he was at Stanley, English River. During this period his work included, among other things, the translation into the Cree language of Bishop Oxenden's "Pathway of Safety," a volume of family prayers, a number of hymns, etc. His smaller translations he printed in the syllabic character and bound them. In 1876 he was appointed financial secretary of the C. M. S. for the diocese of Saskatchewan, since which time he has actively assisted Bishop Maclean in the more important work of the diocese. For the past four years Archdeacon Mackay has taken a prominent part in the work of Emmanuel College, Prince Albert, more especially in the training of native students for mission work, and during the bishop's absence he has acted as warden of the College. At the organization of the diocesan synod last year Archdeacon Mackay was elected secretary. He was also elected a delegate to the Provincial Synod, which meets here next month, but as it will be impossible for both the bishop and himself to be absent from the diocese at the same time, the Rev. Edward Matheson one of his lordship's chaplains, has been appointed his substitute. Archdeacon Mackay is now in Winnipeg, where his family are residing, and will remain about a month.

## Jottings from Algoma.

BY THE LORD BISHOP.

*(Continued.)*

River Arthur's Landing, the most remote, and probably, in view of coming events, the most important missionary post in the whole diocese of Algoma, was the next point visited by the Bishop. He arrived by the "Campana," the favorite among all our Lake steamers, on the morning of Friday, June the 15th, and was most kindly received, and most hospitably entertained during his stay by Mr. and Mrs. P. McRae. The Landing or "Port Arthur" (as it is henceforth to be designated), though at present only a village of from 1500 to 2000 inhabitants, is doubtless the germ of an important town, if not city, in the not distant future. It may not develop as rapidly as its neighbour, Winnipeg, but its growth, when it does grow, will be none the less sound and healthy for being comparatively slow. Indeed its "environment" forbids its remaining very long as it is. The conditions all combine to prognosticate a steady, solid expansion. Its geographical position, standing as it does at the very head of the Canadian Lakes (or "Seas," as an astonished pair of clerical English tourists on board the "Campana" said they should be called,) constitutes it as a kind of half-way house, past which the great and rapidly deepening currents of Canadian travel and traffic must take their course from the vast North-West to the seaboard. It is at this point that the inexhaustible agricultural products of the far-reaching Canadian prairies that lie towards the setting sun will find their natural outlets, and here, too, that the rich deposits of silver, copper and iron that are waiting to reward the miner's toil all through the Lake Superior region will find ready means of shipment. That all this must before long develop the proportions of the Landing very largely, appears certain from the indications of sound and healthy growth that are already visible on every side. Since the date of the Bishop's previous visit, last September, the snortings of the great iron horse have wakened up the echoes between the frowning front of Mount McKay and the beautifully wooded slopes that lie along the Kaministiquia River, and, as the results of its appearance, wharves are being built at great expense, roads constructed, building lots laid out, houses erected, churches and school-houses planned, and other projects inaugurated, all pointing to the arrival of an era of progress. Recently, too, the Government have voted a grant of \$50,000 towards the construction of a break-water and other local improvement, conditionally on the people raising the sum of \$25,000, of which there is very little doubt. In view of all this, the Church's duty in the premise is very clear. Provision must speedily be made for the religious necessities of a population certain to increase at a very rapid rate, and in this respect the local conditions are every way full of promise. The story of the disaster of April 4th, 1881, need not be repeated here. Suffice it to say that, as has been seen in many similar cases of unforeseen catastrophe, the loss then sustained by the destruction of both church and parsonage by fire has already been made good to the extent of the restoration of the latter, at a cost to the congregation of \$1500, which has all been paid, and still better, has taught them, by a never-to-be-forgotten lesson, the value of their Church privileges. Just think of the Church of England congregation of an important centre like this being "cribbed-cabined" and confined for their Sunday services for more than two years within the narrow limits of an inconvenient up-stairs room, 13 ft. x 42 ft! As one necessary result of this unnatural imprisonment, many families that would gladly have found a resting place under the wing of the old Mother Church while at the Landing have been compelled, for lack of room, to take refuge elsewhere, and possibly may fail, some of them, to find their way back to the parental roof again. To cooperate with the clergyman and the congregation

in remedying this condition of things was one object of the Bishop's recent visit, and happily it was attended, as the sequel will shew, with no little success.

On Sunday morning, June the 19th, service was held as usual in this "upper room," the worshippers overflowing into the outer vestibule. After the 3rd Collect, four persons were presented for Confirmation, after which and the address the Bishop preached from Matt. xviii. 2, 3. A large number of persons, including those newly confirmed, afterwards received the Holy Communion. In the afternoon the Bishop was driven by the Rev. Mr. McMorine to the "Fort," about 5 miles off, where a well attended service was held in the school house, the Bishop preaching from Gal. i. 8, after which, returning to the Landing, he preached again in the Town Hall, which had been kindly vacated in our favor by the Presbyterian congregation that usually worshipped there, large numbers of them and of the members of other religious bodies being present. On Monday the Bishop hoped to have made a journey along the line of the C. P. R. as far as it was open towards Neepigon, for the purpose of going among the hundreds of navvies at work at various points, and holding an open-air service for them, but was hindered by a severe cold and accompanying hoarseness which reduced his voice to the dimensions of a mere whisper.

On Monday evening, a meeting of several of the most active and prominent members of the congregation was held at the Parsonage, in accordance with notice given, for the purpose of discussing the question of the erection of a new Church. Great interest was manifested among those present, and the belief confidently expressed, that now that the Land Investment Committee in Toronto have granted the Bishop's request for permission to sell their lots, there will be no difficulty in realising from the sale a sum sufficient, with the contributions already made by the members, and amounting, as they will, by the time operations are actively commenced, to \$1500, to erect a church large enough to meet all the requirements of the congregation for some time to come. Resolutions were accordingly passed, providing for the sale, for the preparation of plans, (to be submitted to the Bishop for his approval, according to the newly introduced rule of the Diocese) and for the appointment of a building committee to look after details.

On Wednesday, the 20th, a visit was paid to the Township of Oliver, where Mr. McMorine has maintained Services for several years with indefatigable zeal, and at the cost of severe physical exertion, involving many a time a walk of fifteen miles from the Landing to his destination in the forenoon, then an afternoon spent in tramping from one farm house to another, giving notice of the Service, then the next morning the fifteen mile walk home again. On the present occasion the journey out occupied five hours, with all the attendant comforts of a hot sun, jaded horse, bad road, and perfect 'nimbus' of black flies and mosquitoes, in keen pursuits of the Episcopal "purple." The service was held in the house of Mr. W. Squiers, the largest and most central in the neighborhood, and was attended by the residents for miles around, irrespective of religious associations. At its conclusion, the Bishop preaching, a meeting was held to discuss the question of a church building, \$40 being contributed on the spot with an offer of two acres, at a central point, for the Church and cemetery, as a guarantee of the people's desire to give permanence to the self-denying efforts already made for their spiritual welfare. After some further discussion, the subscription list was placed in Mr. Squiers hands with a view to a general canvass, the Bishop promising some assistance from Diocesan Funds, conditionally on the people giving a fair proportion of energy and labor.

On Thursday evening, a conversazione was held in one of the rooms of the Town Hall at the Landing, at which the Bishop had the opportunity of meeting the members of the congregation socially, and saying a few words of encouragement

suggested by his own experience during the two years following the great Chicago fire, and pointing out that disasters for the time being are converted oftentimes, in the strange alchemy of God's Providence, into fountains of blessing, alike to individuals and congregations, reminding them also that the whole Christian Church in the apostolic age, was gathered into a chamber no larger probably than that in which they were then assembled. Shortly afterwards the proceeding which had been varied by vocal and instrumental music, closed with the benediction.

## CORRESPONDENCE.

## The Church in Portugal.

*To the Editor of the Church Guardian.*

SIR,—I was glad to see in your paragraphic of July 11th, that a "Provisional Council" had been held in Portugal, and that Senor Diaz is expecting soon to have his little Church consecrated. The Rev. S. G. P. Pope, B. A., of whom you speak, although British Chaplain, has for many years taken a most lively interest in the Church at Portugal. He has translated the Book of Common Prayer and several other Church books. I am well acquainted with many of the Portuguese Protestant clergymen, they have all found a great friend in Mr. Pope, in fact, he has trained several of them for the ministry. They labour under great disadvantages, from the fact of their not having places of their own—all they have, for the most part, are rented rooms in which they worship. Senor Diaz lives and works in Oporto, besides him, there are a number of other clergymen scattered throughout the country. They have been long desirous of having a bishop, but circumstances as yet, will not allow it.

J. S.

Harrietsfield Parsonage.

## Church Doctors.

*To the Editor of the Church Guardian.*

SIR,—I do not intend to discuss the question with the Rev. Mr. Ancient, whether or not the Permanent Diaconate would be acceptable or practicable, but I wish to remind him that, in his letter, which appeared in your issue of the 11th of July, he is not very complimentary in his remarks to the medical profession. In that communication he states that the objection to appointing a school teacher to that office would be that he might soon have to leave the neighbourhood, or that it might not be agreeable to the trustees. Then he thinks that there would not be sufficient respect felt towards one of the more intelligent and pious farmers in the congregation; but alas! as for the poor doctors, with most of them, their moral character is, according to his idea, the chief barrier; for he expresses his opinion in these words:—"I am sorry to say amongst those of our own Church few are morally fit for the office under consideration." A sad set indeed. They ought to be put out of the synagogue.

Yours truly,

JAMES C. FARISH, M. D.

Yarmouth, July 16th.

## Boys for Adoption.

*To the Editor of the Church Guardian.*

SIR,—In former years I have been frequently asked to find boys who could be adopted, by farmers and others in Nova Scotia. While in Europe I became acquainted with ladies at Bath and at Calne who are connected with the Church of England Industrial House who would be glad to supply boys and girls if they had my testimony that the children would be well-treated. I shall be happy to receive and forward applications.

D. C. MOORE,

Stellarton, July 20, 1883.

## NOTES OF THE WEEK.

THE fabricating of interviews is a form of American humour not always to be appreciated by the person interviewed. Famous men of the day have found imaginary conversations from them presented to an over-curious public. The reporter of to-day stops at nothing below the sacred precincts of regal palaces. A New York representative of the press hears from the King of Italy's lips the consoling words that "he himself, if he were not a King, would like to be a reporter." A representative of the *World* interviews the Queen of England who tells him that, "I have seen the *World*. It is, they tell me, the English newspaper of America. I find it very intelligent," etc. The papers are wise in their generation. The advertisement thus gained is very extensive and there are people who have implicit confidence in the unparalleled achievements of such reporters.

CAPTAIN WEBB'S foolhardy exploit will not have been in vain if people will lay to heart its warnings. The Captain perished in an attempt to swim the Niagara whirlpools rapids. A few weeks before the sad affair, he made a proposition to shoot Niagara Falls for a wager of \$10,000. Several daring feats had been accomplished by the deceased, but lately he had been so reckless in diving exhibitions that his arms, neck and back were a mass of swollen and feverish blisters. The applause of many thousands seemed to have both intoxicated and urged the man on to more desperate efforts. The end came at Niagara and we may leave all concerned in the unhappy affair to the uneasiness of their own consciences. Let others take warning and not allow exceptional gifts to lead them to destruction through lust of avarice, applause or notoriety. The blame must rest on both actor and spectators.

The impending resignation of the Bishop of Lincoln will occasion much regret not only in England, but among Churchmen the world over. All who have watched his Lordship's course must admire his steadfastness and Christian integrity, as well as his great learning and indomitable perseverance and activity. Modest and retiring, as all great men are known to be, he has yet been ever ready to come forth to combat error, and to defend the Church's claims. His many able works have been eminently calculated to increase the reverence and respect which Churchmen owe him, and to strengthen the Church's position in the minds of others. We yet hope that as his letter announcing his withdrawal hints that the near prospect of the erection of the See at Southwell, had there been any, and the consequent division of the Lincoln, would have delayed his resignation, steps may be taken at once to complete the endowment for the new Bishopric, and so retain upon the Bench of Bishops one who so greatly adorns and strengthens the Episcopate of the Anglican Church.

AN item which we print elsewhere we are glad to see contradicted by *Church Bells* in the following manner:—"Canon the Hon. Adelbert Anson, Rector of Woolwich, and son of the late Earl of Lichfield, who resigned his living a few weeks since for the purpose of engaging, at his own cost, as a Church missionary among the emigrants now flocking in great numbers into the wheat-growing regions of North-West Canada, has been offered the vacant Bishopric of Central Africa, but has,

after consideration, definitely declined that appointment, and will pursue his original intention." We can only thank GOD at the Canon's final decision, and congratulate the Church of the North-West upon so noble-minded and important an addition to the ranks of her clergy.

THE most extraordinary act in Lord Ripon's administration in India, and one which quite reverses Mr. Gladstone's former policy, is the news that Abdurrahman Khan, Ameer of Afghanistan, is to be subsidized by the Government of India in the annual sum of £120,000. It is not yet known what consideration the Ameer has given in exchange, but it is safe to presume that England has gained a friend in her Indian neighbour, and such an alliance will do much to ensure the safety of her Indian possessions from the cupidity and lustful longings of Russia in that direction. In more than one particular Mr. Gladstone has seen the importance of adopting the Foreign policy of his patriotic and illustrious predecessor, the Earl of Beaconsfield.

THE death of Bishop Colenso it appears has not ended the Church difficulties in Africa. The *Times* correspondent at Durban says that the Church of England congregations have agreed to ask the Crown to appoint a successor to Bishop Colenso. It is not likely that the three or four congregations who maintained their connection with the late Bishop, can hinder the final ending of a great and notorious anomaly. The Church of Africa is too influential, the Church of Maritzburg too much in earnest, and the influence of the Church in England too important for any Government to hazard its existence by adopting the course which these petitioners suggest.

CABLE news tells us that cholera cases have reached England. We trust that the news is not true. Foreign papers have been quick to blame England for not using more adequate means to check the spread of the disease. An international rigid quarantine was demanded, but England did not wish to disturb the smooth ways of commerce. If cholera is introduced into Europe by way of England we may expect an outburst of Anglophobia of the worst type.

ON the efficacy of quarantine measures the doctors differ. One great authority says that a strict and carefully-carried out measure of quarantine is the most effectual means known for preventing the spread of a disease. Another famous man tells us that "the experience of those who have had most to do with cholera—Indian medical officers—leads to the conclusion that quarantine measures are of comparatively little efficacy."

GENERAL BOOTH has been taken to task in a summary manner by Mr. Justice Stephens. It happens that Mr. Booth entered into a covenant with the proprietors of the Eagle Tavern to do the things he especially desired not to do. Having broken the covenant, the General will lose \$100,000 which he had laid out on the place. He took the lease of the tavern, and solemnly engaged to keep the premises as a public house, but he tried to evade his obligation by an unsuccessful legal quibble. The Judge reproved the General for more deliberate wandering from the paths of fair dealing than any Jesuit would excuse.

SUCH Jesuitical practices will neither make nor maintain a character for the Salvation Army. Never yet did any good thing come from tricky

practice. The whole affair—unless the General is able to put it in a different light—shews that \$100,000 have been taken from the pockets of his patrons for the purpose of plainly violating a contract. It seems very much like so many of the other questionable methods pursued by the General—for a good end no doubt—but such dealings too often come to a *bad* conclusion.

A NOTICE has been given in the British Parliament of the following motion, to be moved next Session:—"That the legislative power in the Bishops in the House of Peers in Parliament is a great hindrance to the discharge of their Spiritual functions, prejudicial to the commonwealth, and fitting to be taken away by bill." The curious motion was the cause of great merriment in the House.

AN English Church contemporary speaks in no uncertain tones concerning the persistent course taken by the Royal Family in regard to the Deceased Wife's Sister's Bill. It says:—"We have now gained a year, which we trust will be spent in strengthening our position. It may also be hoped that the Prince of Wales may be induced to reflect that, if the obstinacy of his grandfather robbed his crown of the magnificent colonies on the other side of the Atlantic, his own persistence in a course so offensive to the moral sense of the community may prove still more disastrous. We trust, too, that many peers who have hitherto been persuaded to humour his Royal Highness will consider how probable it is that they may thereby be signing the death-warrant of their order. The atmosphere of the nineteenth century is not favorable to privileged classes, and unless the House of Lords can show that it possesses some practical utility, it must go the way of other venerable institutions."

THE question of State Rights which led to the civil war in the neighboring Republic seems to have come to the front with ourselves in Canada. Ontario and Manitoba are in conflict over their respective boundaries, and disgraceful scenes have been enacted at Rat Portage between the officials of the two Provinces. Surely there is some peaceful way out of this difficulty. The Privy Council has decided that it is a question for the Provinces. Let the Provinces at once hasten a settlement.

THE town of Casamiccola, near Naples, was almost entirely destroyed by an earthquake, on Friday night. The neighboring town of Fario and Cacciamo were greatly damaged. It is estimated that one thousand persons were killed and eight hundred injured. A number of steamers have been brought into service to carry the injured to Naples. A later despatch says it is impossible as yet to give the number of dead at Casamicciolo. In the latest accounts the number is estimated at three thousand.

A TERRIBLE railway disaster is reported from New York. It appears that as the Thousand Islands train on the Rome, Watertown and Ogdensburg railroad which was running at a high rate of speed on the main line, neared Carlton, the engineer noticed a single car standing on the track ahead of him. He at once put on the air brakes and reversed the lever of his engine, but before the speed of the train could be slackened the engine dashed into the obstruction and in an instant all was a scene of wreck and confusion, and the air was filled with the groans of the dying and injured. The engineer was fatally injured and the fireman instantly killed. Fourteen dead bodies were taken out of the wreck at the last accounts.

## CORRESPONDENCE.

## False Doctrine.

To the Editor of the Church Guardian.

SIR,—I wish to call the attention of your readers, especially the clergy, to "The Pictorial New Testament," New Version, with Notes, by the Rev. John S. C. Abbott, D. D., LL.D.; the Rev. Jacob Abbott, D. D.; and the Rev. Lyman Abbott, D. D. It has been largely circulated by active agents among our people.

I would call attention to a few of the notes. On S. Jno. iii. 3, *To be born anew*, is explained "Altogether and entirely changed in the temper and disposition of the mind." Again, on S. Jno. iii. 5, *Of water and the Spirit*. \* \* \* "The meaning, therefore, is that an entire change in the spiritual condition of the soul must be openly avowed, and truly experienced, to fit the sinner for the Kingdom of Heaven." The italics are not mine. Children are thus shut out from the covenant. The writer confounds Regeneration with Conversion.

Again, on S. Jno. vi. 53, *Eat the flesh of the Son of Man, and drink His blood*; "in a spiritual sense, that is, become thoroughly imbued with the spiritual influences, arising out of the instructions, the example, the dying sufferings, and more than all, the direct personal and abiding presence of the Redeemer."

This is a *spiritual sense* which spiritualizes away the institution altogether.

Again, on Rom. v. 19, *As through one man's disobedience the many were made sinners*. "This and similar expressions bring up the subject of the connection between the sin of Adam and the moral ruin of his posterity, a subject in regard to which different branches of the Christian Church (?) still entertain very different opinions."

Here original sin is treated as an open question, although the writer himself seems to hedge; for at the end of the note he says: "At any rate, we must admit that, thus far, that mysterious and hidden cause, which seemingly like an hereditary taint descending from generation to generation, and leading in all ages . . . to substantially the same result, has baffled all attempts to fix and define it."

Mark the words, "*seemingly* like an hereditary taint."

But these are not the worst. *Vide* 1 Cor. xv. 28—*The Son also Himself shall be subjected to Him that did subject all things unto Him, &c.* "It seems clearly to imply . . . the profound but incomprehensible truth, that when Christ's mediatorial work is done He will, in some strange and inexplicable manner, be merged in and become one with the Father, from whom he proceeded in the first instance, and under whose guidance and inspiration He lived and wrought out his redeeming work."

Mark, when Christ's work shall have been done,

(1) "He will be merged in"—the Father.

This strikes at the eternal personality of the Son.

(2) "He will become one with the Father." This implies that Christ is not *at present* one with the Father.

(3) This is called a "*profound—truth*."

(4) Christ is said to have "proceeded in the first instance from the Father."

This is a strange expression, the word "*proceeded*" being used by theologians only of the Holy Ghost.

(5) If Christ be "very God of very God," and "equal to the Father as touching His Godhead," it cannot be strictly true that it was "under the guidance and inspiration" of the Father "He lived and wrought out His redeeming work."

The last note, i. e., on 1 Cor. xv. 28, seems to be fairly reeking with heresy of the most dangerous kind, and is likely to do great harm.

It is not the only passage of the kind, and I will be glad if you will allow me to point out a few more heresies in your next number.

It is to be regretted that the agent had a *written recommendation* of this book from a *clergyman of*

the Church of England, which induced many of our unsuspecting people to take it. He had probably given his testimony without a careful examination.

A. B.

## The Church and the Bible.

To the Editor of the Church Guardian:

SIR,—While I agree with your correspondent J. W. Potter, in the first part of his letter, regarding the paramount duty of the congregation to fulfill their part of the Church's Service by responding audibly, and thus making the Service common to minister and people, without which its spirit and beauty is very much lost,—and fully concurring with him also, that Sunday Schools should open with a portion of the Prayer Book Service, or, I should say something similar, taken from the words of Scripture in the form of responses, and that they should be taught proper Church Doctrine. But as a Christian, a member of the Church of England, and a Sunday School Teacher, I must emphatically protest against the latter part of your correspondent's letter, where he says that "instead of time being taken up at Sunday Schools with requiring the children to learn by rote a lot of verses from the Bible, or other sources," (whatever that means,) "keep constantly before their young minds the glorious history of our Catholic and Apostolic Church—of its having every virtue possessed by other Christian communities, and above all the fact of her authority as a Church since Ancient and Apostolic Days." That is, we are to teach the children not the Glorious Gospel of Salvation through Jesus Christ our head, but the *glorious history of our Church*—not of our blessed Lord's attributes and power and authority in Heaven and on earth to save—But of the "*Church's virtues and authority*," (presumably to save,) in short we are to obey the injunction, "Feed my lambs," by giving them Church History, as a substitute for the sincere milk of the word, so strongly commanded by St. Peter! Surely Mr. Editor, the prescription of this quack doctor, or lay reader, is most objectionable, and you cannot and will not endorse it for a moment, because we must have our young Timothys, and Loises, and Eunices, carefully taught to know the Holy Scriptures from their childhood which St. Paul expressly writes, "are able to make them wise unto Salvation" and as the Revised Version had it, "Every Scripture inspired of God is profitable for teaching, etc., etc., your correspondent urges us to offer the children of the Anglican Church husks instead of the pure Bread of Life!

Has he ever considered the 6th Article of our Religion, viz., "Holy Scripture containeth all things necessary to Salvation, so that whatever is not read therein or may be proved thereby is not to be required of any man that it should be believed as an Article of the Faith, or thought necessary to Salvation, etc. This "Catholic and Apostolic Church" of ours must never be allowed for a moment to hide their Saviour from the children's eyes, much less to stand in the place of their Saviour. There is a great deal of misconception about this term ("Catholic and Apostolic Church") of late. It is only a body of mortal men, etc. Hooker and others draw the distinction between the Church Invisible and Visible, the former, those only who are known to God, and to whom he has shown His saving mercy; the latter those who profess before men that they believe in and love the Lord Jesus, the one truly regenerate, the other, a mixed multitude good and bad. So far as the Church is the mystical body of Christ, and His invisible Spouse it needeth no Eternal Policy.

Ignatius the Martyr, A. D., 107, defined it thus, "Wherever Jesus Christ is, there is the Catholic Church," he first used the word *Catholic*. The Prayer Book defines it, "The blessed com. any of all faithful people."

I do hope Mr. Editor that when your correspondents, lay readers, or otherwise, attempt to instruct us as to how to feed these Lambs intrusted to our charge, they will themselves find out and recommend healthy food and not mere chaff. The doctrines recommended by your correspon-

dent, are altogether Romish, they are entirely foreign to the Church of England.

Your obed't. servant,  
S. S. Teacher.

Charlottetown, P. E. I., July, 1883.

## The Permanent Diaconate.

To the Editor of the Church Guardian:

SIR,—I believe I was one of the first to call attention in your paper to the condition of things in the Church (with special reference in my mind to P. E. I.), and before any Canon was passed I wrote to your paper advocating the Permanent Diaconate. The subject had been opened previously. As one who had experience in early life of Methodism and of Congregationalism, I was not surprised to find the great work carried on by laymen in my first diocese. About 75 stations were regularly served, the clergy numbering but 16; but on taking up work in P. E. I., I was surprised to find the very little interest manifested by laymen in the work of the Church. In P. E. I. you can find Churchmen, good speakers, earnest, well-informed men, who can hold large audiences in the "Y. M. C. A." rooms—men earnest in every good work *outside* the Church, though communicants in her. Why this? Any other denomination would have made room long ago for these men *within* their fold. I find, sir, the objection is to lay *preaching*, and springs more from our laity than from our clergy. I know of Churchmen who drove 10 or 12 miles to hear a layman in a Methodist pulpit, *because a layman was taking the service in their own church*; "they were not going to listen to a layman." But these called themselves Low Church. A High Churchman would know the difference betwixt the *man* and the *office*. True, where people "go to preaching" only, where preaching is the end and object of all worship, of all order, of all office, and where the *man* is considered, and not the *office*, this distinction of priest and layman would not be observed; then, logically, why object to the layman? If the laity are not to be used, what then? Who will suggest a remedy? Some fear that lay preachers, not being theologically trained, will forget "the proportion of faith," and will air their pet ideas; but are not Deacons (and Presbyters too) airing their pet ideas all over the Church? Is it possible that the present Deacon comes out of college fully equipped and nicely balanced? Almost every ordinarily educated layman of 30 years of age, who has made theology his study, knows more of the things of God than any newly ordained Deacon of 23 years I have ever seen. One remembers well the foolishness of one's early ministry. And shall we forget that the fulness of the Holy Ghost is not reserved for Ministers in Orders. Are there no PROPHETS now? Even Apollos could learn from Aquila and Priscilla, and how often do we, who are older in the Ministry, as we sit by the sick bed of some lowly disciple, feel that with all our reading we know nothing at all comparatively of Christ and His salvation, and would gladly change places with the one we minister unto.

I am, sir, yours truly,

ALFRED OSBORNE.

Regina, Assiniboia, N. W. T.

## The Reformed Church of England (so-called.)

SIR,—I should be very glad of any information you or any of your readers could afford me about the above schism. What has been published on the subject likely to be of use to an unfortunate priest who is threatened with an invasion of these so-called Reformers. I have scarcely heard of anything. Speedy replies will assist and oblige,

A. W. C.

THE Emperor of Japan takes the initiative in Temperance. He has appointed a commission to devise methods for the suppression of the liquor-traffic.



# The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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INDEPENDENT!

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## CHRISTIAN EVIDENCES.

No. I.

IN the face of disintegrating forces, license of private judgment, specious and popular scientific speculation, and the revival of that spirit of Agnosticism which has been, from the very earliest ages, more or less rife in the Christian world, it has become necessary to the very existence, humanly speaking, of the Faith, that some sort of defensive armour should be provided for the masses against the torrent of attack now directed upon the Faith of the Christian.

The stream of Agnosticism or "*I-don't-know-ism*," like the broad rush of waters as they prepare to leap over the Niagara Falls, has a wondrous fascination to a large class of minds.

Tossed from pillar to post of conviction by the conflicting arguments, and often frightfully shallow logic of the superficial and popular preacher of the day, men of much shrewdness, of no mean order of ability, of rugged and honest faith, are beginning to look out in despair from the chaos of so-called Christian doctrines, and to ask, What is Truth?

Wearied with vain appeals to divided Christian teachers, many have readily embraced as to their disturbed minds a haven of present peace—"I don't know and no one else knows." Hence, whilst Atheists are few, Agnostics are many.

We do not say that the notoriety which Agnosticism has lately seemed to gain is a necessary cause of despair to the Christian believer. There always were, and we may suppose always will be, a vast number of Agnostics in the world. Some constitutionally indolent and rebelling against any effort to arouse the reason to exert itself on an intelligent search after God, close their spiritual eyes and court repose in "*I don't know*." Others there are whose lot has been cast in the ages when terrible lethargy has deadened the spiritual life of the world; in such ages there has been, perhaps, a greater proportion of Agnosticism than to-day, but it has been asleep, it has lain latent.

The age in which we are now living is an age above all things of vigor. Across every department of life, secular and religious, there has swept in this nineteenth century a wave of revival, which has aroused men everywhere to think, to reason, and to utter.

As far as the Church of England is concerned,

Agnosticism was everywhere only unacknowledged and unnoticed in the eighteenth century. To-day renewed vigor of religious thought and religious life has forced the Agnostic to shew his hand, and to take his place in the public apologies which the world is now demanding from every claim of religion or of neo-religion.

Argumentative defences of the Christian Faith were once the occupation of the learned few; in those ages the masses needed not the defensive armour of Christian apologetics.

To-day, in the face of hourly attacks, many of them very specious, published in every newspaper and in many pamphlets and tracts, disseminated among men, women and children of every class of life and grade of society, we must supply, with equally wide-spread liberality, argumentative defences of the Christian Faith. This we propose, in reliance upon God's blessing, to attempt hereafter.

## FREE-WILL OFFERINGS.

WE have always advocated Churches free to all. We mean every seat in our Churches unreserved, and equally accessible to every worshipper. It has been with us a matter of principle, for we have felt that the Gospel should not be preached simply to those who can afford to pay a certain stipulated amount for a choice place, or for a less advantageous pew in God's House, but should be freely offered to every one who may be moved to enter His Sanctuary. Furthermore, we have felt that even among those who can pay, the scale of prices in the rental of pews keeps up distinctions in that place which, above all others, should know no earthly rank or difference of social position, but where all should feel an equality in the sight and in the worship of a common Father above.

It is needless for us now to prove that harm has come upon the Church and individuals by the prevailing system. On every hand, evidence, alas! is not wanting that many have been prevented from attending public worship owing to the evil we have been condemning, and that heart-burnings and unfriendliness have resulted, to the injury of the Spiritual condition of the individual.

But leaving this part of the subject for the present, our object in this article is to point out another evil almost as bad (some will perhaps say worse) as the two named above, we refer now to the matter of the Christian's offerings for religious work of all kinds, and the positive injurious effects which have resulted from the pew system in making people selfish and pernicious. If only the principle laid down by the Master were recognized and made the motto of every Christian life—"Freely ye have received freely give"—we should have a very different state of things from that which now too generally prevails, and we are convinced that the allotment of pews—the giving of so much money for certain privileges—has encouraged and even trained men and women in their selfishness and illiberality. It would be, indeed, efficacious above all else, if the Christian kept constantly before his mind the inestimable benefits which Christ by His Sacrifice on Calvary has procured for the individual and the world. The greatness of the blessings conferred and the enormous price paid to secure such blessings, if fully realized and dwelt upon, could not fail to produce not only love for God, but the utmost willingness to spend and be spent in His Service.

Unhappily, we know too well that but few realize this to any extent, while the many are too ready to adopt any pretext for withholding the payment of anything beyond what is absolutely required to keep up an appearance of respectability, and to conform to the usages of society.

Now we are convinced that the free church, with the offertory each Sunday, and a frequent setting forth of the principles on which such a system is based, would not only draw to the Sanctuary many who otherwise would not attend, and create a brotherly feeling where now it is lacking, but even beyond these things, would promote and develop those higher graces which should be the fruits of the Christian profession, and in a marked manner lead to the free-will offerings of the silver and the gold, as well as those other talents, which have been in greater or less abundance given them by God.

In the past there has been too much disposition to give for religious purposes just as little as possible, and in giving to desire to receive in return, in the shape of a good, comfortable pew and prominent surroundings and other conveniences and comforts, full worth for all that has been expended.

To raise the standard of giving, to make Christian people give as Christians—to Christ for Christ's sake—should be the aim of everyone who is laboring as an Ambassador for Christ. And in no way, we believe, can efforts be better directed than in doing away with rented pews, and promoting by every means the free-will offerings of the people for all religious purposes.

We know enough to feel pretty certain that not a few among the clergy will be ready to declare that it is simply impossible as things are to secure sufficient support for parochial purposes if it be left as a matter of conscience to the individual to give as he pleases.

Such persons will argue, You are putting a premium on meanness, and encouraging the mean man to do much less than he even now is forced in a measure to do, and at the same time enabling him to hold up his head as high as his fellows who may be doing to the utmost of their power.

We are not going to deny this. It may be so. But this meanness of your mean man, we contend, is due largely to the system we have been condemning—to the training which he has in that way received. Introduce the new order of things, and you will find year by year such persons growing less important to your Parish, or else see them converted to your way, and in another generation you will have trained-up *educated givers*, who will place the Church's wants, Parochial and Diocesan, and her Missionary enterprises, Domestic and Foreign, above the danger which now threatens them.

We shall have something further to say on this subject next week.

## THE EXTERNAL AND THE INTERNAL.

It has been a common objection with some persons that the Church is too formal, and that too much attention is being paid to externals. The meaning being that God is only pleased with a religion purely Spiritual, and consequently best worshipped without forms or externals of any kind.

A writer in the *Episcopal Register* dwelling

upon this subject, answers these objections in the following satisfactory manner:—

"The attempt to make religion a purely spiritual thing is not more opposed to historic truth than to the instincts of our nature. It is the instinct of the human mind to express its convictions and emotions, and embody all its inner life in outward forms or expressions. Hence the forms of social intercourse, the ceremonial and solemn forms of public life, forms of civil, judicial and military proceedings, the numberless institutions, rites, customs, monuments and memorials which, in every country, have been made to hand down the memory of great events, and to maintain the life and living power of great principles and national ideas. It would be strange, indeed, if God had gone counter to an instinct He had Himself implanted, by setting up a purely spiritual dispensation without outward symbol or sign. The appointment of outward and formal ordinances of religion is in keeping with the instinct which prompts mankind ever to embody their internal and spiritual sentiments in outward and sensible forms and attach them to external supports. Nor have we to look far to find their benignant influences. 'When your children shall ask their fathers in time to come,' said Joshua, 'what mean these stones? Then shall ye let your children know, saying, Israel came over this Jordan on dry land!' In like manner the sacraments of the Gospel embody and express its great spiritual doctrines, like imperishable monuments maintaining, amid the fluctuation and decay of things, the memory and purity of God's truth. But not only do the sacraments of the Gospel embody and express its fundamental truths, they also defend and protect them. In this point of view, forms, in themselves trivial, acquire an importance from what they defend, like the chaff to the wheat protecting what is interior and vital. The Church is put in trust with the Gospel. It is the casket which enshrines the jewel, or if the figure be thought more appropriate, the chaff which incloses the wheat. But how is its existence as a body distinct from the world, the appointed "Witness and Keeper" of Holy Writ, to be made intelligible, except by outward marks and forms? In no way can it stand before the world and discharge its momentous office as "a sensible known company," except, like the angels of God when they appeared to men, it puts on a body to give sensible form to its presence in the world. Nay, the Church, as it is a visible institution, "known and read of men," tends like all human bodies to extinction. How then is its existence to be preserved, and the promise fulfilled that it shall continue to the end of the world, not even "the gates of hell" prevailing against it? Mediately, of course, by the power of its Great Head; but immediately by permanent institutions and permanent symbols, the remedy against the law of decay in human bodies. It is upon these, humanly speaking, the existence of the Church, and with it the preservation of Christianity itself depends. Abolish the outward forms of religion, its external services and rites and observances, and ere long the spiritual convictions and internal sentiment of religion would perish away from the earth. The destruction of formal religion would carry with it inevitably, and in no long time, the destruction of spiritual religion. If the sacraments, the ministry, all that constitutes the order and goes to make up the organization of the Church

were abolished, what hold could Christianity have on men? What way of access could it have to the heart and conscience? How should the arguments for its truth be brought before the mind? How should its moral precepts be urged? How should its high hopes and its solemn appeals and sanctions be presented? And how should its stern rebukes be made to fall on the ears of the guilty? If the outward agencies of religion be abolished there is no other effectual way. If the Bible survived the wreck of outward things, it would only be as a statute book that had outlived the wisdom and wants of its age. But the Church and its sacraments are not mere safeguards, the outworks and defences of spiritual religion. This, in fact, is but incidental. Its main object is to train up souls for heaven. Its institutions are means of grace. Means without efficacy in themselves, yet made efficacious by the Holy Spirit working in them. And hence the greatest evil of attempting to divorce the Spirit from the form. It is not merely that we do violence to the instincts of our nature, and destroy the most appropriate and affecting memorials of our Holy Faith, but that we cut ourselves off from the most special, peculiar, and glorious communication of the Spirit.

#### FRENCH MISSIONS.

WE do not propose now to enlarge upon this inviting subject further than to say a few words in favor of the work carried on by the Sabrevois Mission, under the control of the Montreal Corresponding Committee of the Colonial Church and School Society. Not, however, words favorable to the continuance of the connection of this work with the C. C. S., from which it receives but the diminutive sum of \$400 a year, for we hope, at no distant day, the Provincial Synod will assume its rightful position as Guardian and Almoner of so important and interesting a Missionary work. Our object, however, is to draw attention to the Rev. Mr. Roy, who has been appointed to canvass the several Dioceses of the Dominion, in order to secure funds for the development of the Institutions with which he is connected, and to bespeak for him the consideration, and, as far as possible, the active co-operation and support of the clergy and laity in those Parishes which he may feel justified in visiting. It would be exceedingly interesting to our readers were we able to make them acquainted with the early history of the Sabrevois Mission, and to trace the remarkable way in which God has seemed to make the Church of England recognize her duty towards the French population of Quebec. At some future time we hope to do so. Now, we would rather commend the work, by quoting some words of a recent Annual Report, and asking for them our readers' serious consideration. It says:—"There can be no doubt that the people of this Province are gradually becoming less and less amenable to the authority of the Roman clergy, especially in the cities and large towns, where superior facilities of education are within their reach, and where they are compelled to see the contrast between those educated under Protestant and Roman Catholic influences. The danger which seems the most to threaten those who renounce allegiance to Rome is that of falling into irreligion or infidelity, and your Committee feel that their aim should be to provide for such, in their own tongue, the ministrations of that Gospel

which alone can enlighten and satisfy the spiritual thirst of souls."

We are assured by Mr. Roy that the efforts being put forth are upon the lines of the Prayer Book, and that the distinctive principles of the Church are being inculcated with increasing distinctness. Such being the case, we cannot refuse to wish him and his work God-speed, for we are not willing that the Protestant Bodies around us shall draw to themselves what belongs to the Church by right of her Catholicity and historic position.

#### HOLY MATRIMONY OR SECULAR MARRIAGE, WHICH?

An article in the first July issue of that clever society paper, the *London World*, suggests very serious reflections upon this subject, which lies at the very root of Christian family life, a life-giving element or a destructive worm, as the case may be. The article was apropos of the recent happy despatch of the iniquitous "Deceased Wife's Sister Bill" in the English House of Lords. It had been said, in the course of the discussion, that this Bill was a symptom of a growing desire to lay sacrilegious hands on the institution of marriage.

In reply to this impeachment, the *World* says that the same charge was brought forward at the time of the Divorce Court establishment, and then goes on to combat the position by describing the frequency of marriage now compared with the frequent neglect of it before the divorce facilities were provided. The line of argumentation from facts, however, which this writer pursues is absolutely fatal to the validity of his desired argument. The facts are, at the same time—being adduced in such a manner and for such a purpose—of the greatest value to those who are endeavouring to shield the marriage state from the invasion of destructive principles.

The *World* says that now that divorce is so easily procured, "everybody gets married," but goes on to say that, "within a few months of the solemnization of the ceremony, forgets all about its reciprocal obligations." Again he says, "one of the reasons that may be assigned for the growing popularity of marriage (!) is the increased amount of liberty permitted to both the parties to the matrimonial contract." Again, "the principle of conjugal toleration is cultivated at the expense of that of conjugal fidelity. . . . The well-to-do people understand better (than the lower classes) the doctrine of reciprocal forbearance." The writer, however, naively admits, "once make the Divorce Court easier of access and a positive premium will be placed upon matrimonial feuds."

What does all this mean? Simply that before divorce became as easy as it is, many persons hesitated to enter the solemn estate, so as to be bound by almost indissoluble fetters; but that now the most unprincipled persons enter the circle of married life with perfect levity, considering how easily they can get rid of its bonds by a little management. The whole *morale* of marriage in England has been destroyed by the Divorce Law, all the bands of family life loosened, so that now, practically, in the higher circles (where money or rank are factors to be considered) the married people of the present day tolerate that condition of freedom from the restraints of virtue which the Divorce Law is based upon, but which "reciprocal forbearance" affords, without even the slight trouble and passing notoriety of Divorce. Surely the very foundations of social life in England must be sapped by such a state of feeling; and it is with a faint heart that many of the champions of marriage, "as it should be," contend against the assaults of Vice, led on by princes and nobles—the very fountain of royalty itself seems to be poisoned by this virus.

MATRIMONY is a sacred rite by which women enter upon the solemn responsibilities of *motherhood* (mater), and when religion sanctions the union, welds its bonds, and fastens its partners in *wedlock*. Herself keeping the key, there is some

security for the children thus brought into the world to be nurtured for the Lord. Divorce facilities, abolition of restraints against this or that species of Incest—such things make marriage a farce! Matrimony—motherhood—is the last thing now-a-days contemplated, and the sanctions of Religion are lightly dispensed with. Marriage is becoming nothing more than a temporary partnership for purposes of lust or of society, to be easily dissolved whenever another arrangement becomes preferable by one of the parties. As to the children—no matter!—COM.

## FAMILY DEPARTMENT.

### A HYMN FOR THE CONQUERED.

I SING the hymn of the conquered, who fell in the battle of life—

The hymn of the wounded, the beaten, who died, overwhelmed in the strife;

Not the jubilant song of the victors, for whom the resounding acclaim

Of nations was lifted in chorus, whose brows wore the chaplet of fame,

But the hymn of the low and the humble, the weary, the broken in heart,

Who strove and who failed, acting bravely a silent and desperate part;

Whose youth bore no flower on its branches, whose hopes burned in ashes away,

From whose hands slipped the prize they had grasped at, who stood at the dying of day,

With the work of their life all around them, unperceived, unheeded, alone,

With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pean for those who have won,

While the trumpet is sounding triumphant, and high to the breeze and the sun,

Gay banners are waving, hands clapping and hurrying feet  
Thronging after the laurel-crowned victors—I stand on the field of defeat

In the shadow, 'mongst those who are fallen and wounded and dying, and there

Chant a requiem low, place my hand on their pain-knitted brows, breathe a prayer,

Hold the hand that is helpless and whisper, "They only the victory win,

Who have fought the good fight and have vanquished the demon that tempt us within;

Who have held to their faith unswayed by the prize that the world holds on high;

Who have dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, History. Who are life's victors? Unroll thy long annals and say:—

Are they those whom the world calls the victors, who won the success of a day?

The Martyrs or Nero? The Spartans who fell at Thermopylae's tryst,

Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

*Blackwood's Magazine.*

### THOUGHTS FOR THE WEEK.

*(Written for the Church Guardian)*

"If then I be a Father where is Mine honour? and if I be a Master where is My fear?"—Mal. i. 6.

It is the voice of God pleading with us; let us not turn a deaf ear to His loving and awful words? Do we acknowledge Him to be our Father? where then is the honour due Him? Do we say that we are His servants? where then is the fear? Nay, we call Him Father, but our hearts, our souls and minds do not recognize the glorious truth of our relationship to Him, that in Him we live and move and have our being, that from Him are all things—life and breath and all that we enjoy. An earthly father rightly exacts honour from his children, yet what is that relationship but a feeble type of the Fatherhood of God our Creator and

Preserver, by Whose will we exist, and at Whose word the spirit leaves its earthly dwelling and returns to Him Who gave it. An earthly father rightly demands his children's love, but how much—ah, how infinitely more—should we love Him Who first loved us, Him Who is Love itself, and in the Person of His Blessed Son made known to us that Love. Christ, our elder brother, has taught us how we may approach Him in loving confidence, and has put upon our lips the blessed name Abba, Father. "If then I be a Father where is Mine honour? How can we hear unmoved that voice of tender yet terrible reproach? do we not feel impelled to cry, Father I have sinned in that I have forgotten Thine infinite love; I am no more worthy to be called Thy child. And if I be a Master where is My fear? More awful still is this reproof. Not only Father, but Master—Lord of life and death—at the blasting of the breath of whose displeasure the world and all things in it would be destroyed. We call Him Lord, Lord, yet where is the fear which should possess our hearts at the thought of Him? of His awful Justice and our sinfulness? where the obedience to His eternal laws? for if we "do not the things which He says," how are we His faithful servants? and "cast ye the unprofitable servant into outer darkness."

### GOD WITH US.

"If God be for us, who can be against us."

If God is my Father, and the earth and fullness thereof are His, will he not take care of me? What rich man, having a son, ever dreams of letting that son come to want simply from pecuniary reasons? And if I am God's, and He loves me, and the wealth of the universe is His, am I going to suffer much? He whispers to us, and tells us to take no thought, no anxiety, for those things that fret ninety-nine men in a hundred more than all else. He has made provision for us in these regards. It takes but little in a man's disposition to make him very peaceful and very happy.

"Yes, it is very easy," you will say, "for you to say this; but you do not know how we are situated at home, and what frets and anxieties we have." Perhaps I do not; but a year ago I said substantially the same things, and you have a year's experience: will you tell me how much you have gained by fretting? Come, it is fair to calculate both sides. You have worried. It is said that it will not make one hair black nor white; but it will make all the hairs white. Nothing makes the hair white quicker than worrying or fretting—though it was not in that sense that the declaration was meant to be applied. But who can add one cubit to his stature? You were born too short, and you do not like it, and you have fretted about it; but have you grown any on that account? You were anxious about the future, and you worried about it. What did you get? Why, you got worrying and anxiety. All your troubles did not forestall a single anger; did not alleviate a single burden. It did make you suffer. It made you sensible to afflictions and trials. It took away your peace and equanimity. It robbed you of your confidence in God's care. It did not confer one benefit upon you. It worked never in your favor, but always against you. And if you say to me, "It is very easy for you to give us advice," I reply that it would be a good deal easier if you would take my advice. And whether I take it myself or not is nothing to you. If a medicine will cure the patient, it makes no difference whether the doctor will or will not take it. Whether he is willing or is not willing to take it does not alter the nature of the thing itself.

But can anybody maintain such a state of mind that it can be said that he has God's kingdom in him? Yes; God's kingdom in us will not be perfected here; but it may be so far set up here that we shall have a sense of God with us, and many of the fruits of God's presence, such as peace and contentment. A good many in this Church I trust, have attained these things. Many that are poor and sick are models for us that are well and in comfortable circumstances in this regard.

After all, my Christian brethren, it is the mind which we carry that determines how strong we are, how happy we are. A heart that is purified by the love of God; a heart that is contented because it submits himself to the will of God; a heart that is rich, not by the abundance of outward things, but by the treasure which it has in heaven—such a heart has God's kingdom in it, and the fruitions of that kingdom.

Let us, then, though we shall not make, perhaps, sudden transformations, bear more and more in mind, every day, that the conditions of happiness are in us. If you are disturbed, it is not because somebody is bad outside of you, but because something is bad inside of you. If you are discontented do not lay it to your circumstances. Though you have great disappointments it is not these that occasion your discontent, if you are discontented. It is something deeper than your disappointments. It is that which what is outside of you finds inside of you that disturbs you. Take care of that, and all will be well.—*Christian Union.*

BISHOP WILSON is represented as a model of Christian politeness. He was scrupulously attentive to all the decorums of society. His manners were peculiarly attractive. He united deep seriousness with habitual cheerfulness. In his conversation he mingled entertainment with instruction. His piety had nothing in it of morose gloominess or ascetic severity; but whilst it preserved a constant sunshine in his own breast, it communicated light and heat to all around him.

The benevolence of his heart appeared in his intercourse with all classes, and gave a charm to his deportment which the simulation and dissimulation of a Chesterfield could never give. Tinsel is but a poor substitute for gold. The politeness of the Christian is genuine. No counterfeited, however ingeniously modelled and dexterously executed, can equal this royal coin in value or elegance. It bears the image and superscription of a greater than Caesar. It is issued from the treasury of Heaven. Divine grace has stamped it on one side with *charity* and on the other with *humility*. While it adorns the individual, it enriches society.

COMMIT yourselves to the great movement of His mysterious providence, by which He is working out the change and transfiguration of His saints. The vision which the prophet saw by the Chebar—(Ezek. i. 4.) a vision of many wheels and wondrous creatures of God, of a whirl-wind and a light unfolding itself, full of movements *seemingly* opposed, but *absolute in harmony*—full of powers angelic and ministering—full of meaning and of mystery; all this is a parable of the Divine presence working through the *complex unity* of His Church. On His Church, as upon the potter's wheel, He hath laid our immortal being; and as it revolves, He shapes us with the unerring pressure of His hand, and the vessel of wrath rises into a vessel of glory. It is by His holy word and sacraments, by act of homage and adoration, by a life of obedience, and by a wisely tempered discipline of chastisement and peace that He wins and conforms us to Himself.

"\* \* \* Heaven shall the deed repay,  
And healing Raphael upon earth is seen;  
Those eyes which long had lost the visual ray  
Touched with the gulf, behold the light serene.

E'en now our Father hath his children taught,  
How bitter is the cure to the dark soul;  
How keen the remedy to *wakening thought*,  
When the light breaks and spirits are made whole.

He taught us thus that He who Heav'n-ward bound  
Would see hereafter His celestial reign  
Must pass through night, and bear the grievous wound,  
Trained by the sufferings of this world of pain.

Death is more blessed for these short-lived woes;  
Through dissolutions, pangs and fleshly foes,  
Arduous the way that opens to repose,  
And pain doth pave the pathway to the stars."

**THE GRATEFUL SOLDIER.**

AFTER a sermon in aid of the Sunday Schools at Leeds, a soldier was observed to put a guinea in one of the plates. So large a sum, from one of his circumstances, excited the attention of the collector, who took it for granted that it was a mistake, and that a guinea was given where probably a shilling, or even a smaller sum, was intended. Under this impression he called the man, and told him of the supposed mistake.

The soldier mildly, but firmly, said that he had committed no mistake, that he had come with the intention of giving the guinea, that it was the result of the saving of many weeks, and it was given in pursuance of a resolution which he had made under very peculiar circumstances.

This statement excited still more the attention of the collector; and, at his request, the soldier went, after the services was concluded, to the Vestry-room, where he related the following account of himself:

"He had been, in the early part of his life, educated at Sunday School, where, among other religious instruction which he received, he was taught most of the Collects used in the Book of Common Prayer. Some time after leaving school, he entered the army as a private soldier. Here his course of life became so much altered, and he mixed so much with men who had no religious feeling, and adopted their habits, that he soon lost all he had once possessed.

"In this way he went on for several years; his early impressions of religion becoming more and more faint, until at last they were nearly worn out. In the progress of his service he was engaged in one of the great battles in which our army had met the enemy, and was very severely wounded. The shock deprived him at first of all sensation, but when that returned, he found himself stretched on the field, so severely wounded as to be unable to move. The thought of death now came upon him, and brought with it the trembling recollections of the life which he had led, and of his unfitness to appear in the presence of God. He tried to pray; but so long had prayer been neglected, that he could not remember any that he had ever said. At last he brought to mind one of those Collects which he committed to memory when a boy at the Sunday School. It was an humble supplication to the Lord for mercy; he repeated it with earnestness and fervor, and found his mind more at ease. Assistance soon came, and he was removed from the field. He recovered, and from that hour became an altered man. In gratitude to God for the mercy which he had found, he resolved to give the first guinea that he could save out of his pay at the first sermon which he should hear preached in aid of Sunday Schools."

**BARGAINING WITH A PUMP.**

SOME thirty years ago an intemperance man was reformed by being refused one cherry. Penniless, he went to the public house one morning, where he had squandered many a shilling, to get a drink "on tick."

The landlady refused to trust him. Seeing a plate of luscious ripe cherries on the bar, he asked for but one. "Save your money and buy your own cherries," was the surly reply. "I will," he said, and he did. His wounded pride forced him to reflect; from reflection ensued amendment. From that morning he was reformed.

The following story tells of a flannel-weaver who also was induced by a surly answer to reflect and then to make a good bargain with a pump: This man had saved a guinea for the purpose of having a whole week's dissipation. He began on Monday, spending three shillings per day for seven days; on the morning of the eighth day he was burning with thirst, but his money was gone. He went to the back door of the place where he had spent his guinea to beg a pint on trust. Judy, the landlady was mopping the passage; he stood looking at Judy, with his cracked lips, parched tongue and blood-shot eyes, expecting her to ask him to take just a drop; but she did not, and he requested her to trust him for only one pint. With an indignant look of scorn and contempt she replied: "Trust thee! thou dirty vagabond! Set a foot in this house, and I will dash this mop in your face." The poor wretch hung down his head in shame. He was leaning against a pump. "Well, Pump," he said, "I have not spent a guinea with thee, Pump; wilt thou trust me a drop?" He lifted up the handle, put his burning mouth to the spout, and drank his fill; this done, he again said to the pump: "Thank thee, Pump, and now, hear me, Pump. I will not enter a public-house again for the next seven years: and Pump, thou art a witness." The bargain was kept, and this man afterwards became a respectable manufacturer, and often said it was a grand thing for him that Judy threatened to dash the mop in his face.

**A MOST INTERESTING DISCOVERY IN EGYPT.**

In a gallery cut in the solid rock within a gorge about four miles from the Nile, to the east of Thebes, a most valuable discovery has been made of relics dating back to the times of the ancient Theban dynasties. They consist of four large papyri, each in a state of perfect preservation and of incalculable value to Egyptologists; 3,700 mortuary statues; the mummies of a large number of Theban Kings, each with an alabaster canopic urn containing the heart and entrails of the deceased; fifteen enormous wigs nearly two feet high, composed of frizzled and curled hair belonging to Egyptian princesses, and nearly 2,000 other objects of interest. Among these last may be mentioned an enormous leather tent in a fine state of preservation. It is covered with hieroglyphs, embroidered in red, green and yellow leather, and bears the cartouche of King Pinotem, of the twenty-first dynasty. The following are the more important Theban sovereigns whose mummies have been thus far identified: Ashmes I, of the 18th dynasty, who reigned about 1700 B. C.; Amenhotep I, the second King of the 18th dynasty,

1666 B. C.; Thutmes I, third King of the same dynasty, about 1633 B. C.; Thutmes II, fourth King of the same dynasty, about 1600 B. C.; Thutmes III (the Great), fifth King of the same dynasty, about 1600 B. C.; Ramses I, first King of the 19th dynasty, about 1400 B. C.; Seti, the second; Ramses the Great, about 1333 B. C.; Pinotem, the third King of the 21st dynasty, about 1033 B. C.

There are also mummies of two Queens and of the daughter of Ramses II. The last mummy mentioned is conspicuous by reason of its massive gold ornaments and cartouches set in precious stones. To the learned, however, the most valuable are the papyri, of which the largest—found in the coffin of Queen Ramaka—is sixteen inches wide, and when unrolled will measure over 100 feet in length. It is most beautifully illustrated with colored illuminations. The other papyri are narrower, but more closely written upon. These relics when found were in great confusion, as if hurriedly placed where they were found. There is every indication that they were removed from their previous resting places in various tombs and temples by the Egyptian priests and placed in this subterranean chamber, with the view of concealing them from some foreign invader most probably Cambyzes, the Persian.

**BOOK NOTICES, &c.**

AMONG the announcements of Thomas Whittaker, the New York publisher, we note two of special interest to Nova Scotians. They are—"A Companion to the Prayer Book Psalter," by the Rev. Canon Dart, of King's College, Windsor, and "Not My Way, or Good out of Evil," by T. M. Browne, a story of considerable power, which appeared in the columns of this paper during the past winter and spring. Both will be issued early in September.

FIRST-CLASS PIANOS ON EASY TERMS.—We control exclusively the great Agencies of Steinway & Sons, Chickering Sons, Albert Weber, J. & C. Fischer, Hallett & Davis Co., R. S. Williams, and Mason & Risch, comprising Instruments of a high class, not elsewhere to be obtained in this province. Those who desire a really recognized first-class instrument should write or call and obtain our prices. Our easy payment system, or INSTALLMENT PLAN, offers great advantages. S. SCHEL & Co.

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**Hypophosphites.**

Sold everywhere.

**DEATHS.**

MILLS.—In Montreal, on the night of Sunday the 22nd inst., Emily Eliza Macdonald, beloved wife of the Rev. W. L. Mills, Rector of Trinity Church.

HAY.—At Amherst, N. S., on the 2nd of July, of Diphtheria, Frederick, aged 10 years 9 months, only son of John M. Hay, lately manager of Bank of Nova Scotia, Amherst.

**BIRTHS.**

MILLS.—In Montreal, on the night of Sunday the 22nd inst., the wife of the Rev. W. L. Mills, Rector of Trinity Church, of a son.

HILTZ.—At Derby, N. B., 27th inst., the wife of Rev. Aug. F. Hiltz, of a son.

**MARRIAGES.**

BELYEA.—DAY.—At Saint Paul's Church, Greenwich, King's Co., N. B., on the 2d inst., by the Rev. D. W. Pickett, Capt. James L. Belyea, to Kate, fourth daughter of James Day, both of the above place.

FENN.—BUCK.—At St. Andrews Church, Newcastle, N. B., July 16th, by the Rev. J. H. Sweet, Rector, Wm. Fenn, Esq., of London, Eng., to Dorothea, second daughter of the late Walter M. Buck, Esq., C. E.

BROWN.—STOCKTON.—On Tuesday, 17th inst., by the Rev. O. S. Newnham, Mr. William Brown to Mrs. Mary Stockton, both of St. John, N. B.

WRIGHT.—SMITH.—On the 25th July, at St. John's Church, Hopewell Hill, Albert County, by the Rev. Roy Campbell, George J. Wright, Esq., of Charlottetown, P. E. I., to Lucindia Almira, second daughter of the late John Smith, Esq., of Harvey, Albert Co., N. B.

BOOTH.—ST. JOHN.—In St. Thomas' Church, St. Catharines, Ont., on the 24th inst., by the Rev. George Forneret, the Rev. Oliver J. Booth, Rector of St. Thomas' Church, to Jennie, daughter of the late S. L. St. John, Esq.

ALLEN.—HAYS.—On July 11th, at St. Johns Church, West Shefford, Que., by Rev. F. Smith, H. J. Allen, of West Shefford, to Bertha E., eldest daughter of Gilbert Hays, Esq., of Sheffington.

**Boston University Law School**

Opens Oct. 4. Address the Dean.  
EDMUND H. BENNETT, LL.D.,  
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**University of King's College, WINDSOR N. S.**

This University was constituted by a charter of King George III., granted in 1802, and is under the control of the BISHOP of the Diocese, as VISITOR and CHAIRMAN, and a BOARD OF GOVERNORS, members of the Church of England, elected by the Alumni.

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There are numerous Scholarships and Prizes to be obtained by competition, and Students furnished with a Nomination are exempt from all fees for Tuition, the necessary expenses in such cases being little more than \$150 per annum for Boarding and Lodging.

A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary, T. RITCHIE, Esq., Halifax.

**The Collegiate School**

of which the REV. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

The Head Master will be happy to furnish information in answer to applications addressed to him at Windsor.

## PARAGRAPHIC.

The Pope has summoned the French Bishops to a Council, to be held at Rome.

The Rt. Rev. Christopher Wordsworth, bishop of Lincoln, England, has given notice of his intention to resign his see.

About half a million people have put on the Blue Ribbon in England during the last two years, as a sign of their adherence to the principles of Gospel Temperance.

On Tuesday, June 19th, the Bishop of New Jersey held an ordination in Calvary Church, Flemington, and admitted to the diaconate Mr. Wm. Wright formerly a Baptist minister.

It is reported that an outline of the temple at Jerusalem has been found in the Catacombs at Rome. The discoveries among the Catacombs have thrown much light upon the Christianity of the early Church.

Rev. Mr. Kingsborough, late a Methodist minister at Bessbrook, Co., Armagh, Ireland, has resigned his connection with the sect, and is about to enter an English College with a view to Holy Orders.

A manuscript sacramentary of the Anglo-Saxon Church, known as "The Leofric Missal," is to be published by the Clarendon Press. It was in use in the Cathedral of Exeter before the Conquest by Leofric, the first Bishop of Exeter.

The Rev. Walter A. Moberly M. A. of Christ Church, Oxford, has been appointed resident Chaplain and private secretary to the Archbishop of Canterbury, in succession to the Rev. Randall Davidson, now Dean of Windsor.

A woman at New Concord is seeking a divorce on the ground that her husband conducts family worship three times every day, and invariably selects passages from the Bible condemning sinful acts, which he applies to her in presence of the children.

The Bishop of Lichfield has received another £1,000 towards the endowment of the Southwell Bishopric. The donor is the Rev. B. Gibbons, of Waresly House, Kidderminster. This is the ninth contribution of similar amount during the past six weeks.

The Duke of Westminster has closed twenty-four public houses on his Grosvenor Square estate. Mr. Carne, M. P., has got the signatures of thirty-seven of the brawny fishermen entertained by the Prince and Princess of Wales in connection with the Fisheries Exhibition who were found to be total abstainers.

The Exhibition of Ecclesiastical Art, which has for so many years formed an interesting adjunct to the Church Congress, will be held at the Reading Science and Art Schools, the use of which has been kindly granted by the Corporation, from the 1st of October to the 6th. This being the jubilee year of the Oxford Movement—the publication of the *tracts for the Times* having commenced in 1833—it is intended to bring together a collection of portraits, autographs, books, and other relics of those who took part in the movement.

*Church Bells* says:—"We understand that Canon Anson, who resigned the Rectory of Woolwich in order to devote himself to missionary work in Canada, has agreed to fill the place left vacant by Canon Steere at Zanzibar, and to become Missionary Bishop of Central Africa.

At a recent meeting at Ince, near Wigan, the vicar, Canon Fergie, said that £5000 had been promised him for the building of a Church, and £2,000 for the erection of a school and other purposes; besides which, a few days ago, a gentleman had promised him another £5,000., making £12,000, of unsolicited donations in a few weeks.

Bishop Kyle when preaching lately at the consecration of a new chancel in Padgate Church, near Warrington—stated that during his three years' episcopate, he had consecrated no less than seven new churches. No less than seven were about to be built, and five more were rapidly approaching completion. Two more were waiting for consecration.

Lord Wolseley, at his examination, on the 21st June before the Joint Parliamentary Committee on the Channel Tunnel scheme, gave it as his opinion that although the recommendations of the Military Committee were the best that could be made under the circumstances, they would still leave open a considerable source of national danger, if the tunnel were executed.

Mr. F. Cope Whitehouse, in an article in the London Academy takes the ground that the flight of Joseph and Mary into Egypt was not, as is generally thought, by land, but by water, and that the return was in the same way. He supports the theory by many considerations. It entirely does away with old traditions, and destroys the value of many pictures of ancient art.

At the Annual meeting of the Home Reunion Society it was stated that there was a better feeling between the various bodies of Episcopalians, and that the Scotch Presbyterians were looking forward more and more to a modified form of Episcopacy. On the other hand, we are sorry to say, it was averred that English Nonconformists were giving up the teaching of the Sacraments in very many cases, the Congregationalists, for instance, less and less teaching the necessity of baptism.—*National Church.*

If any one has the impression that the Church of England is like a merchant who has retired from business and lives quietly on an ample income, he would be greatly surprised to see how large a book a description of its activities fills. The "Official Year Book of the Church of England" is something new, and is something too of great interest and value. Its object, as we are told in the preface, is "to unfold and exhibit the work of the Church of England and other Churches in communion with her, as far as it is possible to gather from time to time, the details of their labors;" and it is hoped that "those who are wont to look coldly upon her, and to misrepresent or be indifferent to her work," may find in this book the basis for a better and juster opinion.

The average number of suicides in Berlin has now risen to fifty-three per month.

"When all other remedies fail for Bowel Complaint, Colic, Cramps, Dysentery, etc., then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus writes W. H. Crooker, druggist, Waterdown, and adds that "its sales are large and increasing."

Professor Huxley has been chosen President of the Royal Society in place of the late Mr. Spottiswoode.

Do not attempt to remain over night without a bottle of Dr. Fowler's Extract of Wild Strawberry near at hand. This is the season for Bowel Complaints, Colic, Cholera, Morbus, etc., and the remedy above named is the unfailing specific.

A deposit of gold, twenty yards wide, has been found in Georgia, which yields the mineral in nuggets. One of them weighed nine pounds.

A CURE FOR CHOLERA MORBUS.—A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

A law has been passed in England requiring every chimney employed in working engines to be so constructed as to consume its own smoke.

It is now in season to warn our readers against the sudden attacks of Cholera, Cramp, Colic, and the various Bowel Complaints incident to the season of ripe fruit, vegetables, etc. Dr. Fowler's Extract of Wild Strawberry is the grand specific for those troubles.

The joint committee of both Houses of Parliament on the Channel Tunnel, rejected yesterday, by six to four, Lord Lansdowne's report in favour of the scheme.

A VALUABLE DISCOVERY.—One of the most valuable discoveries in medical science, for the benefit of mankind, was made when Burdock Blood Bitters were invented. This medicine positively cures all diseases of the Liver, Kidneys, Stomach, Skin and Blood. 25,000 bottles have been sold during the last three months.

At a public meeting in Berlin on Thursday a committee was appointed to raise funds for the erection of a Luther monument in that city.

There is no excuse for suffering from Headache, Constipation and all the wearying train of symptoms of a disordered liver, when Burdock Blood Bitters is an unfailing remedy, and only costs One Dollar a bottle. Why suffer on without a trial? 25,000 bottles sold during the last three months, with almost universal satisfaction.

Lord Sudeley, Sir William Thomson, Sir William Siemens, and Sir F. Abel have been appointed Commissioners for the Electrical Exhibition to be held at Vienna next month.

For loss of cud, hore ail, red water in cows, loss of appetite, rot, or murrain in sheep: thick winds, broken wind, and roaring, and for all obstructions of the kidneys in horses use *Sheridan's Calcevary Condition Powders*. Don't buy a large pack of worthless powder.

For Toothache, Burns, Cuts and rheumatism, use Perry Davis' Pain Killer, see adv. in another column.

**D. H. WHISTON,**  
Jeweller & Silversmith,  
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—MANUFACTURES—  
GOLD AND SILVER JEWELLERY,  
SILVER SPOONS, FORKS,  
And every description of  
SILVER TABLE WARE.  
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**Swiss and American Watches**  
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**Nervous Prostration. Overworked brains.**

Brain worry kills many thousands every year. School children and others have nervous headaches, and their overtasked brains need repair and sedition. Here is prompt relief.



#### Various Causes—

Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of them inclines it to shed prematurely. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brashy, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts.

AYER'S HAIR VIGOR is colorless; contains neither oil nor dye; and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous, imparting an agreeable perfume.

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### A Summer

### Montserrat.

### Beverage.

### Montserrat Raspberry Cordial!

These are elegant Cordials prepared with MONTSERRAT LIME FRUIT JUICE, and flavored as indicated with aromatics and pure FRUIT JUICE. They form most agreeable beverages, either diluted with water or alone, and especially with aerated waters, and are *guaranteed free from Alcohol.*

N. B.—The GOLD MEDAL of the ADELAIDE EXHIBITION has just been awarded to the MONTSERRAT LIME FRUIT JUICE AND CORDIALS; in regard to which, the *Liverpool Journal of Commerce* September 26, says:—"The Sole Consignees, Messrs. Evans & Co., are to be congratulated upon this result, whose enterprise in placing this before the public has met with such success, as witnessed by the fact that in the course of a few days 60,000 gallons of Lime Fruit Juice were imported by them into Liverpool alone."

### Montserrat Saline Effervescent Salt.

This Preparation has all the properties of a cooling and purifying Saline. It is an elegant Pharmaceutical preparation, and at the same time a pure mixture of Acids and Salts, whilst, from its effervescence, it will be found to produce a certain and beneficial result.

DIRECTIONS FOR USE.—A teaspoonful, in a tumbler of water, forms a mild aperient, and an anti-fever draught. A small teaspoonful in a wine glass of water is a palatable cooling, and purifying draught. This latter dose taken before dinner is often likely to give an invigorating tone to the system.

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 Sole Proprietors, MONTREAL.  
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For Cutlets, Chops, Curries, Steaks, Fish, Game, Soups, Gravies, &c., add an Appetizing Charm to the plainest and dainties of dishes.

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And if you are in the first or second stages of the disease it will cure you, provided that your diet and general mode of life are good, and even in hopeless cases it will afford relief. This preparation is a scientific combination of pure Hypophosphites, with the finest Norway Cod Liver Oil, a combination in which the ingredients are medicinally proportioned, according to the latest experience in the treatment of wasting diseases, the assimilation of oils and the necessity for such a combination in not only wasting diseases but dyspepsia, debility, &c., &c.

The celebrated Dr. Miller Fothergill says "that a perfect Emulsion should resemble milk." Eagar's Emulsion or Phospholeine is the only preparation in the market that resembles milk, and is the only preparation of Oil that will mix with water. Try it for yourselves and be satisfied.

DON'T WASTE YOUR VALUABLE TIME AND GET BEYOND RECOVERY by trying every greasy and much puffed compound which is offered to you; get a trial bottle, at 25 cents, of EAGAR'S PHOSPHOLEINE, and you will be benefited from the first dose.

Large Size 75 cents; Trial Size 25 cents. For Sale by all respectable Chemists.

EAGAR'S WINE OF RENNET for making Sweet Curd, Junket, Cheese Cakes, &c. This preparation combines the digestive principle of the stomach with the active principle of the Rennet of the sucking calf, and it is therefore an excellent remedy for Dyspepsia and Indigestion, as well as a delicious dessert. The coagulation of milk being the first step in the process of indigestion; the junket of milk made by this Wine of Rennet, (which is peptonized milk) will prove a valuable food for infants who have been deprived of the breast, and who have a difficulty in digesting cow's milk. As a preventive and in the treatment of Infantile Summer complaints, it has proved to be of great value both here and in the United States; and as milk contains all the constituents necessary for the healthy formation of bone, brain and muscle, it will when peptonized by Eagar's Wine of Rennet, prove far superior to many of the infant foods which are so largely sold. Be sure and get EAGAR'S. For sale by druggists and grocers.

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Important trial of THIRTY YEARS decided, and a jury of half-a-million people have given their verdict that

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is the best Inflammation allayer and Pain destroyer in the world. 500 Medical men endorse and use it in their practice, and believe it is well worthy the name,

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\$200 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chills, Galls, Boils, Sprains, Lumbago, Bronchitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Bruises, Frost Bites, Old Sores, Wounds, Earache, Pain in the Side or Back, Contraction of the Muscles. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Hoarseness, and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

A Positive Cure for Corns and Warts And will produce a fine growth of Hair on bald heads in cases where the Hair has fallen from disease, as thousands of testimonials will prove. A trial will convince the most sceptical that the above is true. Send to us for testimonials of distinguished men who have used

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And now have a beautiful crop of Hair; and hundreds who have used it are willing to swear that by the use of MINARD'S LINIMENT they have obtained a new growth of Hair.

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MISSIONARY NEWS.

The return of the year's incomes from the different foreign missionary societies, given at the annual meetings, amount to about a million sterling, including the sums raised at the stations for Foreign Missions. This includes the Scotch and Irish, as well as the English Foreign Missions.

At Jerusalem, and also at Gaza, a remarkable spirit of inquiry on the part of the Jews is reported by English missionaries. Great regret, however, is expressed by the latter for the prolonged delay in filling up the vacancy in the Anglo-Prussian Bishopric, without which the whole of the German Protestant institutions in Palestine will become divided from them.

CEYLON.—The Bishop of Colombo last year visited almost all the Church Missionary Society's Missions in Ceylon, inspecting, confirming, and preaching in all the Churches and Chapels, and in the open air. No less than 520 native Christians connected with the society were confirmed within thirteen months. Of these, 176 were in the Tamil Cooly Mission, to visit which, the Bishop spent three weeks riding and living with Mr. Rowlands, and holding confirmations at fourteen different centres.

Trinity College, Kandy, is prospering under its able and energetic Principal, the Rev. J. G. Garrett. The number of students has risen from 176 to 238. In race they are Singhalese, Kandians, Malays, and Eurasians; in religion—Christians, Mohammedans, Buddhists, and Hindoos. The estimation in which the college is held by the natives is shown by the interesting fact that the surplus funds long in the hands of the Singhalese Committee for the reception of the Prince of Wales, amounting to 6,000 Rs., equal to £600, have been expended in founding a scholarship for Singhalese boys.

JAPAN.—A deeply interesting event took place at Cambridge a short time ago. A young Japanese named Wadagaki, a Cambridge undergraduate who had long been inquiring about Christianity, was brought to full faith in Christ. He was baptised at Trinity Church by the Rev. H. C. G. Moule, Principal of Ridley Hall, and received the Christian name Nathanael. Mr. J. Batchelor, the society's lay Missionary to the Ainos of Japan, who is preparing for the ministry at Islington, was one of his sponsors.

NEW ZEALAND.—The death of Rev. Rawiri Te Wanui, one of the native clergy of New Zealand, is reported as having taken place in the spring of last year. He was one of the earliest converts in those southern parts of the North Island which now form the diocese of Wellington, having been baptised by the Rev. Octavius Hodfield, now Bishop of Wellington, as far back as the year 1841. He was ordained in 1872. The Bishop writes of him: "For many years he acted as a lay-reader and teacher. He was much respected by his people for his integrity and straightforwardness. He was a remarkably clear-headed man, and was a trusted adviser of his tribe at all times.

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,

And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

DIPHTHERIA CROUP, ASTHMA, BRONCHITIS. JOHNSON'S ANODYNE LINIMENT will instantaneously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.

JOHNSON'S ANODYNE LINIMENT (For Internal and External Use). CURES Neuralgia, Influenza, Sore Lungs, Bleeding at the Lungs, Chronic Hoarseness, Hacking Cough, Whooping Cough, Chronic Rheumatism, Chronic Diarrhoea, Chronic Dysentery, Cholera Morbus, Kidney Troubles, Diseases of the Spine and Lame Back. Sold everywhere. Send for pamphlet to I. S. JOHNSON & CO., BOSTON, MASS.

MAKE HENS LAY. An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose, 1 teaspoonful to 1 pint food. Sold everywhere, or sent by mail for 8 letter-stamp. I. S. JOHNSON & CO., BOSTON, MASS.

FIRE AND LIFE INSURANCE.

City of London Fire Insurance Company of London, England, Capital \$10,000,000. London and Lancashire Fire Insurance Company of Liverpool, England, Capital \$10,000,000. Standard Life Assurance Company of Edinburgh, Established 1825. Invested Funds.....\$30,000,000 Investments in Canada over..... 1,600,000 Claims paid in Canada over..... 1,500,000 Total amount paid in Claims during last 8 years over..... 15,000,000

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REV. C. WILLIS takes a few Boys to be Educated with his own. Two vacancies in September. Healthy location. Five minutes walk from the Railway Station. Tutor, the Rev. C. P. Hamlington, B. A. References if required. For terms, &c., apply to the REV. C. WILLIS, Rectory, Pettitcodiac, N. B. 41 Jy18

Education for Young Ladies.

MRS. DODWELL, wife of the Rev. Geo. B. Dodwell, M. A., Rector of Middleton, Annapolis Co., N. S., receives a small number of Girls, under 15 years of age, to Educate. Besides the usual branches of an English Education, the course of instruction comprises Music, Drawing in Pen and Water Colors, German, French and Latin. Mrs. Dodwell will be assisted by a thoroughly competent resident Hanoverian Lady. INCLUSIVE TERMS—\$200 per annum. No extras, excepting Books, Stationery, and 25 cents a dozen for washing.

Miss Penelope Groves' HOME CLASS FOR YOUNG LADIES.

BOARD and INSTRUCTION in the usual English Studies, with French and Drawing. Per Term of Ten Weeks, \$40; Lessons in Music, with use of Piano, \$11 per Term. There are at present a few vacancies. Apply to MISS BULLOCK, 66 South Street, or to MISS PENELOPE GROVE, THE WOODLANDS, Beaver Bank, Halifax County. 14

SACRAMENTAL WINE.

The subscriber has on hand a limited stock of Native Wine, WARRANTED PURE, made under his own supervision and from his own vineyards in '72, '73, '74, and '75, which he offers at \$1.50 per wine gallon, for 50 gallons or over; under 50 and not less than 5 gallons, at \$2.00; or in cases of 1 doz. bottles each, at \$1.00 per bottle. JOHN W. HALL, Locust Grove, Niagara, Ont. Reference kindly permitted to Ven. Archdeacon McMurray, Niagara, and Rev. Chas. Hamilton, Quebec. Jy11 4m

PARRISH'S Chemical Food.

IN calling the attention of the public to the use of this preparation, as recommended for Nervousness, Dyspepsia, Mental and Physical Weakness, Rickets, Consumption, Cough, &c. We would say that Parrish's Chemical Food

As made by our W. H. SIMSON is NOT A PATENT or SECRET Medicine, the formula being well known. It contains PHOSPHORUS, LIME, IRON, POTASH and SODA made into a palatable Syrup, and easily assimilated by the digestive organs. Much of the so-called Parrish's Food being made by unskilled persons is PERFECTLY WORTHLESS. W. H. Simson, who was a pupil of the late Prof. Parrish, has made a specialty of its manufacture, and guarantees all of his make to be equal to the original. Please see that the signature "W. H. SIMSON" is on the label, without which none is genuine. This Food is specially adapted for

Weak Children and Females and all persons suffering from Weakness, Nervousness, &c., caused by Overwork Nursing or Sickness.

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NEWS AND NOTES.

Late investigations into the geological history of the Himalayas, prove that they were, speaking geologically, of recent origin. They are ascribed to the post-eocene times.

In diseases of a wasting character—that is, diseases in which the patient steadily loses weight—Eagar's Phospholine has been found to be a valuable remedy.

It is reported that yellow fever is making fearful ravages among the Europeans and Americans in Vera Cruz. A thousand deaths have occurred within the past two months.

No dinner-table is complete without a dessert made from Eagar's Wine of Rennet.

The well-known dwarf, Charles Stratton—better known as "Tom Thumb"—died of apoplexy at his residence in Middleboro', Mass., on the 15th inst. He was between 45 and 46 years old.

A lady writes: "I have used Ayer's Sarsaparilla in my family for many years, and could not keep house without it. For the relief of the pains consequent upon female weaknesses and irregularities, I consider it without an equal."

"Dr. Benson's Skin Cure," says A. M. Noble, Salem, N. C., "made my scaly skin soft as a lady's."

The great English dictionary now in course of preparation, it is said, will contain 200,000 entries, and 1,000,000 quotations. It has reached as far as "alternate," and thus far contains 6,000 entries to the 3,000 of Webster.

Not a particle of calomel or any other deleterious substance enters into the composition of Ayer's Cathartic Pills. On the contrary they prove of special service to those who have used calomel and other mineral poisons as medicines, and feel their injurious effects. In such cases Ayer's Pills are invaluable.

A Bill has been introduced into the French Chamber by M. Achard to obtain powers to make soundings preparatory to the construction of a railway bridge over the English Channel from Cape Guineas to Folkestone.

A Total Eclipse. of all other medicines by Dr. R. V. Pierce's "Golden Medical Discovery" is approaching. Unrivalled in bilious disorders, impure blood and consumption, which is scrofulous disease of the lungs.

A record, which goes back to the battle of Flodden Field, has been acquired for the British Museum. It is the oldest printed ballad in the English language, and is a specimen of the work of the earliest typographers.

Dr. Benson's Celery and Chamomile Pills cure headache of every nature promptly, also neuralgia.

Coins of the fourth century, made of bronze, and between eight and nine hundred in number, have been found near Rochester in England. There are mostly of the time of Constantine, and some are stamped with his Christian standard. They were discovered in digging up a tree.

Get The Original. Dr. Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and bilious attacks. By druggists.

The zeal of Bishop Whipple in Indian Missions is well known. Since he has been in Minnesota, a period of twenty-four years, over 100 churches have been erected. He has seven Indian clergy.

Young men or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for Part VII of World's Dispensary Dime Series of books. Address World's Dispensary Medical Association, Buffalo, N. Y.

During the excavations which have been lately made at Rome in the small open space behind the apse of the Church of Santa Maria sopra Minerva, near the site of the temple of Isis and Serapis, a small obelisk and a sphinx of basalt have been discovered.

An Irishman called at a drug store to get a bottle of Johnson's Anodyne Liniment for the Rheumatism; the druggist asked him in what part of the body it troubled him most. "Be me soul said he I have it in every houl and corner of me."

The Tell Chapel, on the Lake of Luzern, which has been restored by the Society of Swiss Artists and decorated with frescoes by M. Stuckelberg, has been formally handed over to the Government of Uri in the presence of delegates of the Confederation and representatives of twenty Cantons.

Honor to Whom Honor is Due. Honor the name of Dr. Scott Putnam, inventor of Putnam's Painless Corn Extractor. Many less deserving men have their names enrolled among those considered benefactors of their race. Why not his? Ask those who have used Putnam's Painless Corn Extractor what they think of it. Their thankful hearts cannot sound his praise too high. Safe, sure and painless. Beware of cheap substitutes. Sold everywhere by druggists, &c. N. C. POLSON & CO., Kingston, Proprietors.

Recently the King of Saxony, while visiting a factory at Mylau, was preparing to ascend in the lift, when a heavy weight fell from above, striking Herr Hubler, the Governor of the district, and Herr Clad, the manager of the factory. The King and the other occupants of the lift escaped unhurt. The machine had been examined shortly before and pronounced in excellent order.

For Cramps, pain in the stomach, Bowel Complaint, or Chills, use Perry Davis' Pain Killer, see adv. in another column.

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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, Bruises, Cuts, Burns, Scalds, Old Sores and Sprains, Swellings of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, &c.

The PAIN-KILLER is sold by Medicine Dealers throughout the world. Price, 25c. and 50c. per bottle.

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Diarrhoea, Dysentery, Cholera, Cholera Morbus,

And all other kinds of violent PAIN and CRAMP.

No family should be without it in the house one day, as it may save life before a Physician can be called, and will certainly save a great amount of suffering, and perhaps a long sickness by its early use.

For children of all ages it is just the thing. Infants take it in smaller doses with perfect success, being pleasant to the taste and giving instant relief. A few of the numerous testimonials may be seen in pamphlets and around each bottle. Price only 25 Cents. Try it once and you won't be without it. Sold everywhere and at wholesale, by Brown & Webb, Forsyth, Sutcliffe & Co., John K. Bent, Halifax.

BLISSVILLE, N. B., Aug. 22d, 1882. Two years ago, I was very sick with what is called summer complaint or dysentery, and I bought one Bottle of GATES' CERTAIN CHECK, and I verily believe that it saved my life. This I can testify to. A. L. MATHEW, J. P.

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N. B.—A gentleman contributed \$500 to reduce the price of this book. The Missionary Problem, containing a graphic Review of the Missionary fields of the World. Price One Dollar; sent Post-paid to Ministers for .90. Bertram's Homiletic Encyclopedia, 900 pages, 2.75.

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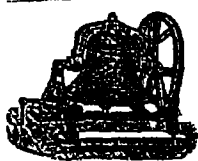
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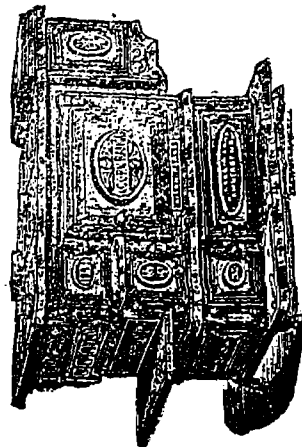
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